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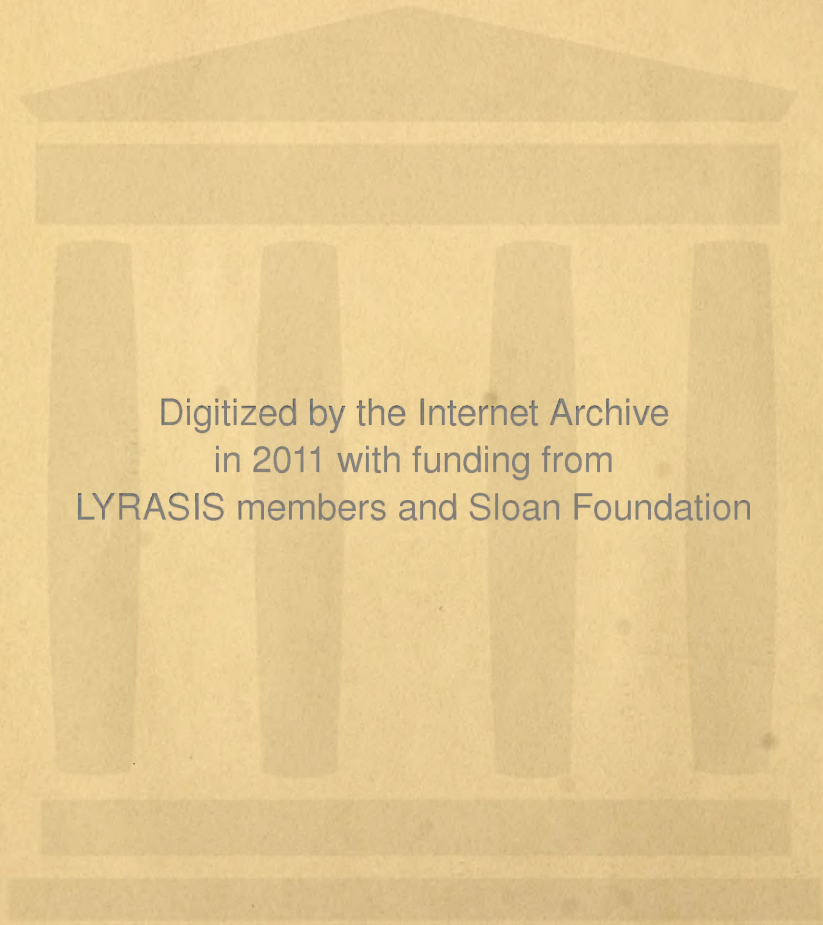
FROM

THE BRETHREN MISSIONARY HERALD COMPANY

WINONA LAKE, INDIANA

Grace Seminary

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GRACE THEOLOGICAL SEMINARY
WINONA LAKE, IND.

The BRETHREN MISSIONARY HERALD

FOREIGN MISSION NUMBER

JANUARY 4, 1958



Praise God for African Christian Parents Who Are Facing the New Year in the Lord!

(See page 3)

GRACE THEOLOGICAL SEMINARY
WINONA LAKE, IND.

Timely Topics for the New Year

By Russell D. Barnard

This New Year—

On behalf of our foreign missionaries, our board of trustees, and our Brethren Foreign Mission office staff, we desire to extend to all of you readers our wish that you may have a happy and spiritually profitable New Year. This greeting we put in a verse of Scripture—III John 2: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." The apostle puts "soul prospering" first. In his thinking it is a cause and not an effect. We don't know what material prosperity may be ahead, neither do we know what the health area may hold for any of us. One thing we know is that the soul **can** prosper for all those who will dig deeply into the Word of God, and stay in the center of His will. This may cost something, but it will be worth it.

This is the Day—

If there was ever a day when we needed to advance on all fronts, it is today. Satan is advancing! Hosts of iniquity are advancing! Science, education, social welfare and political intrigue are advancing! If even for one moment we fail to advance as believers in the cause of Christ, we are defeated—we fail! We acknowledge that the things of this world are more powerful in our lives than the things of God! We do believe that we are "more than conquerors" through our Lord Jesus Christ, don't we? We do believe that "greater is he that is in you, than he that is in the world," don't we? Our words make a very futile attempt to answer unless our deeds demonstrate that what we say is true.

The futility of "things"—

Jesus speaks of them as the "things" to be added unto us if we first seek the kingdom of God. But, how satisfying are **things?** What will **things** do? What will they not do? **Things** will not give abiding joy. **Things** will not give life. **Things** will not give peace. There are some things that **things** will do; there are good things that **things** will do. They will send missionaries to the field in unbelievably short time. They will carry missionaries from village to village almost while one is thinking about it. They will print the Word of God. They can be used of God to cure illnesses. They can make life more bearable under quite unpleasant circumstances. They can supply worthwhile relaxation. Then there are some bad things that **things** may do. They may make us hanker after more **things.** They may be used to satisfy the lusts of the flesh. They may be used to make gluttons of us. They may be used to keep us from the best God has for us. They may take our thoughts away from God, and cool our zeal for the work of the Lord. They may cause us to trust more in human ingenuities and less in the living God. They may rob us of our trust in God so we will not spend time in the blessed Word. And, so very, very often they do get us so encumbered with this world system that we find ourselves unable to pay as we should or as we desire to do for the Lord's work. Good **things** are for our good; God planned it that way. But let us be careful that even good **things** shall not keep us from the best in and for Jesus Christ.

"I surrender all"—

We heard believers singing this song the other day, and well they should. It is a wonderful song. But we were made to wonder to how many "all" meant "all." If it cuts until the blood comes and causes us to give and give and give, then we have a right to sing, "I Surrender all." Even though we are Christian workers, and dedicated ones, too, we may selfishly want what others have. If so, we have envy in our hearts; we have no right to sing, "I Surrender All."

Sputnik and "Lunasphere"—

All the world is re-evaluating things since Sputnik I began to circle the earth. A few evenings ago Senator Lyndon Johnson, of Texas, was quoted as having said: "We must live as if there will never be a tomorrow, and that everything must be done tonight." Beloved, if men of this world see these foreboding things and plead for sacrifice, endurance, long hours, higher taxes and less conveniences to get a satellite in the sky, how much more should we be ready to surrender all, to dedicate ourselves that we may make known the message of the Lord Jesus Christ?

THE BRETHREN MISSIONARY HERALD VOLUME 20, NUMBER 1
ARNOLD R. KRIEGBAUM, Executive Editor
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Whose shall these things be?

We cherish **things,** don't we? **Things** are valuable. Yet, all of us must always recognize that they are but temporary, and transient. The greatest minds of earth are frantic to find some plan to avoid terrible destruction. But, if an ICBM (intercontinental ballistic missile) strikes, whose shall these things be? If a deadly bomb strikes and the deadly fall-out kills millions more than the death-dealing bomb itself, whose shall these things be? Or, when the Rapture comes—and pray God that it may come soon—and we are taken up to be with the Lord, whose shall these things be? There is only one answer—they will all belong to the Devil. It's part of his world order. There is only one way we can cheat the Devil out of that which he would otherwise have—**give to the Lord, and do it now, while we are living.** It must make the Devil laugh with impish glee to see the Lord's people hold on so selfishly to the possessions of this world, and to see them die without having made any arrangement for the future use of their possessions. The Devil must lick his lips in anticipation of the feast he will have at the Lord's expense, when the Lord's people accumulate wealth, and the Lord gets so little of it. The Devil can truthfully say: "Before long it will all be mine."

Who rejoices?

When missionaries struggle without the tools they need; when believers want a church building so badly and have no funds to build it; when young people need a Christian college so badly, and it can't be completed; when the millions go out into a Christless eternity and no one tells them of the Saviour; when missionary candidates are trained and ready to go and no funds to send them—who gets joy out of that? Does it make our blessed Saviour happy? Do born-again believers rejoice? Are missionaries thrilled when they struggle along, haltingly? Do the hearts of missionary candidates overflow with joy when they must wait at home? Carnal believers probably think little of it. Ungodly men will feel rather happy about it. Imps of hell will be quite thrilled about it. But only one person will really feel a victory through this sad experience—Satan will recognize it as his victory. If you want to make Satan happy, withhold your life from the Lord, withhold your money from the Lord's work. We don't believe any person who reads this really desires to contribute to the joy and victory of that horrible person—the enemy of souls—the Devil.

About Our Cover–

I have heard the statement that African fathers don't seem to show any real love for their children. Well, here is one who does. Can't you just see it in the picture? He is one of our nurses, and the picture shows him with his wife and their two-day old son. Yes; it is their first child. Recently the baby was taken very ill. At first it was amoebic dysentery; then complications of what might have been Asian flu. It seemed that all medical efforts would fail. Ngaba called me at 1:30 one night. Would Mademoiselle please come down to the house? Little Daniel was very ill. We all knew there was little more to be done medically, so we gathered for prayer. There was the local pastor, the head nurse and his wife, a few relatives and myself. The mother sat on a low stool near the fire in the middle of the room. She held the baby tenderly in her arms. The father took his place nearby. There was evidence of love and devotion here that could nowhere be surpassed. There was a peace that those outside Christ could never know or understand. The Lord was in our midst. He heard our prayers and the baby has been returned to health and strength. Praise be to God! Ngaba and Sophine, and all of our Christians and their leaders, need the prayers of all who have a vision of the harvest fields of the world.—Miss Rosella Cochran.

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Winona Lake, Ind.

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The Battle on Many Fronts in Argentina

By Solon W. Hoyt

"Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which soweth good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way" (Matt. 13:24-25). ". . . Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one." (Matt. 13: 36-38).

In this parable of the tares, my attention is called especially to the divine interpretation. The good seed sown here seems to refer to the providential placing of saved men and women to be witnesses for the Lord. The tares would seem to refer to unsaved men with a religious profession carefully placed by Satan among the true servants of the Lord to dim and counteract their testimony. The field is the world. Satan has not been slow to sow his "poison-carriers" the world around, and they in turn sow the seeds of error and confusion on every hand.

The other day I was asked if there are false cults in Argentina. Undoubtedly this person almost unconsciously formed the idea that Catholicism reigns in Argentina to the exclusion of other deadly errors. Certainly Romanism is the principal weapon in the hand of the arch-enemy, but let it be well remembered that the Republic is well filled with the disseminators of every other kind of religious error also. The danger in all these religious errors is exactly that expressed in the parable of the tares—the outward resemblance of their followers to the followers of the truth. Please notice that I did not refer to the resemblance of their doctrines to the truth. Only the most careless and superficial investigator would fail to detect the fundamental **differences** to the truth, whereas these sowers of deadly poison will put many a true believer to shame by their kind, patient, tolerant demeanor.

Furthermore, almost without exception, every religious profession outside Catholicism, the state religion, is classed as "evangelico" or, more commonly, "evangelista." One can imagine the overwhelming confusion to the Argentine mind if he tries to harmonize all these contradictory doctrines into one doctrinal system of the "evangelicos."

Before relating various experiences with the representatives of the false cults, I'd like to show the power of the Catholic Church in Argentina as evidenced in the account of Mrs. Filoni's burial. This happened this past July, and the translation of the newspaper article is as follows:

"The townspeople of Rio Ceballos were deeply stirred when the local priest denied burial to Mrs. Irene Filoni in a niche in the local cemetery. (These niches are compartments large enough for a casket and built five, six or more high, in sections of twenty or more long. They are for the temporary keeping of the corpse.)

"The petition was made to the priest since the only cemetery there is under Catholic jurisdiction. This religious leader justified his resolution by the fact that Mrs. Filoni professed the evangelical creed. In spite of the attempts of many neighbors, the parochial priest would not modify his position. He did give permission, however, for the body to be buried in an adjacent tract of land for the burial of suicides and those who do not profess the Catholic religion. This was not suitable to the bereaved who expressed the sole desire of depositing the casket in a niche until the proposed municipal cemetery was ready.

"Meeting with no success there, they endeavored to secure permission in a neighboring town but were dealt with exactly the same way.

"They made a third attempt in another nearby town with similar treatment until the municipal secretary interceded for them and secured the permission."

In an article which appeared in the Catholic magazine, "The Sign," entitled, "How Catholic is Latin America?" these two significant statements are made: (1) Eighty-seven percent of the entire population profess Catholicism, but by the most generous figuring we may say that only ten percent practices it; (2) The Catholic Church is strong and has vitality in Argentina, Mexico, Costa Rica and Colombia; whereas it is dying in Bolivia, Ecuador, Paraguay, Brazil, Panama, The Dominican Republic, Honduras and Haiti.

As to the false cults, I have seen and talked with a good many of their followers and witnesses. In greater

Buenos Aires they are all present and active. Time after time the Jehovah's Witnesses invaded our neighborhood. Six or eight well-dressed, cultured young people would canvass block after block selling and giving away their literature. I remember one man in particular who praised a certain evangelical magazine very highly saying that he subscribed to it and saved every issue and wanted to show them to us. One glance at them was enough to see that they were of the Jehovah's Witnesses.

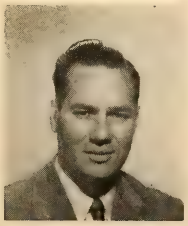
The Christian Science movement is not so large nor so active, but they make people know that they are present. I had the opportunity of dealing with an aged man who had been associated with them for a good number of years. At the time of our interview he was going through a crisis in his life when he needed more than just a psychological treatment of deception. He had lost his wife, and he knew that he would follow soon. In the course of the conversation, he revealed the fact that his father was an evangelical pastor and that he had been quite well acquainted with the Scriptures. What he had learned in his youth was coming back to him. When one of his Christian Science friends came to visit, he told him in my presence that the teachings of their cult didn't satisfy him, and he believed that I had the truth.

Spiritism is very popular in Argentina. Their mass meetings in Luna Park (a place which would correspond to Madison Square Garden) are quite frequent. Several of our neighbors were faithful followers. One refused our gospel tract saying that he had much more information than could be contained in the pages of the tract because he himself was a "vidente" (one who is able to see into the spirit world).

The Mormons are active throughout the country. In the suburb of Buenos Aires where we last served, they were constantly working. I don't believe I ever met Argentine people who themselves were active Mormons. Those who do the work are young "Americanos." They are always well-dressed and wear hats, unlike many North Americans who can't be bothered with such accessories. It isn't sufficient for them to speak with people at the door and leave their literature, they seek entrance into the houses so that the people will not be distracted by what their neighbors might think. The Mormons also like to pray with the people before leaving; this has the psychological effect of helping to convince that the Mormons have access to God and are a very sincere people. They also have the custom of trying to leave a pamphlet and making arrangements to pick it up when they've finished it. Free courses in English are offered to anyone interested, and then the Mormons take advantage of part of that time to indoctrinate with Mormonism. Even dancing after the services is used to attract and win to Mormonism.

Modernism has made its inroads also. Several of the denominations are honeycombed with it, and it becomes an increasing problem for us who are near Buenos Aires.

The cult which is one of the most peculiar and one of the better known in our area is called "La Nueva Iglesia Apostolica" (The New Apostolic Church). All their church buildings are of one style—simple but commodious. They have a number of beliefs like Catholicism. This makes me wonder if they have not accommodated themselves to the background of that people. Their chief apostle is somewhat like the Pope. He seems to have full authority and has contact with the archangel Gabriel, receiving one message each week. This message is then given to the under-apostles who in turn proclaim it to their individual churches. Therefore, the churches receive the same message on any given Sunday. In this cult they pray for the dead, and have little to do with the Bible just like the Catholics.



Solon Hoyt

What is the sum of all this? It makes me think of the ants we are constantly fighting in our patio. When the geraniums or the hedges are being stripped by the ants, my wife immediately gets the ant powder and dusts it on their line of attack and all around the hole where they are carrying the leaves to do their underground farming. The next day they have opened up one or more holes and are waging war again. The only way to defeat these energetic and wise enemies is to force sulphur fumes to the very heart of their subterranean cities, killing the ants and all their progeny.

We missionaries are waging an active war against the enemy Satan. If we think that the battle is over when we dust his first line of attack with a few gospel tracts, we are totally mistaken. It is a never-ending battle and it is one which only the Holy Spirit can finally win in individual hearts as He applies the truths of the Gospel to the hearts of men and women to bring about the new birth. That's where your part comes in. Are **you** praying that the Lord will give victory against the enemy in his countless lines of attack?

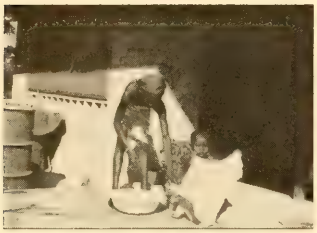
THE CHILDREN'S PAGE

Clyde K. Landrum, Director

Meet Etienne--

(Final installment)

By Miss Rosella Cochran



Bath over, time to wash my clothes. It is Pauline's job to wash them, but I have to stick close by to see that she does a good job. I guess this one is clean. She hangs them out in the sun, and they are nice and fresh for the next time.



Boy, do I feel good! Here I am, all cleaned up and dressed up in my mint green nylon suit that used to belong to one of the missionary children. Yes; I am the best dressed baby in church when I go in this outfit. The Lord has been so good to me and I am so happy. I feel like singing: "Jesus loves the little children."



Yes; it is true, isn't it? Jesus does love **all** the children of the world. Red and yellow, black (that's me) and white, all are precious in His sight. My mommy and daddy loved Jesus too, so I know I'll see them some day. 'Bye now. Maybe we will meet again one of these days. (Etienne is in a foster home now and is very happy.)

Will You Remember?

This is January and the beginning of a new year. And, we are beginning a special feature for the new year. Each month we will have a list of the birthdays of Junior Missionaries for that month. We will also tell their ages and where they are. This is an opportunity for our missionary helpers to get to know these Junior Missionaries better. **And,** it's an opportunity for us to pray for these kids on their birthdays! Don't forget to pray for them, missionary helpers!!

Lynn Hoyt—Jan. 3, will be 10 years old—on furlough in the U. S.

Ramona Samarin—Jan. 8, will be 5 years old—in Africa.

Charles Churchill—Jan. 8, will be 7 years old—in Argentina.

Arthur Burk—Jan. 10, will be 4 years old—on furlough in the U. S.

David Hocking—Jan. 15, will be 1 year old—in Africa.

Leandra Edmiston—Jan. 15, will be 11 years old—in Mexico.

Jeanette Miller—Jan. 22, will be 7 years old—in Brazil.

MARY MISSIONARY—



Adventures of a Missionary Mother

By Mrs. Wayne Beaver

The children were all tucked in for the night—eight precious youngsters, four her own and four "adopteds" for whom she was "School Mom." She looked longingly at her own bed; it had been a long time since morning. But she turned resolutely to go over to the office. Work still remained on lessons for the morrow.

The daddy of this family was far away attending a month-long meeting of language committee—which was one reason it was necessary to "burn the midnight oil" in the office. His third year theology students were keeping her "on her toes." Teaching a group of eager, questioning men was quite a different task from that of teaching their meek, quiet wives.

Minutes passed swiftly in interesting study. A belated glance at her watch showed that it was past time for the light plant to go out. The neighbors' houses were dark. She pulled the light and stepped out into the African night. How bright the stars were overhead—far brighter than the dimming flashlight she held! Reflecting on how fast this last flashlight battery had gone down, she stepped around to the side of the building to slide the window shutters closed. Grasping the one balky shutter, she gave it a vigorous shove, then jerked her hand back hastily! Up from the shutter trough bowed a long green coil. With heart suddenly beating a rapid staccato in her throat, she looked around for a stick or some kind of weapon. Nothing could she see on the ground, but her own bare toes in their open sandals.

Breathing a prayer, "Please, Lord, don't let it get away," she ran for the house. Quickly slipping into a pair of oxfords and grabbing one of the boys' baseball bats, the first "weapon" her eyes fell on, she hastened back, praying all the way: "Please, Lord, let it still be there."

The green coil was still there just as she had left it. All that was exposed was about eight inches. Where was its head? Oh, if only the flashlight was brighter. Try as she would, she couldn't get up enough courage to slide that shutter along any farther to expose the rest of it. So, praying: "Oh, please, Lord, help me to kill it," she came down hard on that coil, pinning it down with the bat. But, alas! it proved to be far down toward the tail and the rest of the ugly creature began to whip around behind the celloglass shutter. It looked at least four feet long!

What to do? She couldn't kill it unless she hit the head. So, praying constantly, "Please, Lord, let me kill it," she let up on the bat. That snake whipped from behind the shutter like an arrow, and clung to the brick wall between the two windows. But it writhed and lashed about constantly. Oh, why couldn't it hold still an instant? She struck time and time again at that ugly head with its wicked little tongue darting in and out, but every blow missed. Then all of a sudden it sprang out into the grass! She jumped back, held its gleaming green coils in the dim circle of light from the flashlight for an instant; then it was gone in the grass that camouflaged it so perfectly.

Trembling all over and sick at heart, she turned back home. "Why, Lord? Why didn't You let me kill it?" Over and over the question burned in her mind. Why hadn't He answered her prayer? She had prayed in the name of His Son and He had promised to hear (John 14: 13-14). Why hadn't He kept His promises? Mechanically she made the rounds, checking on the children, tucking in covers and smoothing out pillows. Her heart cried out: "Oh, Lord, please watch over and protect each of these little ones. Keep them for Thy glory!"

Sleep wouldn't come for a long time. She kept seeing little two-year-old Danny playing about the yard, and the older ones too—they all ran about so heedlessly in their play. Finally she went to sleep on Philippians 4:6-7, committing her little ones to Him again.

In the morning at breakfast she warned the children to be careful; then sent the seven bigger ones off to school. As she left for her classes, she cautioned the native boy to keep a close eye on Danny. Descending the steps she breathed a prayer, as always, committing her little ones to Him while she was away from them. As she passed the office, she called to Jean, the office boy, telling him to keep his eyes open for a snake. He called back: "Didn't I just kill it?" She hurried over. Sure enough, there was her "comrade" of the night before. The crushed place on his back caused by the bat plainly identified him. The office boy explained that when he had come to work he had opened the shutters on his side of the office and this creature had sprung out at him. Her heart cried out: "Oh, Lord, thank you, and please forgive me for doubting."

Why hadn't God let her kill the snake? Because He had planned a better way! Oh, doubting heart, let this be a lesson to you. He **always** hears our prayers! He **always** answers! Perhaps not as we think or expect, but His is always the better way! Oh, for grace to trust Him more!

Amazon Travelog

By Bill Burk

(Seventh installment)

Directing ourselves the morning after our arrival to the Porto Velho hotel for breakfast, we found quite a large two-story building with highly polished tile floors but poorly painted walls. The federal government had constructed the fine hotel to provide a lodging place here in this key city in the interior of Brazil. We weren't, however, completely pleased with its service. About half the time the food was served cold; steaks were "rarer" than rare. (When ordered "well done," they came with the same red inside but served somewhat warmer!) The hotel did go one step beyond that of the ship's breakfast, in serving two bananas along with the usual hot milk and coffee, served together, and bread and butter. We slept aboard the ship during this week in port, but no meals were served aboard—we were the only such passengers. The others were "traveling," whereas we were merely "touring." Napkins were a luxury enjoyed only at noon; once during the stay of nearly a week they had ice cream made with Nestle's powdered milk. Fortunately, this appears to be one of the very few places in Brazil where a man can eat supper without a coat! Also, we found the laundry service of the hotel—with large commercial-style washer, spin-dryer and ironer—reasonable and efficient.

Unfortunately, however, one very important service lacked—that of running water! Since the hotel has no private light plant, the water pump runs only in the evening, powered by the city lights, and doesn't have sufficient capacity to fill the hotel tank. This is only the second Brazilian hotel I've seen without a generator. Even the Brethren mission station in Icoraci has both an electric generator and a much more satisfactory (considering local electrical irregularities) gasoline-driven water pump. Incidentally, the hotel pump is not provided for pumping the water from a well (as at Icoraci), but from the public water mains!

Down the steps of the hotel and then across the street is a public park in honor of the Brazilian Independence. At the head of the pool in the park is a 25-foot brick pillar with patriotic statements on each of the four sides. The pool is indeed an unusual tourist attraction. When we walked up the first time, I heard an old fellow (whom I thought to be odd also!) tell a young boy not to stand too near the edge lest the crocodile eat him like he ate that dog! "What a story to tell a boy about an innocent fish pond," I thought. Later I saw some girls on their way home from school stop and look at the pond as if they were waiting for something. "We're waiting to see the crocodile," they said! I was deciding that everyone in Porto Velho had teamed up to pull my leg, when out of the water came the snout and two vicious eyes of the six-foot croc! Was I surprised. Stateside he would be all prisoned up in some zoo, but here he was free to wander at will through the park—as they say he does at night! Asking around, I learned that it was true that he had eaten dogs that came too near the bank, and that the town fathers put him here to keep the boys from swimming in the pond.

We found that walking the paved streets of the business district was a bit difficult for the youngsters. The difficulty was that the cobblestones weren't cobbled! Rocks had merely been broken from the quarry and cemented into place in the street with the "flattest" side up. The result was a very rough street which should offer excellent traction during an Indiana winter. Without a doubt, however, the streets of Porto Velho which are thus paved are far better than the dust or mud of the unpaved streets. The cars and taxis of the place almost exclusively are the $6,500 Brazilian-assembled stateside Jeeps. The cabdrivers told me that this car is the only practical automobile in the muddy winter because of its constantly-used four-wheel drive.

At the week's end the open-air market was really booming. It appeared that the merchants were spending those valuable shopping days right there, having brought along their hammocks, babies, pooches, charcoal stoves and tin cans for boiling coffee. One fellow had the most thriving business of making sugar-cane juice that I had ever seen, cutting the ends off a slightly-cleaned stalk of cane and grinding it through the hand-cranked mill to gain a glassful of juice for the waiting customer. Another had just unloaded an ox-cart of turtles, big fellows about 20 inches in diameter. I'm told that these **tartarugas** can live three months without food if merely a bucket of water is thrown over them once daily! Another cart was arriving with its load of big fish, each one probably weighing between 50 and 100 pounds.

In this municipality of 22,000 souls (about half the population of the Territory of Rondonia), it appears that the Southern Baptist Church and the Assembly of God work quite well together. They have active churches with street meetings, women's groups and a new work being started in a nearby leper colony. We attended one of the meetings at the Baptist church. Although it was begun years ago by an American, its present pastor is a national who appears to be doing a good piece of hard work in Porto Velho.

(To be continued)

By Foster R. Tresise

God's Heavenly Reminder

"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I will bring a cloud over the earth, that the bow shall be seen in the cloud: and I will remember my covenant, which is between me and you and every living creature of all flesh . . ." (Gen. 9:13-15).

As man in his individuality views the things of this life, regardless of nature or character, the differences in the impressions made are as varied as the personalities involved. In Hawaii we find that characteristic as prevalent as elsewhere.

The tourist seemingly looks upon Hawaii as a place where inhibitions are at a minimum, and so he loses himself for a short season in a carefree life. To the lover, Hawaii is a veritable enchanted isle of blue water, moonlit nights and swaying palms. But to servicemen generally, Hawaii is nothing short of a place of penal confinement where they differently, or indifferently, perform their duties anxiously looking forward to the day of discharge, and home.

However, there are others who view the sights of the Islands through different colored glasses. They see people for the large part steeped in sin, without Christ and without hope. These people possess as fine a culture as can be found anywhere, and it makes the heart of the one who is yielded to Christ long to see them won for the Lord. This is the vision which has captured our attention while others have been blinded by the vision of beauty, relaxation or recreation. Now, how shall we accomplish that for which the Lord has called us?

There is yet another sight which has greeted our eyes more in Hawaii than anywhere else, the spiritual truth of which has been emphasized over and over again. This is the faithfulness of God in the promise of the bow in the sky. This was first drawn to our attention as we came into the airport in May of 1953. Upon chancing to look down, there to our surprise we saw the shadow of our plane on the clouds, completely encircled with a rainbow. Again, the thing of natural beauty which captured my attention upon landing, making the greatest impression upon my mind, was a beautiful bow in the sky as we looked away to the mountain.

God again impressed this upon my mind one evening as I was on my way home from work. It was immediately following a shower, and as I looked away to the hills I saw the side of one hill completely enshrouded with a misty blanket bearing the deep colors of God's bow. To me it is a constant reminder of God's faithfulness, and we have always found Him so.

Is not this as it should be? God says: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." Time after time our Lord has brought us to the place of remembering that our vessels are but of clay, and even at this writing we are standing in the place of being broken and marred, but we see beyond this—that the excellency of the power may be of God, and not of us. Troubles, perplexities or even persecution may come, but we are not distressed nor in despair, for we are not forsaken. We can say to the glory of God that all that has been accomplished has been only because of His faithfulness.



"A veritable enchanted isle"

God said: ". . . the bow shall be in the cloud . . . that I may remember . . ." And God is faithful.

Many times we are prone to look only upon those blessings which are physical or most evident to the sight as indications of God's presence. But God has been most faithful behind the scenes and in ways not readily evident to all, as well.

For every man on the field in the service of our country, it requires a number at home to supply his need and to strengthen his arms. Thus it is so, as well, in the service of our Lord. Until a work becomes indigenous, it can prosper only as those at home are faithful, under God, in upholding that work and supplying the need. We in Hawaii have marveled many times at the faithfulness of God in this respect, in that He has raised up those at home to support the work of the field. No work can prosper without the directing hand of God working through His people.

In the early days following our coming to the field, one of our pastors encouraged our home church to take upon themselves a monthly contribution toward our rent. This they did. And now, as of this past August, our foreign board has assumed for one year the obligation of our support above that contributed by the church. Another witness to the faithfulness of our God!

Oh, beloved, our faithfulness, whether on the part of the missionary or those at home, is only because of Him who displays this characteristic of His in the bow in the sky. As He is faithful who has called us, may we be faithful to Him in that which He has committed to our trust!



Round-Up of World-Wide RELIGIOUS NEWS REPORTS

WASHINGTON, D. C. Allegheny Airlines became the fifth U.S. air carrier to file a tariff with the Civil Aeronautics Board providing reduced fares for clergymen. The reduction will amount to 50 percent of the first-class fare for all points on the Allegheny system, which serves cities in West Virginia, Pennsylvania, New York and New Jersey, with its main terminal at Washington, D. C. (Other airlines which have granted special clergy fares are: Northeast Airlines, Central Airlines, Bonanza Airlines in Nevada, and Cordova Airlines in Alaska.)

BUENOS AIRES, ARGENTINA. The Reverend Oswald J. Smith, of Toronto, Canada, is preaching in Buenos Aires after conducting three crusades in Brazil and one in Uruguay. There was a total attendance of 66,000 in the first four crusades, with 1,171 making first-time "decisions for Christ." Crowds at Buenos Aires are the biggest yet, averaging 15,000 each night and 25,000 on Sundays. Over 300 step out to make "first-time decisions" every night. Dr. Smith writes: "The Buenos Aires Campaign is the greatest movement of the Spirit of God that I have witnessed in the 50 years of my ministry."

MINNEAPOLIS, MINN. Evangelist Billy Graham dedicated a new headquarters building of his evangelistic association "to the glory of God." The $200,000 building was formerly used for Standard Oil Company offices. The evangelist said he was turning over responsibility for the business end of his association to an expanded board of trustees, of which he will no longer serve as chairman. The board will be increased from five to twenty men, including leading accountants, lawyers, bankers and insurance executives representing several denominations, Mr. Graham said. "I want to give my time solely to my preaching and ministry," he added.

WASHINGTON, D. C. A three-cent stamp honoring religious liberty, which the Post Office will issue December 27, has the Bible as its central design. Postmaster General Arthur E. Summerfield said the Bible in the design "bespeaks the everlasting truth." Next to the Bible is a Pilgrim-style hat which he said is "symbolic of the people and the times." An inkwell and quill pen beside the Bible symbolize "men's determination to speak the truth through the written Word." The stamp, which will commemorate the 300th anniversary of the Flushing Remonstrance, will go on sale at Flushing, N. Y., December 27.

ATLANTA, GA. The Great Commission Gospel Association, a Protestant evangelistic group, filed an application with the Federal Communications Commission for a 500-watt standard radio station to operate in daytime hours.

WASHINGTON, D. C. The Federal Communications Commission granted a license to the Union Theological Seminary, of Richmond, Va., a Presbyterian school, for a non-commercial educational FM broadcasting station. The station will be used to train ministers in the techniques of radio evangelism.

LITTLE ROCK, ARK. The Good Government Committee won the recent election for a board of directors to run the city government. Six of the seven members elected are active church members—a Roman Catholic, a Methodist, a Presbyterian, a member of the Christian Church, and two Baptists including a member of The Gideons, International. The election marked the start of a new city management plan. The board will name one of its members as mayor and will hire a professional city manager to operate the city government. During the election campaign, the six candidates denied they were integrationists but claimed to be "real independents." The seventh member elected is a pro-segregationist.

WASHINGTON, D. C. Church construction totaled $80,000,000 in October, a new record for the month, the Departments of Commerce and Labor reported. Building activity by churches in the first ten months of this year amounted to $716,000,000—an increase of 15 percent over the same period in 1956.

ALBANY, N. Y. The voters of New York approved a constitutional amendment which legalizes bingo games operated by religious, charitable, fraternal and similar non-profit groups. Each city, town and village will be permitted to decide whether bingo shall be legal within its boundary; however, New York is the ninth state to legalize bingo and similar games of chance.

WORCESTER, MASS. There's been quite a bit of coughing in church lately, and it tends to disturb the service, so the Rev. Kenneth E. Bath, of Greendale People's Church has come up with a solution. He placed an announcement in the church bulletin, saying: "In accordance with our policy of trying to anticipate your needs, our ushers are prepared to give you relief for that irritated throat which may come on you suddenly in church and make you cough. Just indicate your need to an usher, and he'll give you individually-packaged cough drops."

MIAMI, FLA. The Gideons, International dedicated 100,000 Bibles at a service in Miami before placing them in more than 500 south Florida hotels and motels. It was the largest number of Bibles ever given away by the organization in a single area at one time.

MINNEAPOLIS, MINN. Fifty-five percent of adult Minnesotans questioned in a Minnesota Poll survey said they say grace in their homes at mealtime quite regularly. Twenty-four percent said they say grace occasionally, 19 percent said "hardly ever," and two percent said they never say grace. More Roman Catholics than Protestants (68 percent to 51 percent) said that grace is a regular procedure in their homes.

NEW YORK. Dr. Frank W. Price, director of the Missionary Research Library maintained by the National Council of Churches, reports that 26,379,142 copies of the Bible were distributed throughout the world last year. This included the Old and New Testaments and portions of various sizes. This figure is almost one million more than were distributed or sold in 1955.

The Need of the Hour LUKE 18:1



By Henry Rempel
Pastor, Norwalk Brethren Church
Norwalk, Calif.

Twice in the Gospel of Luke do we find Christ emphasizing the great importance of earnest, persistent prayer. The first one of these passages is found in Luke 11, where the disciples asked the Lord to teach them to pray. In Luke 18:1-8 the Lord again taught the importance of prayer by parable, telling His audience that "men ought always to pray and not to faint." Our Lord placed a tremendous value upon prayer, so much so that He said: "Men ought **always to pray."**

Prayer had a very definite place in the earthly life of our blessed Saviour. He who said "All power is given unto me in heaven and in earth" went apart for the entire night to pray that He might have power with God. He who healed the sick and raised again the dead spent hours in intimate fellowship with His Heavenly Father that He might carry on His earthly ministry. His admonition was "Ask and ye shall receive!" and throughout His earthly ministry He demonstrated the truth of this statement.

However, Christ was not the only One who lived and served by this principle, for we find the disciples in the early church prayed much; and as a result God wrought great miracles, and accomplished mighty works through their prayers. Pentecost came after a season of earnest praying and definite heart-searching on the part of those early believers. Those early Christians tarried in the upper room awaiting the fulfillment of their Lord's promise, and in due time it came. Immediately Peter, filled with the Holy Spirit, rose to his feet, preached the crucified and risen Saviour, and a large multitude believed. Of these Luke says in Acts 2 that "they continued steadfastly . . . in prayer." The fact that the church so continued is verified by the incident of Peter's arrest and imprisonment (see Acts 12). "But prayer was made without ceasing of the church unto God for him." We know what happened. The miraculous deliverance of Peter came as a direct result of the "unceasing prayers" made by the church.

Time would fail us on this occasion, to trace fully the rapid growth and widespread influence of the early church, because its members prayed "without ceasing." Throughout the entire history of the church, we find that she grew when she prayed, and she fainted when she did not pray.

It is small wonder that Christ instilled within the hearts of His first followers the need of persistent prayer by telling them that "men ought always to pray." But where lies the trouble today? Has prayer lost its efficacy? Is God's ear heavy and His hand shortened that He cannot help any more? Why is the work of the church waning? Why is it that hundreds of churches are closing their doors every year? Why is it that the church apparently has no power? Is it because of a lack of machinery? Haven't we thousands of beautiful edifices in the world today with good Sunday schools, young people's organizations, women's missionary societies, men's brotherhoods. Haven't we robed choirs, paid quartets, pipe organs, string orchestras, brass bands, stained glass windows, carpeted floors, upholstered seats, gymnasiums, and well equipped kitchens? Yes; we have all these, and other things more; but without the power of prayer, no church can go forward.

Why is it that in many churches today we hear nothing of revivals any more? Why is it that so many church members live defeated lives? Why are there so few soul-winners going out to reach the lost for Christ? There can be only one answer, **the church of today is not a praying church.** Why have so many ministers nothing to preach about? Why do so many church members run to places of worldly amusements instead of going to church? We could multiply such and similar questions many times over and all these could be answered in several words; namely, **we have too little prayer.** Is it true then that church people are not praying any more? Not altogether, for the machinery is still there. Churches still observe "days of prayer" and annual "weeks of prayer," speakers talk about prayer, and on these occasions people mutter words, and repeat prayers, but the **real art of praying is practically lost,** and that not only among the laity, but also among the clergy. "Having the form of godliness, but denying the power thereof" (II Tim. 3:5). By all observations this matter is directly proportional. Much prayer—much power; little prayer—little power; no prayer—no power. In many churches the prayer-meeting, which should be the powerhouse of the church, has been relegated to the scrap heap. In the average church today there is a great deal of feasting, but no fasting; much time is spent in playing and so little in praying.

In view of all this, what then is the great need of the present hour? The need of the hour is "back to prayer!" Men and women, boys and girls, clergy and laity, all alike need to go back on their knees in earnest fervent prayer, and God will hear and things will happen. Let us offer some reasons why men ought always to pray and not to faint.

Men ought always to pray because of the great need throughout the church. The church is in greater

(Continued on page 15)

The Church in Germany



Eder River: Site of first Brethren baptism in 1708

The year 1958 marks the 250th anniversary of The Brethren Church. Recently William Male, pastor of the First Brethren Church, of Philadelphia, brought to the attention of the editor a small booklet entitled: "Ecclesianthem, or A Song of the Brethren," by James Y. Heckler, and printed in 1883. It is not possible to reprint the entire poem; yet portions of definite interest to Brethren in the United States is herewith presented. It will run in a series under the following titles: "The Church in Germany," (2) "A Storm on the Ocean," (3) "The Brethren in America."—Editor.)

Nor were there a few at Schwartzenau only,
Converted to Christ to abide in His Word,
Who entered int' covenant relations with Jesus,
And who were baptized when the truth they had heard.
But others who heard of the Brethren came also,
And when they from country to country were driven,
They came and repented, obeying the Gospel,
Receiving the promise the Saviour has given,
Remission of sins, and the gift of the spirit
To lead in all that is true, and the hope
Of glory eternal, and life everlasting.
The saints are in light, to the light they look up.
And as they from country to country were driven,
They organized churches in countries abroad.
Besides the said Schwartzenau church, one at Creyfeld
Was founded, and members were added to the glory of God.
At Marionborn also, a church was established,
And Naas was a preacher, a man of some note,
Who labored in earnest but suffered severely
In trying the cause of the Lord to promote.
Besides him were preachers, exhorters or deacons,
Whose names are recorded on history's page:*

*During the first seven years the following brethren were called to the ministry: Alexander Mack, who was a minister already among the Pietists, became their bishop or elder. The next were John Henry Kalkleser, Christian Liebe, Abraham Duboy, John Naas, Peter Becker, and several others whose names are not given. Afterward were added John Henry Trout, Henry Holsapple, Stephen Koch, George Balser Gansz, Michael Eckerlin and several Trouts whose full names are not given.

In history modern, the Dunkards are mentioned
As Christian believers, the best of this age.
But Envy in Germany scattered their members—
To Friesland in Holland were some of them driven,
And some of them also were driven to Creyfeld—
They sought in full earnest the kingdom of heaven,
Though Creyfeld was then in the Prussian dominion,
The king gave protection for only a while.
The Palatinate by the clergy was regnant,
And Brethren therefrom were all banished with guile.
Though scattered abroad they remembered each other,
And helped one another their burdens to bear:
Ten preachers or more, and their elders and deacons,
And officers plenty the church had out there.
In bond and imprisonments often they suffered,
But then were released by the payment of fines;
And thus were reduced until poverty seized them,
And indigence pinched them to limited lines;
For some were imprisoned some weeks or months only,
But others were incarcerated for several years:
And one* at a galley three years had to labor,
In sorrow and suffering, in hopes and in fears.

The Ground-searching Questions by Eberhard Gruber**

Well answered by Brethren with wisdom profound,
Were cunningly made to entangle the Brethren,

*Christian Liebe, the most eloquent of all their preachers.

**There were thirty-nine cunningly devised, written questions put to the church.



Birthplace of the Brethren Church in 1708
Schwarzenau, Germany

To find in their answers some doctrine unsound;
Or thinking perhaps they could find an occasion
The Brethren of railing or crime to accuse,
And thence they by legal proceedings could venture
The same to arrest and on trial abuse.
Two decades of years they endured persecution
In Germany under the bigoted priests.
Although they were driven from country to country,
They preached the pure Word, and they held their love-feasts.
They often assembled quite early for worship,
And held their communions and meetings at night.
Because of oppression they met in the morning,
And held their assemblies before it was light.
In outer seclusions and private apartments
The Brethren assembled to worship the Lord,
Not always however in secret seclusions,
Sometimes they had freedom to publish the Word.
Repentance and faith was the cardinal doctrine,
Then followed in order the other commands,
Observing all things as the Lord has directed
By taking the literal Word as it stands.
They tried in all practice to follow the Saviour,
To keep in His Word and to walk in His way;
So did the apostles and brethren for ages,
They took the good Word and they tried to obey;
So did the Novatians and all the Cathari,
In discipline strict, in communion close,
They tried to obey all the Saviour's commandments,
And they the backsliders did strongly oppose;
So did the Waldensians in the Dark Ages,
Who lived in the valleys of Piedmont alone,
For centuries after, in all persecution,
They tried to be faithful so far as is known;
And so did the Brethren who followed the Saviour,
As all the Cathari before them had done,
Their standard they raised by the light of the Gospel,
They fought the good fight, and the victory won.
But when persecution and much tribulation,
And poverty' suff'ring, affliction and want,
Continually wearied their lives and their patience
With hardships and trials their faith to confront,
A considerable number with Mack* for their leader,
Already in moving and making a start,
Concluded to follow the counsel of Becker,
And from the retreats of oppression depart,
To flee from the land where the Dragon was raging
In fury and malice to swallow the child
Which lately was born, to a land on the other
Side of the ocean, a land which but lately was wild,
A land that is washed by the Delaware's waters,
A land that is free to the worship of God,
For all the oppressed of the priest-ridden nations,
Who fled in retreat from the sway of the rod.
But great was the distance and long was the journey
To the country whence Becker and others had fled,
A decade of years before them already,
And many oppressed thereunto were led.
It was an asylum of peace for the Brethren,
Not far from the "City of Brotherly Love,"
Its government founded by Penn the reformer,
Was fed with the dews from the Eden above.

*Alexander Mack was the owner of valuable mill property and extensive vineyards, but he was so kind to his brethren that he paid their fines and assisted them until he was poor. He died in Germantown, Pa., on the 19th of January, 1735; aged 56 years.

Personal Evangelism

By Evangelist Dean Fetterhoff

(Article II)

Personal soul-winning is the key to world evangelization. The need of the church has never been better methods but always more dedicated men. However, there are some essentials which any Christian must possess if he is to be a successful soul-winner.

A Genuine Burden for the Lost

No matter how highly educated one may be or how great may be his knowledge of the Word of God, no one has ever been a successful winner of souls without a deep passion for the souls of men. This is the impelling force which makes a real soul-winner. I have often noticed in evangelistic meetings that those who do more in reaching the lost than any others are generally those who have not been saved long themselves but have a deep love for their new-found Lord and their hearts are "on fire" to win their lost friends to Christ.

Dear reader, if you are a new Christian, do not think you have to wait until you know everything about the Bible to win souls. If you know Christ has saved you and you know John 3:16, that is enough to start! I have seen God bless the testimony of a babe in Christ when his Scripture references have been misquoted and mixed up, because they have come from a heart that loves Christ and longs to see others know Him. Do not misunderstand me on this point. God will bless you and use you in your spiritual infancy and lack of knowledge of His Word, but God will not continue to bless and use you when you could and should have known His Word and failed to do so. God may bless and use the testimony of one who has not had the privilege to learn the Bible, but He will not use one who has had the privilege to learn and doesn't take it!

A Knowledge of the Word of God

Dr. Walter Wilson once said: "Nothing will do the work of God except the Word of God." No one is ever saved without hearing some portion of God's Word; therefore it is essential that we saturate our hearts and minds with this life-giving Word. God promises that His Word, not ours, will not return unto Him void (Isa. 55:11). How often has some verse of Scripture stuck in the heart of a sinner from which he could not get away until he surrendered to the Saviour. Although the world has unlocked the power of the atom, the same God whose Word brought the atom into existence has given us His written Word to bring about spiritual atomic explosions in the hearts of men. No amount of study of theological books or no amount of study about the Bible can substitute for a mind and heart filled with the Word of God when it comes to winning souls. Read it, memorize it, meditate upon it, use it!

A Spirit-filled Life

God has not called us to do the work of soul-winning alone. In fact, to try to do so is to fail. It is only as the Holy Spirit fills our lives that we can be used of God. We might as well try to break rocks with a rubber hammer as to try to win souls without the filling, anointing power of the Holy Spirit. Paul said: "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance" (I Thess. 1:5). It is only as our testimony is accomplished by the power of the Holy Spirit that it brings "much assurance" in the heart of the sinner—words alone will never do. If you want to be a soul-winner, you must know what it is to die to every desire of self and seek above all else to be controlled, filled and empowered by the blessed Spirit of God.

A Clean Life

It goes without saying that one who really wants to be a soul-winner will demonstrate a clean, consistent life for Christ. I have never known a hypocrite to be a soul-winner. It is absolutely impossible to be a little shady in business deals, to "go along with the crowd" in their shady jokes and foul deeds, and still be used of God. If your life and lips testify for Christ on Sunday but for the Devil during the rest of the week, you might as well forget about winning souls or doing anything else for God! You are more of a hindrance than a help to the work of the Lord.

Commonsense

It is indeed strange how many people who use good, commonsense in every realm of their lives, seem to forget all about it when it comes to soul-winning. I have seen misguided zeal (I didn't say too much zeal—you can't have too much!) drive souls away from Jesus Christ rather than drawing them to Him. For example, I have known those who would keep a family in the living room talking to them about Christ when very obviously the family's mind was in the kitchen on the supper getting cold. There may be occasions when the Holy Spirit will lead in such testimony, but it will surely be rare indeed. The Lord gave us commonsense to use; don't leave it at home when you go out to reach the lost.

Persistence

Although I have just spoken about tact and commonsense in soul-winning, most of us have more tact than boldness for Christ. My own trouble has never been saying too little. Many of us have so much tact that we never make contact. How we need boldness and persistence in winning souls! Some of the strongest Christians today were once the most belligerent and antagonistic to the Gospel. You and I may be rebuked, laughed at and even physically harmed when we present the Gospel to a soul who hears it for the first time, but persistence will win. The old axiom, "If at first you don't succeed, try, try again," was never better applied than in soul-winning. It is not the individual who gets all stirred up in the middle of a revival meeting and then "cools off" who is the greatest soul-winner, but the individual who day after day watches, under the leadership of the Spirit, for opportunities to witness for His Lord.

These are a few of the essentials which must characterize the life of a successful soul-winner. Without any of these you are doomed to failure. Oh, child of God, let us set aside all else in this life to give ourselves wholly to the task of soul-winning. Surely we live in the closing hours of human history; surely "the coming of the Lord draweth nigh." In the hour of His appearing many of the things which we have counted so important will be as insignificant as chaff before the wind. Oh God, awaken us, break us, fill us until we see ourselves and the souls of lost men in the light of eternity and make us, oh, make us above all else, winners of the souls of men!

THE NEED OF THE HOUR

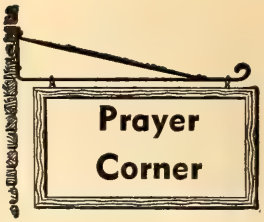
(Continued from page 11)

need today for prayer than ever before. We have, at least in part, portrayed the present condition of the church. It is apparent that the church has lost her power and her influence in the world. It is no wonder the church is failing in her mission in saving the lost at home and abroad. When Christians cease to pray, they immediately lose their vision for soul-winning. As soon as soul-winning ceases the purpose of the church is defeated. Perhaps the fault lies in the home, for if there be no prayer in the Christian home, there will be no prayer in the church. The need for prayer in the home is great in this day. Why are there so many broken homes? Why is there so little real interest in the average home for the things of God and the church? The reason for this is simple, there is too little prayer in the home. In many of our Christian homes today we find the familiar motto, "Prayer Changes Things," but how many people actually believe that? In many instances we might well reverse the order of those words and say, "Things Change Prayer," and it would be appropriate for that home. How great the need is for fathers and mothers and boys and girls to go back to prayer in the home.

Paul tells the church to pray for those in "authority." Men ought always to pray for those who guide their ship of state, for great and perplexing are the problems they have to face. Here in America we still enjoy freedom of speech and freedom of worship. Let Christians pray everywhere that God might preserve this heritage unto us. Only prayer can avail.

Not only ought men to pray always because of the great need of the present hour, but because we have a God who hears and answers prayer. Is it God's fault that so many churches fare so meagerly? Is it His fault that they have no revivals? Is it God's fault that Christians everywhere manifest too little spirituality? No, a thousand times no. The fault lies in the prayerlessness of the individual. When the son of a millionaire trots about in the country as a tramp, and begs for his daily existence, is it the fault of his millionaire father? Neither is it God's fault when the churches of today are so impoverished, and seek to live on husks instead of being rich toward God by feasting at His table of plenty. Why was it that men of old, and even men of more recent years, accomplished so much for God? It was because those men prayed to a living God, who hears and gladly gives unto those who ask of Him. James said: "Ye have not because ye ask not" (James 4:2). There lies the secret of the whole matter. God is able; He is willing; He has promised that He will; but men today will not meet the condition. God's ear is not heavy, nor is His arm shortened that He cannot help. The fault lies in the shortness of the prayer-arm. God told the prophet of old: "Call unto me and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3). This promise holds true today if men would only meet the requirement.

Men ought always to pray because of what prayer accomplishes. How true the words of James are when he says by the Holy Spirit: "The effectual fervent prayer of the righteous man availeth much" (James 5:16). Again we see that there is a condition. The praying man must be righteous, that is, one who has been made righteous through faith in Christ's finished work of redemption. The prayer must be effectual and fervent; then it will avail **much.** Time and again the prayer of Moses availed much, when he led out the children of Israel. Joshua was a great man of prayer and his prayers availed. Daniel's prayers were effective because he met the proper conditions. Yes; the prayers of J. Hudson Taylor, and of George Muller were effective and were honored by God. Regardless of the time, when men prayed according to God's formula, much was accomplished for God and men. Whenever the church prayed, she went forward, but when she ceased to pray she fainted. Oh, that God might visit His own once more, shake them out of their lethargy and out of their prayerlessness, and give them a new vision of the effectiveness of prayer; then souls would be saved, missions would flourish, churches would be on fire, and the blessed hope of His imminent return would soon be realized. May we pray with the disciples of old, "Lord, teach us to pray," and grant that men everywhere would pray and faint not.



DAY OF PRAYER

January 15

GRACE SEMINARY, COLLEGE

Pray for the final weeks of study during the first semester, and the week of examinations beginning Jan. 13.

Pray for members of the faculty, and especially for Dr. Paul Bauman and Dr. W. A. Ogden, as they tour the churches to tell the story of Grace Seminary and College.

Pray that there will be no sin of unbelief or of rebellion in the lives of students or faculty that will limit God in His fullness of blessing upon the school.

SUNDAY SCHOOL

Pray for our Christian Workers training classes being held in many of our churches that more workers will realize their need of training.

Pray for the director and the office staff as we prepare materials for the coming Loyalty Campaign to begin with the Sunday following Easter and continuing for six weeks.

Pray for the director as he continues traveling among the churches to inform, instruct, and inspire our workers.

WMC

We praise the Lord that the life of Ruth Snyder was spared during the tornado and for His constant care of all our missionaries and the children on all of our Fields during the year.

Pray that all the WMC members will have a greater interest in the Youth work, especially the Sisterhood girls.

Pray that more Prayer Warriors will be able to attend the Day of Prayer meetings on the 15th of the month.

Pray that WMC will meet their goal in giving for Grace Seminary, Sunday School and Youth Boards during December, January and February.

SMM

Pray for the district officers of each district, also for their projects that they might be reached this year.

Pray for those who write material for our SMM lessons that they might be guided to write messages that will help to mold the lives of each SMM girl.

Pray for the new SMM groups that are just organizing that they may soon be thriving groups in their churches.

LAYMEN

Pray for the Laymen's representative in Africa, Brother Donald Spangler as he operates the offset press and prepares Scripture for the natives in their language.

Pray for our national president, Brother Rollin Sandy as he prepares for full-time service at Grace College, that his every need will be met.

FOREIGN MISSIONS

Pray for plans being made for our foreign-mission effort in 1958.

Praise the Lord for 11 native African women at Bangui who have completed the reading of the New Testament during 1957. Pray for the 200 active WMC members at this station.

Praise the Lord for gains in the Hawaii work at Grace Chapel and among the children.

Pray with the Fogles in France for **at least** 100 souls in the year 1958.

Pray for abundant grace for our missionary candidates who have spent long years in preparation for the mission field, and now must be told, "You may not get to go out this year." Only if funds are sufficient can they go!

Pray that the Lord will use the radio broadcasts in Argentina, Mexico, and Puerto Rico to win and discover believers for strong mission points in these fields.

Pray for health for missionaries at home on furlough and for those on the field.

HOME MISSIONS

Pray for revival and growth in every home-mission church during 1958.

Praise God for the fine response in Kokomo, Ind., and pray the funds will be forthcoming to erect the needed building there.

Pray for the financing of a number of older home-mission churches and especially for the financial institutions being contacted that they will respond favorably.

Praise the Lord for the good building weather thus far in the areas where winter effects such work, and pray that the lack of funds may not cause any delay.

Pray for the Spanish-American Mission work in Taos (N. Mex.) area and for the superintendent, Rev. Sam Horney, along with Mrs. Horney and Celina Mares on whose shoulders rests the responsibility of that work.

Pray regularly for your Home Missions Council directors and staff that His will may be carried out in this organization for extending the Gospel here in America.

YOUTH WORK

Pray that our youth will maintain a consistent testimony wherever they are, and that they will be able to give a reason for the hope that is in them.

Pray that the youth meet their project goals both in home missions (the summer missionaries) and the foreign missions (the support of a missionary family).

Pray for the 1958 "Spiritual Competition" in districts and national contests. Pray that many of our young people will enter into this program of spiritual and intellectual development.

The BRETHREN MISSIONARY HERALD

WMC NUMBER

JANUARY 11, 1958

For whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lords.

Romans 14:8



Are They Worth It?

By Ernest Bearinger

"I give up! I try and I try, and just when I think that I'm getting some place with the young people a bunch of them bolt the group and go off with a gang to some more attractive activity. Especially the girls—they are simply crazy after the fellows," said one youth leader to a sympathetic friend. The older woman replied: "I know exactly what you mean. I had a girl's Sunday-school class, and no matter what I did or how much I talked they could only talk about the fellows. I couldn't take it! I had to quit." "Well, I'm going to call the pastor tomorrow and tell him to look for another youth leader," grumbled the first lady. "And I don't blame you one bit," encouraged her friend, "it just isn't worth it."

And so the universal cry from our pastors is a need for leaders. We need leaders who will accept the challenge to work with the future church, to buy up opportunities, and to "teach others also," convinced that it is worth it.

Ideologies of every age have recognized the value of youth—some have exploited young lives and turned them into beasts for selfish reasons. Millions have followed a "cause" that challenged them. Each year five hundred youth travel from Africa to Moscow to study propaganda methods of communism. They return to Africa and preach the "gospel" of Lenin. Yet many of our youth are wishy-washy and totally unprepared to give any kind of answer for the "reason of the hope that is within them." Could it be that they see only the passive attitude of adults? Youth demand action; and they get it—someplace.

"But," you say, "I believe in the value of youth; I believe that we should be doing more for them. I'm not one who can work with them. I would be willing to help by contributing toward a director of religious education, or something." True, some large churches have found this idea to be a help. However, don't imagine that you can buy off your own responsibility.

A pastor called a special meeting of the youth officers and leaders for a Sunday afternoon a few weeks ago. We met with the boys' leaders and had a profitable time of discussion. We came to the youth officers and asked where their adult leaders were. They answered that they didn't have any. Do you wonder that in the time of discussion the complaint went like this: Our meetings are dull. No one will take part. The kids all read their parts and the programs aren't interesting. On and on they raved. They wanted better programs; they knew they weren't doing their best; they wanted some encouragement.

Too long accusing fingers have been pointed at our youth. One gentleman accurately evaluated the present situation when he said: "Kids are just the same as they always were, only the parents are different." A group making a study of juvenile delinquency decided to investigate whether or not the parents knew where their children were at night. A phone survey was made after eleven p. m. and it revealed the startling fact that most of the phones were answered by the young people who had absolutely no idea where their parents were nor when they would be back. Many of the teen-agers were having a date with their "steady" and were watching TV or having a record hop.

Christian teen-agers have asked me how they can help their Dad and Mother. One girl came to me and asked: "What can I do to help my parents? Every Saturday night they play cards. They go to the movies and act just like other people in the world. Yet they say that they are Christians, but they won't take me to Sunday school and church." For all who profess Christ the Bible says: "Ye are not your own . . ."

In another church the pastor has taken over the youth group because the one who had been working with them couldn't stand the pressure of seeing his young people growing in the Lord. The youth group experienced a revival and began dropping worldly habits and pleasures. But the former leader was unwilling to surrender himself; rather than let revival burn in his own soul, he resigned from his position.

But praise the Lord there are brighter pictures in our Brethren churches. A junior in one of our high schools wrote triumphantly sharing her thrill of leading four teen-agers to Christ in the Youth for Christ Bible club. This young witness is president of the Bible club, her youth group at the church, and is a member of the Youth for Christ quiz team. (We hope she will be on the Brethren quiz team at Bethany this summer, too.) We are thankful for those who are proving Him "sufficient" in these days of apostasy; the Lord wants hundreds more.

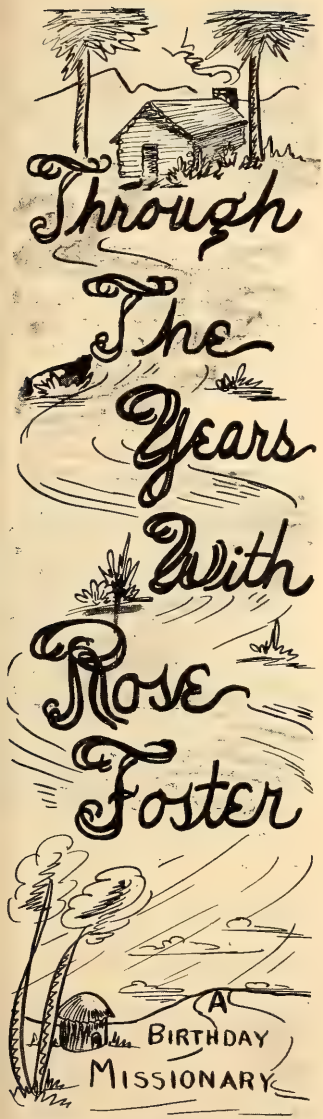
What can you do? Pray, pray for the present youth leaders, that

(Continued on page 20)

THE BRETHREN MISSIONARY HERALD VOLUME 20, NUMBER 2

ARNOLD R. KRIEGBAUM, Executive Editor

Entered as second-class matter April 16, 1943 at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $3.00 a year; 100-percent churches, $2.50; foreign, $4.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; True Hunt, assistant secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to executive Committee; William Male, Mark Malles, Robert E. A. Miller, Thomas Hammers; Arnold R. Kriegbaum, ex officio.





The scene was an old log house on her grandfather's farm in Northumberland County, Pa., and the date was June 9, 1883, when Rose Alverda Brosius made her appearance in the world. Three years later her parents went to housekeeping some distance from the former home; then when Rose was six years old, her parents moved to the then-prosperous mining town of Shamokin, Pa. There they lived until the death of the mother of the family six years later, leaving the young Rose and her two brothers and one sister motherless at an early age. The home was broken up and the children placed in the homes of relatives. Later Rose was placed in the home of a farmer's family, which meant a life of hard work. It was customary to rise at four a.m to do the milking, to work in the fields all day, and do much of the housework in the evening, as well as to care for the babies.

At the age of sixteen Rose went to Philadelphia to work. When she and the friend with whom she traveled arrived in the city, she had exactly sixty-five cents in her purse. Within a few days she found work in the home of a Jewish family. The following seven years of city life were a series of "ups" and "downs" —but mostly "downs."

In her loneliness she especially missed her dear mother. Rose sought friends and found some. She had obtained work in a textile mill, and a home with a Catholic family. They persuaded her to attend services in their church. Without realizing what she was doing, Rose took instructions to enter the Catholic faith. She was taken into the church, but found no peace either of heart or mind, and she continued to live in the world.

Again came a change of homes and a life in an ungodly home. However, one evening the lady of the house invited her to go to church where evangelistic meetings were being held. Rose came under great conviction, went to the altar and, as far as she had light, accepted the Lord as her Saviour. Rose always dates her new birth to that night because gradually old things passed away and a new life began—but still she knew nothing of a separated life. She had no assurance of her salvation. For a number of years she worked in the church to keep saved.

A few years later in the home of a friend, this young lady met a fine, moral young man—not a Christian, though he had high standards of living. Rose fell desperately in love with him. In May 1906 they stood before the pastor who united their hearts and lives in holy matrimony, and they became Mr. and Mrs. Joseph Foster. They were poor as far as the things of this life were concerned, but very happy. At last for Rose there was someone to love and obey, and this brought to her a feeling of security.

Years passed, and World War I was in full swing. The Fosters were both working to buy a home in the suburbs of Philadelphia. But suddenly there came a change when through the testimony of a young woman Rose learned that salvation is not gained by works but by faith in the Lord Jesus. One evening this same young woman invited Rose to go to the Bible School of Pennsylvania where she heard the Word of God expounded as never before. She was thrilled, and when the fall term opened, she was enrolled as a day student.

Be sure to read the final chapter in the life of Mrs. Foster in the next WMC Missionary Herald! There you will see, in a quick panoramic view, how the Lord led Mr. Foster to himself, and both the Fosters to the mission field.

Mrs. Foster is one of our birthday missionaries, and also our prayer chairman for this year. She submits the prayer pointers monthly. You will probably hear from her again this year through the district chairmen and the Missionary Herald pages.

WMC OFFICIARY

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Patroness of SMM—Mrs. Leslie Moore, 719 Franklin St., Sunnyside, Wash.

ARE THEY WORTH IT?

(Continued from page 18)

God will raise up additional leaders to work with and help SMM, Boys Clubs, youth groups; that our youth will grow in stature, and in wisdom, and in favor with God and man. All Christians may be good examples of the believers; all may encourage youth over the rough places of life.

The National Youth officers appreciate what is done by our women with vision. Without your help our situation would be impossible. By faith we are planning programs, making suggestions, and initiating a greatly expanded program of district and national competition. We must do this on faith because we haven't funds to announce the awards.

Nevertheless, we do rejoice. We rejoice and are thankful for His grace and exceeding great and precious promises. We praise the Lord for your sensitive ear to His leading. We humbly thank the women of the Missionary Council of the Brethren Church for their confidence in youth and their investment which says: "Yes! our youth are worth it."



Crowded parking



They serve



Some of the youth



Present and future youth



Our project for December, January and February, centers around Christian education. The offering goal is $3,000 and will be divided between the youth board and the seminary-college, as portrayed by the "Christian Education" cut on this page. The project for the seminary and college is designated for library table and chair units.

For the youth board, the money will be used for office rental and youth packets. For the Sunday-school board, mimeograph supplies and filmstrips. More detailed information is included in the article in this issue by Ernest Bearinger, national youth director, as he speaks on "Are They Worth It?" We hope to have more information and some pictures in the next issue.



WE SAY THANK YOU...

The Taos youth pictured here say "Thank you" to the ladies of the national WMC, for they hit the top and went over the goal for the home-mission project for the months of September, October and November.

The goal is $3,000 per year on a three-year project. According to a telegram received from Mrs. McCall December 23, the fund had reached $3,275.99.

Praise the Lord for His goodness. May we do as well in this quarter's project.



Compiled by
Mrs. Robert Markley

President of Northern Atlantic Fellowship

The new year for the WMC of the Northern Atlantic Fellowship began with a fall rally which was held at Harrisburg, Pa. The theme centered on "We Are the Lord's as We Look Ahead." Our aim was to portray glimpses of the 1957-58 monthly meetings in order to cultivate enthusiasm for attendance and participation in each local WMC. Each council ably shared a part, either by song, skit, devotions, object lesson or poem to bring to life the monthly topics. Posters, one for each month, helped to implant these topics upon our memories. The importance of our national offerings and goals was cleverly discussed by various councils.

In contrast our spring conference topic will be "We Are the Lord's as We Look Back." Since this is our 250th year and our conference is to be held at the very first Brethren Church (Philadelphia), we plan to have the hint of a centennial. To lend the right atmosphere, grandma's dress will be revamped for the occasion. By rummaging in old attics, we hope to find treasures to help set the scene of the past. Each council will give a local portrait of an unusual event or program which took place during the year.

As we glimpse through the veil of the blessings of other days, we hope to challenge our women to press on with the relentless valor and courage of our heroic founders—Mrs. Lester Smitley, district program chairman.

ON THIS AND THAT

We had our district president, Mrs. Markley, as our guest speaker in September. She gave us many good ideas, and we especially liked the one of bringing a penny for each missionary listed in the Missionary Herald having a birthday that month. This really seems to be the answer to our giving a good offering for the three birthday missionaries.

Invitations have been handed to each woman of the church on the Sunday prior to our meeting. Now we are going to send post cards to the women announcing the meeting. Starting in November we put a poster on the church vestibule bulletin board giving all the necessary information about our meeting. We want all the ladies to know we have WMC meetings, and that they are invited. We've just started having "secret sisters." In the past we have sent items to the Navajos. We'd like to do something for a work closer to home also.

We know prayer accomplishes much. We each have a prayer partner and receive a different name to pray for at each meeting. In addition we now have a foreign- and home-missionary lady to pray for. These stay the same for the year. We feel that in this way we'll have our eyes on the local field, home-mission field, and foreign field.—Mrs. Kenneth Sanders, president of Harrisburg (Pa.) Council.

We haven't done too much as far as projects yet, but with God's help and guidance we hope to do more. We are planning to roll bandages, and read Brother Jobson's book, "Conquering Oubangui-Chari for Christ." We look forward to each WMC meeting, and we know the Lord will give each one of us many blessings.—Mrs. A. H. Anthony, vice president of Hatboro (Pa.) Council.

FOR OURSELVES

Another rich time of blessing and joy is our "Brethren Day of Prayer." We meet on the 15th in the church basement, bringing needles, thread, scissors, patches of cloth and two or three portable sewing machines. The results are little kimonas, quilts, et cetera, for our Navajo and Spanish American Missions. Work continues "fast and furious" until noon, then our "sack lunches" are eaten and at one o'clock sharp we are ready to begin our prayer session. Men are invited to join us if possible. Those unable are urged to pray from one to two p. m. wherever they are.—Mrs. Keister, president York (Pa.) council.

FOR SECRETARIES

Just what in my job could be interesting to anyone other than another "railroader"? The Lord does fit into my job and I find much about the business world covered in the Bible.

First, being a secretary isn't a menial task, for in II Kings 18, Ezra 4, Esther 3, and Acts 19 we find scribes or secretaries very necessary. Jeremiah had his own secretary (Baruch) to preserve his sermons.

Secondly, we are concerned about wages. Laban and Jacob (Gen. 29: 15) were too. We like to be paid promptly and to be treated fairly. In turn then we should be worthy of hire and return loyal and efficient service. Only by drawing on the spiritual, mental and physical strength supplied by the Lord can these requirements be met.

The verse of my heart as a WMC secretary, and as stenographer in the business world, is II Corinthians 3:3: "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart."—Miss Rena G. Bauer, WMC secretary, Northern Atlantic Fellowship.

From Northern California

A WMC of the new Northern California Fellowship of Brethren Churches was formed at a recent meeting held at the LaLoma Grace Brethren Church, Modesto, Calif. This new district represents five churches: Chico, San Jose, Tracy, LaLoma-Modesto, McHenry-Modesto.

The officers for this district elected at this meeting were as follows: Mrs. Nelson E. Hall, 236 W. Beverly Pl., Tracy, Calif., president; Mrs. Howard Geyer, 1367 E. Lindo Ave., Chico, Calif., 1st vice president; Mrs. Paul Miller, 206 Rowland, Modesto, Calif., 2nd vice president; Mrs. Ora Skiles, Jr., R.R. 5, Box 630, Modesto, Calif., secretary; Mrs. Curtis Willson, P.O. Box 664, Hughson, Calif., assistant secretary; Mrs. Jack Ramey, 720 Mills Ave., Modesto, Calif., treasurer.

Also, from this same area comes a local report from Mrs. Edith Bohn, publicity chairman at the LaLoma church: "The WMC of the LaLoma church started the year's work with a new corps of officers, all from our younger women. . . . We divided into four circles for our project work, and each circle meets separately once a month, usually in homes. Much has been accomplished in this way. We were able to send approximately 500 quarts of canned fruit, some dried fruit, nuts, and some clothing to the Navajo Mission.

"We meet each month for a business meeting and program. One of the circles presents the program and in this way new talent has been discovered and more women take part.

"We entertained the ladies of the district at a rally. . . . Evan Adams was the principal speaker, and told of their work with the Navajos."



A Prayer Chairman Speaks

By Mrs. Myra Koontz, Northern Atlantic Fellowship Prayer Chairman

As we face a new year of endeavor for Christ, and of communion with Him, our first thought is to praise Him for the blessings of the past year—blessings in worshiping the triune God for who He is and what He is to us, blessings received from fellowship in prayer with Him, and blessings in accepting from His hands the many answers to our petitions. Thus we are prepared to formulate our aims for the future.

The over-all aim is that of a deepened, strengthened and enlarged prayer life on the part of every member of the WMC. From the intensifying of the prayer life of the individual we shall expect to see a corresponding change in her in dedication to her Lord for service and in her understanding of the Word.

We plan to use the instructions and helps of the national prayer chairman. It is our aim that every council in the district should observe the Day of Prayer, and that the men of the church have a part in it also. We urge the use of the Prayer Cards as a way of reminding our women of the privilege and Day of Prayer service, and in the use of the Prayer Pointers at the Day of Prayer service, and in the individual's quiet hour as well.

Local councils are encouraged to make their own plans to arouse a zeal for prayer on the part of their members; such as prayer chains, or prayer partners, so that they may deal adequately with sudden needs or crises in the lives of members and friends in the church. And surely the unsaved will not be forgotten.

The district prayer chairman plans to circulate any prayer requests that come to her among the local councils. It is hoped that some way can be devised whereby the women can be informed of the answers to prayer, that their faith may be strengthened and their zeal enlarged.

MISSIONARY BIRTHDAYS FOR MARCH

Africa—

Albert W. Balzer March 1
B.P. 10, Bossangoa via Bangui, French Equatorial Africa.

Mrs. S. Wayne Beaver March 2
Bozoum via Bangui, French Equatorial Africa.

Verna Marie Dunning March 10, 1945
Bozoum via Bangui, French Equatorial Africa.

Judith Lynn Kennedy March 16, 1953
M'Baiki via Bangui, French Equatorial Africa.

Barbara Jean Miller March 18, 1951
Mission a Nzoro, Bocaranga via Bangui, French Equatorial Africa.

Mrs. C. B. Sheldon March 21
Bossangoa via Bangui, French Equatorial Africa.

Paul Marvin Goodman March 25, 1951
Mission a Nzoro, Bocaranga via Bangui, French Equatorial Africa.

Diana Ruth Taber March 25, 1954
Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.

Miss Gail Jones March 31
B.P. 36, Bossangoa via Bangui, French Equatorial Africa.

Argentina—

Kenneth Paul Churchill March 5, 1947
Remedios de Escalada 74, Rio Tercero, F.C.B.M., Prov. Cordoba, Argentina, S. A.

Mrs. Hill Maconaghy March 21
Bdo. de Irigoyen 564, Jose Marmol, F.C.N.G.R., Argentina, S. A.

Brazil—

James Melvin Zielasko March 17, 1955
1630 Sebastiao Freitas, Capanema, Para, Brazil.

France—

Beckie Maurita Fogle March 17, 1948
79 Chemin de Vassieux, Caluire et Cuire, Rhone, France.

Hawaii—

Rev. Foster R. Tresise March 20
335 Manoe Street, Kailua, Hawaii.

Mexico—

Lorraine Edmiston March 4, 1957
Apartado No. 36, Leon, Guanajuato, Mexico.

Thomas Alden Howard March 17, 1953
406 Mary Ave., Calexico, Calif., U.S.A.

John Leroy Howard March 20, 1946
406 Mary Ave., Calexico, Calif., U.S.A.



Sanctified Hearts and Hands



By Rev. Arthur Cashman

This last message in the series on "Hands and Hearts for Jesus" begins with the last letter in the word, H-A-N-D-S. The word "sanctified" means "that which is set aside for a holy purpose." It includes the sanctification of the hands, the feet, the brain, the heart, the disposition—the whole person, inwardly and outwardly. This is manifested in service.

There is a legend that tells of a dispute that arose between three young ladies as to which had the most beautiful hands. One sat by a crystal stream and dipped her snowy hands into the water and held them up. Another plucked strawberries until the ends of her tapering fingers were pink. Another gathered violets until her hands were fragrant. A hungry, decrepit old woman passed along and said: "Who will give me a gift, for I am very poor?" All three young ladies refused to give her any help. A poor peasant girl standing near—unwashed in the stream, unstained by the pink strawberries, and unadorned with flowers—gave her a simple gift and cheered the old woman. Before she walked away from them, she asked the three young ladies who had denied her request, what it was they were disputing about when she appeared. They told her, and then they lifted up their beautiful hands for her to decide which were the most beautiful. She said: "It is not the hand that is washed in the whispering brook; it is not the hand that is tipped with delicate pink; it is not the flower-perfumed hand. It is the hand which gave a gift to the destitute that is the most beautiful."

Not only is the sanctified life busy in service, but it is also characterized by cleanliness, or as our text says: "He [or she] that hath clean hands, and a pure heart" (Ps. 24:3-4). In our Scripture lesson, Paul tells us that believers are likened unto vessels—some gold, some silver, some wood, and others earthen. He points out that the important thing is not the quality of the vessel, but rather its cleanliness. In verse 19, the believer is instructed to "depart from iniquity." Then in verse 21, he says: "If a man therefore purge himself of these, he shall be a vessel unto honour, sanctified and meet for the master's use, and prepared unto every good work."

In most homes there are vessels of many kinds setting on shelves. When something to drink is served, the earthen vessels are used because they are most likely clean and ready for use. The others are more for show and not often washed. However, when gold and silver vessels are used, as they were in the Temple, there was a refining process necessary to purge away the dross. In Malachi 3:2-3, we see that there is a similar process through which the Lord puts His own people, that they "may offer unto the Lord an offering in righteousness."

Vessels of wood are formed out of rough timber, and must undergo sharp cutting of the saw, plane and chisel. So the Lord must shape our lives according to His own design. An earthen vessel, made of ordinary clay, must be free from grit and other hard substances to be molded into a fit vessel. God wants us to be as the clay, able to take impressions, and yield to the pressure of His will. He must remove all the grit of self and pride, and many other hard substances that find their way in. Otherwise the vessel will be marred in the hand of the Potter (Jer. 18:5). After it is made, it is put into the furnace and is ready for use, either as a Sunday-school teacher, a tract distributor, a singer of spiritual songs, or a witness of good tidings. That is the way we are made "vessels unto honour," and are to be kept "sanctified and fit for the Master's use, and prepared unto every good work" (II Tim. 2:21). Never forget that sanctification and impurity, and sanctification and helplessness are contradictions. Decide now to permit God to set you aside for His own glory. Amen.

From a Brazilian Heart



(Interpreted by Mrs. J. Keith Altig)

One night as I was resting in my hammock after working all day in the city, I heard music coming from somewhere. Different music it was, not the fast samba-type that usually comes from all of those loudspeakers around here. Even though I had stood on my feet nearly ten hours selling shoes and had ridden on a crowded bus for forty-five minutes, I felt drawn to see who was playing that music.

It wasn't difficult to find—just around the corner from our house. There was quite a crowd gathered around a car with the loudspeakers and an American inside playing records. He would also say a few words now and then, inviting people to come to a meeting. I thought I might as well sit in the house they were using as a church as to read or rest at home. This music was quite different than I was accustomed to, for I had sung some for the "Boi Dance." (This is a typical Brazilian operetta-type of story in song and dance.)

Although this American didn't speak perfect Portuguese, I noted how sincere he was and how much he used his Bible. That too was strange. As I sat in that rented house listening to a sermon for the first time, I thought it sounded so beautiful and easy to be a believer. Perhaps I should do as the missionary said: "Stand up and say, 'I accept Christ as my Saviour.'" Something seemed to compel me to do that while something else inside me seemed to argue against such an action. So I waited.

Shortly afterwards, on another occasion I heard the peaceful and restful music of the believers once more, and I hurried down again with a few of my neighbors. This time I gave my heart to Jesus, standing up publicly and declaring it. I have never been sorry.

During the weeks that followed I never missed a meeting, sometimes walking a mile to the church in the home of the missionary in Icoraci. I had such a desire to learn more of the Bible that the missionary encouraged me to go to his house every Saturday from work and study with him. This helped us both, his language study and my Bible study. Since I hadn't eaten dinner, the missionary's wife often gave me some of theirs. I can tell you (I didn't always tell them) some of that American food I didn't like. But it helped me not to get too hungry until I got home.

Many times I was asked to preach. Although at first I was quite timid, they seemed to think I did very well, so I was happy that I could serve the Lord. When the new missionary came, it was harder, for I preached more and still had my job. However, all of the missionaries had tried to persuade me to go to Bible school. There was such a desire in my heart, and I prayed often that if the Lord would show me and take care of my financial needs, I would go. There was some responsibility to my parents financially.

Word was received that a young people's group in Glendale would pay my tuition monthly for over a year. I felt encouraged to go and trust the Lord for all things. And again, I've never been sorry.

This is my last year in Bible school, and I am ready to be the first Brazilian Brethren pastor. Will you pray that the Lord will lead me and use me to His glory?—Ramundo Cardoso.

SUGGESTED PROGRAM FOR FEBRUARY

OPENING CHORUSES—Include the theme chorus for the year and the theme verse of the year in unison.

SCRIPTURE LESSON AND PRAYER—Seniors and Middlers read II Timothy 2:10-22. Juniors read Romans 13:8-14.

DEVOTIONAL TOPICS—Seniors and Middlers study "Sanctified Hands and Hearts" by Rev. Arthur Cashman; Juniors study "A Willing Offer from a Perfect Heart" by Miss Gail Jones.

SPECIAL NUMBER—This may be a special poem about hearts or Valentine's Day by one of the girls.

PRAYER POEM AND PRAYER CIRCLE—Use requests in these pages and also requests from your own group.

MISSIONARY TOPICS—"From a Brazilian Heart" by Mrs. J. Keith Altig is for the Seniors and Middlers; "African Courtship and Marriage" by Mrs. Orville Jobson is for Juniors.

DISCUSSION—Seniors and Middlers study Chapter 6 in **Teen-Age Etiquette** by Grace Ramquist.

Close with one verse and chorus of the month, "Near to the Heart of God."

BUSINESS MEETING—

ROLL CALL—Seniors and Middlers answer with verse: II Timothy 2:19. Juniors answer with Colossians 2:23-24.

SMM BENEDICTION—Psalms 145:1-2. (Suggested Bible reading for month of February: Seniors and Middlers, Ps. 85-102; Juniors, Ps. 64-77.)

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African Courtship and Marriage

By Mrs. Orville Jobson

Before the missionaries went to French Equatorial Africa in 1921, the native fathers and mothers had never heard of courtship and marriage for their sons and daughters. They sold their girls as we would sell cattle and sheep here in America. These poor girls were sold while mere babies in their mother's arms. However, many times when the girl was thought to be old enough to be taken by her so-called husband, she refused to go, and he would take her by force. Oh, girls, how thankful you should be that you have been born in a Christian land!

There are chiefs living in the different villages, and most of them have a plurality of wives so as to have prestige with the people. Often we see an old chief around fifty or sixty years old taking girls into his harem that are but twelve years old.

Now since the Gospel of the Lord Jesus came to Africa, and the parents have become Christians, these dear girls have more freedom to choose their husbands. In one tribe especially where many of the parents have become Christians, you will see a young man asking the father for his daughter and paying him part of the dowry, and asking the parents to keep this girl for him. Then a few weeks later perhaps another young man comes along and asks for the hand of this same girl. He too pays some of the dowry, perhaps a goat or a sheep. Now in this particular tribe the father asks these young men to help him work his garden. After they have completed the work, he calls his daughter and asks her which one of these young men she would like for a husband. She chooses the one she loves; the father then returns the dowry to the other disappointed lad. The lucky boy continues to pay for this girl until the parents tell him he can marry her.

How different this girl's marriage is than the poor little girls' that are forced to go to heathen men. Usually our Christian girls have church weddings, and wear real pretty dresses. The native pastor will not marry a couple unless both are Christians, and unless they are in good standing in the church.

You know, girls, the Word of God says "not to be unequally yoked together with unbelievers." If these young people really love the Lord, they will not consent to marry anyone who does not love the Lord Jesus. What a change has been wrought in the hearts of these dear girls since Jesus came into their hearts!

A WILLING OFFER FROM A PERFECT HEART

By Miss Gail Jones

"And whatsoever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ" (Col. 3:23-24).

In today's memory verse, the Apostle Paul tells us that whatsoever we do, we should do it heartily, as to the Lord. That is to say, do it with all the heart. Anything we do from the heart is going to be something which we want to do most of all. Something that we take great delight in doing.

When the neighbor girl visits her girl friends and they have lots of fun, they are playing heartily; they are giving themselves to play. Many people today give themselves to TV; do you know anyone like that? Prayer meeting is unimportant—yes, they're giving themselves "heartily" to their television sets, or to some other god which they have substituted for the one, true God. Such people are doing heartily unto the way of man, and of course that way is contrary to God's way. How sad this is when a Christian does such a thing instead of living for the Lord Jesus.

Unless our service for Christ is a "heart" service, then it is as nothing. Remember in I Corinthians 13, we're told that regardless of what we do, unless it is done in love, it is as nothing. When love is the basis of all that we do for the Lord and for others, then as our memory verse says, we shall receive the reward of the inheritance.

Remember the faithful servant, the promise for such a one is to enter into the joy of his Lord. May our Heavenly Father help every Junior SMM girl to be a "faithful servant."

How can we do the work heartily as unto the Lord? By putting on the Lord Jesus Christ as we're told in Romans 13:14: "But put ye on the Lord Jesus Christ, and make not provision for the flesh." If we want to make a willing offer of our services, then we must first put on the Lord Jesus. When we first come to Christ for salvation, we begin right there to put Him on. Then as we live day by day for Him, by reading His Word and through prayer, we witness for Him to others and live a life that is free from sin. These are the ways that we put on the Lord Jesus Christ. It is a literal giving of ourselves to Him.

It is the Lord Jesus who cleanses our hearts from sin, and thus gives us a perfect heart in Him. Once this has taken place, then it is our privilege to "offer" ourselves "willingly" from our now perfect heart to Him to be used for His glory.

Suggested Reading List

For Juniors:

Martinko or Without God in the World (50 cents)—Kristina Roy.

Polly Parrot (50 cents)—Eva Doerksen.

The Leopard Man, The Wallpaper that Talked (50 cents each)—Margaret Jean Tuininga.

Missionary Stories, Latin American Stories, Uncle Al's Missionary Adventures in Africa (50 cents each)—Aunt Theresa.

For Juniors and Middlers:

Little Shepherds of Navajo Land, Boys and Girls of Zuni Town ($1 each)—Marian M. Schooland.

Jungle Doctor, Jungle Doctor Meets a Lion, Jungle Doctor's Enemies, Jungle Doctor Attacks Witchcraft, Jungle Doctor on Safari, Jungle Doctor Goes West, Jungle Doctor Looks for Trouble, Jungle Doctor and the Whirlwind, Jungle Doctor to the Rescue, Jungle Doctor Stings a Scorpion, Jungle Doctor Hunts Big Game, Jungle Doctor Operates, Jungle Doctor's Case Book, Eyes on the Jungle Doctor ($1.50 each)—Paul White.

For Seniors:

Nineteen Missionary Stories from the East, Wilfred Grenfell, Labrador's Dogsled Doctor ($1.50 each)—Basil Miller.

Gongs in the Night ($1.25), Farther into the Night ($2.50)—Mrs. Gordon H. Smith.

Through Gates of Splendor ($3.75)—Elisabeth Elliot.

Discussion Books for Seniors:

Youth Problems No. 1, Youth's Courtship Problems, Youth's Marriage Problems ($2 each)—Alfred L. Murray.

It's Tough to be a Teen-ager, How to Get Along with Christians ($1 each)—Robert A. Cook.

You Have a Talent—Don't Bury It ($2), Elbows Off the Table ($2.50)—Faith Coxe Bailey.

Teen-age Etiquette ($2)—Grace Ramquist.

Tips to Teen-agers (75 cents)—Carol Gish.

PRAYER POEM FOR MONTH OF FEBRUARY

O LONELY HEART

O lonely heart and sad
 Look up, look up, be glad;
The night will soon be past,
 The morn will come at last.
The Sorrows of thy soul
 On Christ the Saviour roll;
His love can never fail
 No matter what assail.

O hungry heart, be still,
 God's will can ne'er be ill;
Trust Him and thou shalt see
 His plan was best for thee.
Thou shalt be satisfied
 No matter what betide;
No good will He withhold,
 His love can ne'er be told.

O aching heart, rejoice,
 It is thy Saviour's voice;
He fills the vacancy
 And comes to sup with thee.
He cares, thy Father cares,
 And every heartache shares;
Take courage then and prove
 The greatness of His love.

(Union Gospel Press Publication)

Prayer Requests

Pray for your national officers as they endeavor to do His will in the work at Winona Lake.

Pray for district officers, too, as they will be busy planning for winter and spring SMM rallies.

Pray for SMM girls who are seniors in high school that as they think of what they will do in the next year, the Lord will be foremost in their minds.

Pray for all the writers of next year's materials and lessons that they will be able to glorify the Lord with every word they write.

Pray for Ramundo Cardoso whose story is given in the Seniors' and Middlers' missionary topic.

SQUIBBLES

By Jeanette Turner

This is the month that our national-fund offering closes. Keep praying and giving so we can reach that $1,700 goal. Don't forget that all the money is to be in to the national treasurer, Florence Moeller, by March 10.

The first Mexican SMM rally was held last fall when the Tijuana SMM invited the Calexico girls over for a meeting! Mrs. Walter Haag reports a total of 16 girls and 2 patronesses present and that it was a time of real spiritual blessing.

The Senior Sisterhood, of Waterloo, Iowa, wanted a hayride for one of their fall meetings. In order to have something a little different, they made it a "Father-Daughter Hayride." Of course, the dads livened things up and everyone had a wonderful time. In addition the men became acquainted with SMM. Wouldn't you like to try this sometime?

The Hi-College SMM, of North Long Beach, planned a Christmas party and concentrated on filling their missionary box.

Surely your group has done something different this year; why not write and let us know about it? Send a letter or a postal card to the national editor.

Here's an idea for your February leader or hostess. Find lots of verses on "love" from the Bible—you can look in any good concordance. Print or write them neatly on medium-sized hearts cut from construction paper. Then paste the hearts on a paper doily. These will make nice favors for a refreshment tray, or they will be good "extras" for the leader to use in the meeting.

A CHRISTIAN IS:

A **mind** through which Christ thinks,
A **heart** through which Christ loves,
A **voice** through which Christ speaks,
A **hand** through which Christ helps.

(Selected)

NEWS

COUNSELOR POST, N. MEX. Rev. Howard Vulgamore, principal and teacher in the Brethren Navajo School here, suffered a serious accidental gun wound while hunting on Christmas Day. Immediate bone surgery was necessary. Much prayer is needed for the healing of our brother. He is at present (Dec. 31) in St. Joseph's Hospital in Albuquerque, N. Mex.

SPECIAL. Jan. 15 has been set aside for a national day of prayer, when Brethren are urged to pray for revival.

LONG BEACH, CALIF. The Old-Fashioned Revival Hour program has discontinued the public meeting which has been conducted in the Long Beach Municipal Auditorium each Sunday afternoon for many years. The program will now be released from 1:00 to 1:30 p. m. (PST) through the ABC studios in Los Angeles. It is reported that more than 200 additional stations over the world will be added to the network. Charles E. Fuller is the radio minister.

MEYERSDALE, PA. The Meyersdale Brethren Church had a fellowship dinner following the morning service on Dec. 22 to welcome their new pastor, Ralph C. Hall. A food shower was given Pastor and Mrs. Hall. There were 132 present.

CUYAHOGA FALLS, OHIO. The official board of the Grace Brethren Church has authorized the appointment of a building committee to make initial plans for an addition to the present church building. Richard Burch is pastor.

WHITTIER, CALIF. Mr. and Mrs. H. M. Crawford, charter members of the First Brethren Church, celebrated their 50th wedding anniversary on Dec. 29 with an open house. Mrs. Ben Hamilton, of Winona Lake, Ind., is a daughter.

CHANGES OF ADDRESS: Rev. Donald W. Farner, Box 426, Toppenish, Wash. The mailing address of the Cherry Valley Brethren Church, Beaumont, Calif., is: P.O. Box 656. Rev. Gene Farrell, 173 W. Mountain View Ave., Altadena, Calif. Rev. Victor Meyers, 907 Dudley St., Pomona, Calif. The mailing address of the Grace Brethren Church of Monte Vista, Calif., is: 9497 Del Mar Ave., Ontario, Calif. Emlyn H. Jones, 6834—B Heliotrope Ave., Bell, Calif. Phone: Ludlow 7-4639. Please change Annual.

DAYTON, OHIO. General William K. Harrison, USA (retired), was the guest speaker at the Patterson Park Brethren Church on Dec. 15.



MARTINSBURG, PA. Wayne Snider, dean of men and professor of history at Grace College, was ordained to the Christian ministry on Dec. 29 at the First Brethren Church.

COVINGTON, VA. Mr. and Mrs. C. L. Simmons, deacon and deaconess in the First Brethren Church for 21 years, were honored at a fellowship supper on Dec. 10. A gift of money was presented to them from the church by Earl Key, superintendent of the Sunday school.

The BRETHREN MISSIONARY HERALD

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Winona Lake, Ind.

DEPARTMENTAL EDITORS

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Grace Seminary Paul R. Bauman
Winona Lake, Ind.

Mr. and Mrs. Simmons are the parents of Phillip J. Simmons, pastor of the Grace Brethren Church, Chico, Calif.

COVINGTON, VA. Mason Cooper has accepted the pastorate of the First Brethren Church.

SAN FRANCISCO, CALIF. Charlotte Temple Holsinger, daughter of Elder H. R. Holsinger, author of the "History of the Tunkers and the Brethren Church," died here Nov. 28 at the age of 95. She was a sister of Mrs. E. H. (Annie) Nowag.

Wedding Bells

All announcements for this column must be mailed to the Missionary Herald.



Wilma Eivins and Earl Paul Davis, Dec. 20 at the Centropolis Baptist Church, Kansas City, Mo. Mr. Davis is the son of Rev. Paul Davis, Brethren minister.

Dorla Deanne Trusty and Ronald B. Longbrake, Dec. 6, at the First Brethren Church, Dayton, Ohio.

Ruth Stroup and Jerry E. White, Dec. 22, at the First Brethren Church, Washington, D. C.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Portland, Oreg	Jan. 19-20		R. I. Humberd.
Yakima, Wash.	Jan. 22-24	Henry Dalke	R. I. Humberd.
Grandview, Wash.	Jan. 26-30	Robert Griffith	R. I. Humberd.
Inglewood, Calif.	Feb. 2-7	Glenn O'Neal	B. Schneider.
Fort Lauderdale, Fla.	Feb. 2-7	Ralph Colburn	Harry Trover.
Fort Lauderdale, Fla.	Feb. 10-16	Ralph Colburn	Louis T. Talbot.

A Storm on the Ocean

The year 1958 marks the 250th anniversary of The Brethren Church. Recently William Male, pastor of the First Brethren Church, of Philadelphia, brought to the attention of the editor a small booklet entitled: "Ecclesianthem, or A Song of the Brethren," by James Y. Heckler, and printed in 1883. It is not possible to reprint the entire poem; yet portions of definite interest to Brethren in the United States is herewith presented. It will run in a series under the following titles: (1) "The Church in Germany," (2) "A Storm on the Ocean," (3) "The Brethren in America."—Editor.)

When Becker and others, some families twenty,
Embarked in a ship from the Dragon to flee,
They entered a vessel just sailing from Flanders,
To cross the dark waters, the deep rolling sea:
For great was the distance, and long was the journey
These people religious intended to go.
Besides, they were poor, and almost without money,
So that they were packed in the vessel below.
But they were contented to dwell there together
In patient endurance, privation and want,
Until they would land on the shores of this country,
If God His protection and blessing would grant—
Among the despised and abused of all nations,
Where bigoted priests could not fetter their chains,
Nor tyrants blood-thirsty, usurp the dominion,
To raise persecution with penance and pains.
Below in the ship they were seated together,
And speaking of things appertaining to God:
As thus they were sailing out over the ocean,
A storm came up, spreading his pinions abroad.
The wind in his fury blew over the vessel,
The tempest was howling, the heavens were dark,
The billows were foaming and rolling like mountains,
The Brethren were seated below in the bark,
Commending themselves unto God in his mercy;
They put their dependence and trust in the Lord,
For His preservation and care of His people,
Those people who trust and believe in His Word.
Submitting themselves to the billows' commotion;
Alarmed were the sailors, the captain afraid,
Until he went downward below in his vessel,
And saw the composure the Brethren displayed.
He felt in his heart that God was among them,
That these were a people beloved of the Lord,
That He would preserve them through tempest and danger,
As saves He the righteous from peril and sword.
The captain took courage, went back to his sailors,
Who hopelessly feared that the vessel would wreck,
And told them what people, composed in the tempest,
Below in the ship, would yet walk on the deck.
And afterward waiting a little while longer,
The storm disappeared with clouds in the rear:
Those billows like mountains, went back to their caverns,
The ocean grew calm and the sky became clear.
And so they continued to sail o'er the ocean,
With patience and hope, in the fear of the Lord,
To come to an end of their wearisome journey,
When two or three months they had waited on board.
'Twas not in those days as it is in the present,
That steamships the ocean so swiftly did plow,
And lightnings recorded the news of the nations
In language intelligent, as they do now.
The day of improvements and swift locomotion,
So early as then yet, but scarcely did dawn;
The ages of error and ignorance awful,
And dark superstition were hardly withdrawn.
At last they were landed in Philadelphia;
And soon they were scattered wide over the land:
But after three years of indifferent estrangement
They came to unite in a brotherly band,
By reorganizing themselves in a body religious,
Though wide they were scattered near Wissahickon,
Where "The Woman in the Wilderness" waiting was found;
So called they the sect of the hermits, secluded
In caves on the banks of the Schuylkill, among
The forests primeval, the rocks and the thickets,
The hills and the cliffs Wissahickon along.

Redemption Through Christ

By Homer R. Miller, Pastor

Grace Brethren Church
Lake Odessa, Mich.

"Unto him that loved us, and washed us from our sins in his own blood" (Rev. 1:5b).

To be perpetually an object of redeeming love may well move the heart to rejoice and tune the lips to song. At the very first thought of the Lord Jesus, the Apostle John in the salutation to the seven churches utters a song of praise for the love that moved God to send His Son to bring salvation. This is the same John, who, in his first epistle said: "Herein is love, not that we loved God, but that he loved us." The beloved disciple of the Lord thinks of the everlasting love which moved God to redeem man once and for all through the blood of Christ. He was thinking of **redemption** when he sang out: "Unto him that loved us, and washed us from our sins in his own blood."

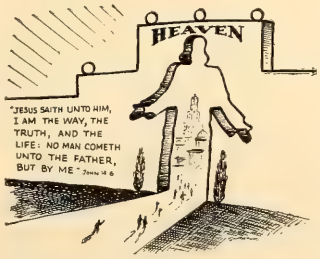
The Motive

The motive for redemption is love. This is the Greek word which signifies the deepest love that is possible. It is actually a present tense verb, which suggests that His love is everlasting. God is displeased with the sinner on account of his sins, but this is a governmental displeasure. It is something that any father must hold toward a disobedient child; it is a characteristic of real parental love. Why does God love us so? God has an eternal love for that which He has created. He knows what He can do through a man who is dedicated to Him. But greater yet than this, God is love, and all there is of love is in God. Is it so hard then to understand God's love, when it is His very nature? He doesn't want men to die in their sins. He is "not willing that any should perish"; therefore He made a way out in His love so that we might have everlasting life.

How far does His love reach? John 3:16 says "God so loved the world . . . that whosoever believeth." In order to know who God loves, one must go to every city in the world, to every tribe and nation, to the rich man's palace and the poor man's shack, behind prison bars, and then to every unexplored nook and corner in the universe. When Nansen was looking for the North Pole, he found himself in deep water. Twice he had used lines to try to touch bottom. He gathered all the rope and twine that he could find on the ship and still he could not touch bottom. He had to write in his book the length of the rope and add, "deeper than that."

The Method

The method of redemption is deliverance out of sin. There is some discussion whether the word here should be translated "washed" or "loosed." The preposition "ek"



used here may give us the key. This preposition means "out of." When we wash our hands we do not wash them out of the dirt, we wash the dirt off. If our hands had been in the mud, we would have first "loosed" them out of the mud and then washed them clean. It may be that we should look at this particular experience as the initial act of redemption, for the chains of sin are broken and a man who was the servant of sin becomes a child of God through faith in Christ. As our King, He declares us free by a royal verdict. But even after this initial experience we need to be kept free from sin by "the washing of water by the word," and one day, as those who have been redeemed, we will be in the presence of Christ as His bride, "holy and without blemish." I wonder if the Apostle Paul might not have had these thoughts in mind when he told the Corinthian church that God has "delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us" (II Cor. 1:10).

Any man who is outside of Christ is bound with the chains of sin. He has forged the chain himself, link by link, and until he surrenders to Christ the chains become stronger and harder to be broken. Satan not only has him chained, but he also has his soldiers standing guard to hinder him from getting deliverance. Pride, procrastination, sinful pleasure, and the love of the world are all soldiers of Satan. Men are too proud to acknowledge their lost condition and to confess their sins; they will not come to repentance. To the young sinner there is plenty of time, but tomorrow never comes for many who put fortune ahead of the soul, and they pass into eternity lost. The pleasures of sin and love for the things of the world are continually keeping men from coming to Christ. The reason men cannot see their real need is that Satan has blinded their eyes, and moreover, they love darkness rather than the light. They are asleep in their sins.

The Means

"By his own blood." This names the sacrifice which expiated our guilt. In Revelation 5:9 we find the same clause used: "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and nation." The words, "by thy blood," denote the price for which a thing is bought. Such a price Christ paid to make us His own, freed from all sin. "Ye

(Continued on page 31)

The Curse of Conformity



By Charles R. Taber

Missionary to
French Equatorial Africa

If I were asked to name the one thing that is most destructive of spirituality, the one thing that more than any other deadens the Christian life, I would unhesitatingly say that it is our haunting fear of being different. So afraid are we of being thought queer that we rigorously abstain from any act or word that might distinguish us from anyone else. Of course, it is only a part of a larger picture, for the trend of all life in America, the basic goal of "progressive" education, is to submerge individuality, to create well-adjusted robots who act, speak, and think like every other robot. This cowardly fear drives us into the hectic rat-race known as "keeping up with the Joneses"; it compels us to follow blindly, like so many sheep, the zaniest fads and the weirdest fantasies of fashion; "everyone is doing it" has become the **leitmotiv,** the most fundamental drive of our lives. Especially is this true of young people, among whom every craze becomes, by a pathological conformism, the badge of "belonging to the crowd."

But is this the normal way for the Christian? It is a solemn truth that God's Word speaks most plainly and bluntly against this besetting sin of the age. We have to conform, do we? The Word of God says: **"Be not conformed** to this world: but be ye transformed . . ." (Rom. 12:2a). We must not look peculiar to others? But the Bible says: "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself **a peculiar** people, zealous of good works" (Titus 2:14); and again: "But ye are . . . **a peculiar people"** (I Pet. 2:9). Now I know, as anyone who knows a bit of Greek is about to tell me, that this does not mean peculiar in the most common modern sense; it does not mean bizarre, zany, queer; it does not mean that we are to be "squares" for the sake of being different. But it **does** mean something that is pertinent: it means that we are God's own people—His **possession.** So we have to "belong to the gang," do we? That is just what these passages warn us against very plainly.

We emphatically do not belong to the world, or to the gang, or to the set, in any sense whatsoever; we do not even belong to ourselves, despite the arrogant claim of the author of "Invictus"—we belong entirely and exclusively to God. We have been bought with the blood of Jesus Christ, and the effect of that purchase is that not only are we rescued from the penalty of sin but also from its power. We were saved "by grace," but "unto good works" (Eph. 2:8, 10). We were saved to be God's people, separated from the world, sanctified unto the Lord. Can you imagine Jesus, in the days of His flesh, "belonging to the crowd"? Can you imagine Him doing anything at all simply because others were doing it? The very thought is blasphemy. Yet we who are the present manifestation of the incarnate Son of God often act as though we are afraid to be different from the Devil's people. Not only should we not shun being different, we should actively seek it, for this is one case where those who are in Rome must not act like the Romans. It is not simply a social problem, it is a very basic moral and spiritual one.

We must, of course, be on guard against false teachings concerning this nonconformity that is supposed to characterize us. There are many who make the criterion of worldliness purely external things, such as clothing, amusements, and so forth. A person is automatically worldly if he wears certain clothes, if he smokes, if he drinks alcoholic beverages, if he goes to the movies, or if he dances. Now all this is quite probably true, in most cases. There are clothes that are an offense not only to good taste but also to morals; the Christian has no business wearing them. Tobacco is undoubtedly harmful to the body and has no place in the life of a Christian who believes that his body is the temple of the Holy Spirit.

It is perfectly true that "wine is a mocker," and that in most instances the child of God does better to abstain. It is true that Hollywood movies and the social dance deliberately arouse the passions of the flesh. In other words, the person who habitually does these things is worldly. But it is the converse, that the person who does not do these things is therefore spiritual, that is not necessarily true at all; in fact, it is a lie of the Devil, and because it originated with the Father of Lies, it is a particularly clever and plausible one. For many persons do none of these things and yet are not even Christians, let alone spiritual. And many Christians abstain from them, by a sort of reverse conformism, without being in the least spiritual. The logical end-point of this external criterion is that people who use buttons on their clothes or drive horseless carriages are worldly, while those who do not are spiritual; it is only a matter of degree.

No; the root of the matter is far deeper, and it is one of Satan's masterpieces that he has made so many Christians smug on the flimsy ground of abstinence from a few hand-picked activities. The root is in the heart and in the mind; we need what the psalmist prayed for, a clean heart; and what Paul prescribed, a complete transformation of the mind. We need to use God's yardstick rather than earth's in judging and comparing **all** values. We need to appreciate the relative worth of potential investments of our time, talents, strength, and money in the light of eternity. For, after all, is not one of the most damning indictments of the world simply this: that it passes away? The world's goods are shadows, vapors, illusions, fool's gold. The man who spends himself in living like the worldlings around him, who exhausts his body and

and frazzles his nerves to gain material wealth and comfort; the wife who neglects her family's spiritual needs to work outside the home to add to the budget for material luxuries; the young person who spends time and money in following the crowd in its vain amusements; are they not all acting as if the world's standards of values were true, and God's worthless? Are they not calling God a liar? There is a legitimate use for material comfort and for amusements, as long as they are only secondary, as long as they are only means by which we are refreshed for our real work to attain our real goal. When these gifts of God's superabundant grace become the end of our lives, then we are sinning. When we reduce our giving to the Lord's work to meet payments on a second car and a third television set; when we are too busy going to ball games to participate in the young people's program of our church; when we forsake our time of meditation in the Bible and prayer to catch up on sleep lost by being out late every night; when the television program keeps us away from prayer meeting; then we are worldly, we are sinning, and God's Word knows no other word for it. We are substituting the world's standards for God's, we are calling Him a liar, we are disobeying Him who bought us to be His precious possession. And all that, simply to be like the world! All that, simply to avoid the appearance of being "queer"! Brethren, in the light of eternity and God's judgment, it isn't worth it.

REDEMPTION THROUGH CHRIST

(Continued from page 29)

are bought with a price" (I Cor. 6:20).

Did Jesus have to shed His blood? Could He not have saved himself this horrible death and think of some other way to save men? Yes; He might have saved himself, but then He could not have become our Saviour. The acorn cannot save itself if it is to bud a tree. It must die. Nor could the Good Shepherd save himself if He would save His sheep. He elected to pay the price of His own blood, for that was the only thing His Father would accept.

Watch Them Go

By Ernest Bearinger, Director National Youth Council

Brethren Boys Clubs are being thrust into action by new fuels of enthusiasm all over America. Old clubs are re-ignited and new clubs are joining the ranks of the "Bold and Brave" for Christ. This expanding growth has leaped the bounds of the USA and invaded Mexico.

Rev. Walter Haag, our foreign missionary to Mexico, recently wrote to Dr. Barnard and told him about his thrilling boy's work. This is part of what he said. ". . . I am thrilled with my Brethren Boys Club. I have only five, but we went on a trip Saturday and gave out . . . a Christmas tract to every home between Tecate and Ensenada on the back-country road. Manuel and I each took a boy with us first to show them how. Then the boys two and two visited the homes and left the literature. They had so much fun that they want to know when they can go again.

"Of course it wasn't all work. We had Dutch-oven biscuits and steak. Each one was cooked over the coals of the fire. I had the little .22 caliber rifle along and gave the boys some target practice.

"I began the club about a year ago, disbanded during the summer, and started again this fall . . . The handwork we are doing now is leather craft. The Whittier Community Junior Department of the Sunday school gave us the money for the tools. The Calexico BBC expects to visit us the twenty-fourth of January."

Pray with us and Brother Haag that these fellows will be good ambassadors for Christ.

NEWS and CLUES:

Your national BBC president, James Custer, who is also president of the sophomore class at Grace College, visited the Goshen (Ind.) Boys Club several weeks ago. He got mixed up on the time and nearly missed the meeting. He met with the men and boys at the end of their regular program, and had a good time going over the ranks and reviewing the award system.

Your youth director has been meeting a number of the fellows and their leaders.

A prayer request: There is critical need for leaders who will work with boys. Pray that the Lord will speak to men who are qualified to lead. Pray that more boys will have the opportunity to become men of God prepared to face the world in the power of His might.

ATTENTION: BOYS CLUBS

Handbooks and shields are now in stock in the Youth Office. If you have a back order, please reorder from Brethren Youth Council, Box 617, Winona Lake, Ind.

This gang from Buena Vista, Va. (pictured below) is justly proud of the trophy that Pastor Edward Lewis is presenting to coach Fred Pryor. The team won the Southeast district softball championship this past season.





Compiled by Roy H. Lowery

SUGGESTED PROGRAM FOR FEBRUARY

Opening Hymns—"Grace Greater Than Our Sins"; "The Solid Rock."

Scripture Reading—Psalm 32.

Prayer Time—Would suggest going to prayer by two's, giving each couple the names of three of our men missionaries to pray for, also the name of three unsaved men whom we know.

Hymn—"My Faith Looks Up to Thee."

Business Session—(Very brief).

Bible Study—

Closing Hymn—"Amazing Grace"; closing prayer.

He Giveth More Grace

(James 4:6)

"Among the Great Promises, precious and true.
Is this, all sufficient for me and for you:
Whatever your need, any time, any place,
Just trust, and remember, 'He giveth more grace.' "

If life's disappointments have caused you a bruised or broken heart, remember that "earth hath no sorrow that heaven cannot heal." Come to Christ whose heart was broken for you, make confession of sin, and pray the prayer of Psalm 51:10. Realize that trials only bring you closer to God (Ps. 34:18). Broken hearts are healed by the sanctifying grace of God (Ps. 51:17). God will give "the oil of joy for mourning" (Isa. 61:3). Through thorns of life's path we may come to greater revelations of God (Isa. 9: 6-7).

Love is the gift of God, for our comfort. Love meditates purely (I Cor. 13:5), believes for the best (v. 7), suffers and brings Christians victory (v. 4). Love is willing and obedient (Ps. 110:3; II Cor. 8:3, 12). The Scripture would have us to be subject one to another in love (I Pet. 5:5). Love is pleading and winning (II Cor. 5:14). Love sympathizes, pities, and is real (I John 3: 18). There is no fear (I John 4:18). A satisfying love brings joy (I Cor. 13:6) begets love and good works (Heb. 10:24).

"The God of all comfort" is truly comforting (II Cor. 1:3, 5). God speaks words of comfort to His people (Isa. 40:1-2) He knows how to comfort His children (Isa. 66:13). If you have undergone a severe bereavement, a lingering illness, a keen disappointment, an unjust accusation, come to God for comfort (Isa. 12:1; 49:13; Ps. 119:76). He has promised never to leave us alone (Heb. 13:5). In great stress let us be quiet and wait for Him (Ps. 46: 10; 37:7) while He renders us fit for His service.

We are to have hope through the "comfort of the scriptures" (Rom. 15:4). The Scriptures are perfect, sure, right, pure, true, righteous, valuable, blessed and enriching (Ps. 19:7-11). About all nervous and irritable people need to do is read the Bible and pray often (Ps. 32).

Let us not overlook the great compassion of our Saviour (Matt. 9:36). He cares for your soul and knows your need (II Thess. 2:16). He invites you into His rest and wants to be your yoke-fellow (Matt. 11:28-30). He wants to dwell inside your heart and supply your need (Rev. 3:10).

There is also the comfort of the Holy Spirit (Acts 9:31). He gives assurance to our souls by witnessing to our Spirits (Rom. 8:14). He gives joy (Gal. 5:22), and power in prayer (Eph. 6:18). He pleads with Christ for our return from sin (I John 2: 1-2; Rom. 8:26-27), and gives us understanding (Job 32:8). Christ promised us the Holy Spirit as a gift (John 14:16-18) and called Him "another Comforter."

News and Views

Winchester, Va. There were 73 men present from nine churches of the Mid-Atlantic district for their fall meeting. Rev. Evan Adams, superintendent of the Brethren Navajo Mission, was the guest speaker. A fine offering was presented for our national home-mission project at our Navajo mission. Rev. Paul Dick was host pastor.

Hagerstown, Md. The three Brethren churches of Hagerstown will be host to the Mid-Atlantic district Laymen Saturday, Feb. 15. The meeting will be held in the Grace Brethren Church with Dr. John Walvoord, president of Dallas Theological Seminary, as guest speaker. The laymen of the Gay Street Brethren and Calvary Brethren churches will be in charge of the program.

Stoystown, Pa. The National Laymen's officers will convene here for an all-day meeting Saturday, Mar. 29, to plan for our spring and summer programs, also to make plans for national conference in in August. Rev. Arthur F. Collins is pastor of this growing mission church.

Hagerstown, Md. (Grace Brethren). Twenty-one men were present for our regular monthly meeting at which time R. H. Lowery was elected president for another year. We also praise the Lord for His blessing in our Boys Club which has now passed the 50 mark in weekly attendance with new boys accepting Christ as Saviour at almost every service. Last year there was a total of 29 boys who accepted Christ as Saviour in this one club alone. Men! there is no question a boys club is worthwhile; why not start one in your church? Rev. Warren E. Tamkin is pastor of this church.

Sidney, Ind. Brother Clifford Sellers has been appointed chairman of The Laymen's Student Aid Committee, replacing Brother I. Wesley Miller who will be spending some time in California and has asked to be relieved of this office.

The BRETHREN MISSIONARY HERALD

HOME MISSION NUMBER

JANUARY 18, 1958

Koontzes Eye York Field for '58

They look upon it as a new challenge since York is now a self-supporting church.





Editorials

By L. L. Grubb



A New Year Inventory

At the close of each year it is customary for any business house to take an inventory of its stock, profits, and losses. This is a fine business procedure without which no business could long prosper or survive.

The New Year season naturally leads us to a checking and inventory in our own individual lives. It certainly forces upon us some prayerful reflections which should be of profit to us in the future year.

What have we done for our Lord in 1957 which is of really lasting benefit and for His eternal glory? What have we done with material wealth which has been entrusted to us? Have we been faithful in telling others about our Saviour? Have we given Christ first place in our lives? Has the tide of materialism, that is sweeping America before it, also engulfed us in its depths? These and many other questions dealing with our relationship to God clamor for attention and answers. We must face these issues squarely and fully and evaluate ourselves in God's sight according to His Word. Only then will we know whether 1957 has been a wasted year or one in which we have redeemed the time for our Lord!

God's Inventory Procedure

Jehovah spoke words of counsel to the Jews many years ago which give us a Biblical way to take inventory (Deut. 8:10-14; 17-20). We can do nothing better than quote these heart-searching words.

"When thou hast eaten and art full, then thou shalt bless the LORD thy God for the good land which he hath given thee. Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: Lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; Then thine heart be lifted up, and thou forget the LORD thy God, which brought thee forth out of the land of Egypt, from the house of bondage . . . And thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the LORD thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as it is this day. And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations which the Lord destroyeth before your face, so shall ye perish; because ye would not be obedient unto the voice of the LORD your God."

Let Us Face the Issues!

America has eaten and is full. There is no good reason for any man to be hungry in our land. There is abundance for all if foods are properly distributed.

We do have a good land in every respect. God has made our soil fertile. Those areas not under cultivation because of lack of water in most cases only need moisture to produce the fruit of the ground.

The greatest housing program in the history of the world has been under way in America during the past 15 years. Even though now leveling off to some extent, it is still a miracle of production. We doubt if there is any nation on earth which can boast the number of beautiful homes we have in America.

Our herds and our flocks have multiplied. Live stock production in our range areas and on our farms has been at an all-time high point. There are even unusual times when prices lower because of this abundance.

Silver and gold have been multiplied to us in all sorts of material wealth. Since 1951 the income of the average U. S. family has gone up from $2,210 to $5,520 a year. This is an increase of 150 percent. Even though the dollar has shrunk in value, there is still a fair increase left. The average American family is rich in goods if not in dollars.

Best of all, we have the Gospel of our Lord Jesus Christ, something the Jews did not have as such in those days. The Word of God is complete and in our hands, and we have the Holy Spirit to interpret to our hearts.

What more could any nation ask from God?

But what has America done? What have you done? Have we been grateful to God?

The FBI is estimating about an 8 percent increase in crime in 1957. Two and one-half million crimes committed; 7,500 per day; 5½ per minute. Alcoholism has greatly increased. We used 419 billion cigarettes this past year, 17 million more than last year.

God says, "Beware that thou forget not the LORD thy God." But if America ever knew God, she has forgotten Him. The psalmist said that the nation which forgets God shall be cast into hell.

Have God's children given Him the glory He deserves for so fully blessing them in every respect? Or, have they done as others, boasting that through their own wisdom and work they have acquired material prosperity and wealth? God pronounces His judgment where there is such an attitude.

To praise God for what He has done for us in 1957 and then vow obedience to His Word during the coming year would be pleasing to the Lord of all grace and mercy.

THE BRETHREN MISSIONARY HERALD VOLUME 20, NUMBER 3
ARNOLD R. KRIEGBAUM, Executive Editor
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Steps Leading to Self-Supporting York

By H. W. Koontz, Pastor

Five and one-half years after the first service of the Grace Brethren Church, of York, Pa., was held by Pastor Gerald Polman at the York YMCA, the church became self-supporting. Before Pastor Polman came to York, Rev. Russell Weber, then pastor of the Melrose Gardens Brethren Church, in Harrisburg, Pa., organized a Bible class which met in the home of Mr. and Mrs. Harry Knepper. The congregation moved its place of meeting from the YMCA on October 5, 1952, to a store building at 999 Chanceford Avenue in the heart of the Yorktowne area. On November 18 of that same year, 27 members became the Grace Brethren Church, of York, Pa. Property was purchased at 661 North Newberry Street for a building site in January 1954. On March 14 of that year a ground-breaking service was held, and the following day the Brethren construction crew under the supervision of Thomas Bailey began the construction of the building. By July 4 the cornerstone was laid, and on August 14 and 15 the building was dedicated to the Lord with the pastor's father, Rev. Leo Polman, as the speaker. On January 1, 1958, the church became self-supporting.

This in brief is a history of the growth of one home-mission church. Back of the history there are many vital, important, and necessary things that enter into the building of a church. Let us mention a few of them.

First, there had come to York a little group of Brethren who tried to worship in various churches, but who continued to pray for the day when the church of their faith would be established in this city. They felt the need not only for themselves, but also for this city with a metropolitan area of around 85,000, which so badly needed the Gospel which The Brethren Church could present. This desire led to the starting of a Bible class under the direction of Rev. Russell Weber in the Harry Knepper home.

The next step was that of obtaining a pastor. Rev. Gerald Polman, who was having a very fruitful ministry at Meyersdale, Pa., accepted the call of this little group to build a Brethren church. Too much cannot be written about the spirit of this pastor who was willing to take employment in a cement block factory to care for his own living expenses until the church should come to the place where it could assume his support.

The Home Missions Council next became the instrument in the hands of God for building a church in York. With its wise counsel and money, the erecting of the building and the establishing of the church was made possible in the brief space of five and one-half years, much more quickly than this little group could have accomplished the task.

The Brethren construction crew of the Council played a large part in giving to the Brethren in York a building that fits their needs at a cost that has not placed an unbearable burden upon them as a self-supporting church. The feeling of the church toward the crew is expressed in a letter written by the church secretary, Rev. U. L. Gingrich, August 15, 1954: "We as a congregation join unanimously in expressing our deep appreciation to the men of the Construction Company and their families for their faithfulness in this place of responsibility and service and we commend them to any other group contemplating the building of a new church. Their high quality of workmanship, their versatility, and their Christian character and devotion to their Lord will cause them to be an asset to any Christian group."

The location of the church building is a major factor in deciding its success or failure. The York church could not have been built in a more favorable location to insure growth. It faces Kiwanis Lake in Farquhar Park on a much used thoroughfare. This is the main city park, and to say that the church is in front of Kiwanis Lake is to identify its location at once to everyone that knows anything about the city. It is little over a mile from Continental Square, the heart of the city, and less than a mile from probably the largest housing project in the county. Extending out from it are large residential sections, and within a stone's throw a $600,000 grade-school building is in process of erection. The area is not heavily churched and possibly will not be in the future because of the impossibility of buying property with a sufficient acreage to build. The finding of this ground for the building is one of many never-to-be-forgotten evidences of the leading of the Lord in the establishment of the York church. The ground was considered by everyone as a part of Farquhar Park. The church had almost given up in despair of finding a location when one day Pastor Polman discovered that the land was privately owned. When located, the owner was quite willing to sell over an acre of ground for the sum of $4,500. We believe that God kept this location for The Brethren Church, for had it been known that it was private property, it would have been obtained by some other organization long before.

The church has been encouraged to go on a self-supporting basis by recent evidences of the Lord's leading and blessing. This past summer two much-needed rooms were built on either side of the pulpit and paid for. A branch Sunday school was started in the Parkway area. The midweek prayer meetings continue to average over the 35 mark. Extra offerings have been given during December to make it possible for the church to begin the new year without a deficit. The building debt has been reduced to $28,100. Sunday, December 23, the Sunday school broke all previous records with an attendance of 153. The offerings for Brethren interests beyond the boundaries of the local church are for the most part showing encouraging increases. The Lord has united the members in the bonds of Christian love and has given them a longing to witness so that many others may hear about the Lord Jesus Christ who has brought such great blessing here.

The church at York is the result of God's gracious leading all along the way. To Him must go all the glory and praise for every evidence of growth, and for every victory.

Testimonies and Pictures of York

The Grace Brethren Church now has an important part in our lives. This was not always so.

During an evangelistic service in September 1957, Rev. Dean Fetterhoff led both my husband and me to accept Christ as our Saviour.

Two of our daughters had been attending the church over three years, and both had accepted the Lord. Through their prayers, and the faithful prayers of members of the church, we have come to realize what a wonderful feeling it is to be at peace with God. Our whole outlook on life has changed in this short time.

We are eagerly looking forward to the time when our youngest daughter, aged 5, will also give her heart to God, and we will be a complete family serving the Most Holy One.

We thank God for a wonderful pastor and his wife, for the Grace Brethren Church, and for the fellowship of a God-loving congregation.

Our prayer is that we might show others, through our lives, that salvation is real and the joys received from serving the Lord are boundless. —Mr. and Mrs. John Adcock.

We, here in York, have much for which to praise our wonderful Lord in the years that have passed. And now, as we look forward into 1958 we rejoice in the expectation of even greater blessing. It seems such a short time ago that we planned to buy a lot somewhere in York and build our new church. It was such a big step for such a small group, we thought. But God saw to it that we found the right lot on which to erect the building, and He led in the building of it. Now, as the new year draws very near, we plan to take another big step in God's work—that of going self-supporting. And, again, we know that God will undertake, and show us, His servants, the path ahead in service for Him. Pray for us that we will be able to do great things for Him in this very needy field, and pray too that we might be always willing to "wait on Him," and not run ahead in our own will. —Mr. and Mrs. Herbert Keister.

"Thanks be unto God for His unspeakable gift" (II Cor. 9:15).

These words we utter in deep appreciation of the great miracle that God has wrought in our lives. In little more than a year He has led this family of four from a worldly church into the Grace Brethren Church, of York, where we have been gloriously saved.

He changed us from swearing, smoking, drinking parents to a Bible reading, witnessing and praying family.

He has taken us out of the work in "social clubs" and has placed us in His work in the church.

He has given us a new purpose—to do His will and bring glory to His name.

The Holy Spirit has greatly used the Grace Brethren Church to bring about this change. We are deeply grateful for its strong testimony, and the love and understanding displayed by the people of this God-fearing church.

As this church now goes "self-supporting," we are sure that it is God's will, and pray that the Holy Spirit will continue to use this ministry to add to the glory of Jesus Christ.—Mr. and Mrs. G. F. Wilhelm and family.

"Except the Lord build the house, they labour in vain that build it" (Ps. 127:1).

God is a Master Builder and when He builds, His handiwork takes on the quality of permanence. We believe He has built the York church, i.e., the congregation as well as the building.

The joy of our heart has been to observe how He has brought folks from many parts of the country, and also a number from the city of York, and has fused them into a harmonious unit.

He has sent us teachers, businessmen, salesmen, bookkeepers, and men and women who are rearing families. One of our major assets is the fine group of young people and children who give great promise for the future of the work.

We believe the spiritual results of God's work in York will be permanent.

We praise Him that the very insignificant part we had in this fel-



Grace Brethren choir, York, Pa.



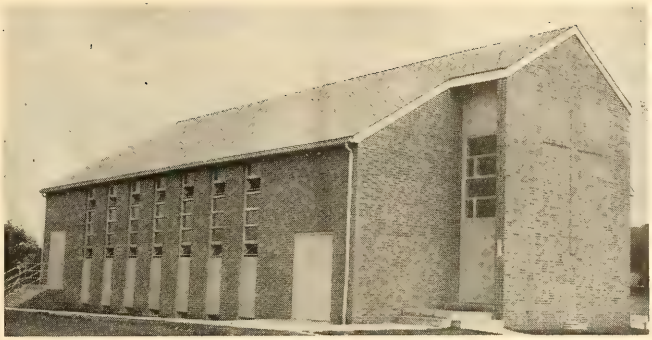
Mrs. H. W. Koontz, Mrs. G. W. Wilhelm, Mr. John Humberd, Sunday-school superintendent, and a branch class. York reaching out with a branch Sunday school in the parkway housing development.

lowship has brought to us rich spiritual blessings.—Rev. and Mrs. Ulysses Gingrich.

For years we had been praying for a Grace Brethren Church in the city of York, Pa. In the year 1950 we laid our all on the altar and said: "Here we are, Lord. Use us where Thou wilt."

So we were called to York. We moved from Meyersdale, Pa., to York, Pa., December 3, 1950. In 1951 we started Bible study and prayer meeting with Rev. Russell Weber and his family in our home. In the fall of 1952 we rented a little store building and we prayed much and the Lord led us to a plot of ground. Now we have a beautiful building, the Chapel by the Lake.

Thanks to our Home Missions Council, and for the many prayers and gifts that made this Grace Brethren Church possible. When we completely give ourselves to the Lord, then great things can be accomplished, and from them come the wonderful blessing and joy that my husband and I and our six sons and their families have in serving the Lord.—Mr. and Mrs. Harry Knepper.



The Grace Brethren Church, York, Pa. "The Chapel by the Lake."



Overlooking Kiwanis Lake and Farquhar Park directly across the street from the church.

BUILDING BRETHREN CHURCHES FOR THE FUTURE

* Investment funds are urgently needed to continue our program of building Brethren churches for the glory of our blessed Lord.
* If The Brethren Church is to continue to grow and to do the work which we believe God expects of it in these end days, we must build more home-mission churches.
* How will we as members of The Brethren Church answer to God if we fail to take advantage of every opportunity possible for establishing new testimonies for Him in this land where the Gospel is so badly needed?
* If you have money to invest, you will receive a rich blessing from the Lord if you will use it in His work. In so doing, you will not only have the supreme satisfaction of knowing that you are helping to spread the Gospel but you will receive a good return on your investment in addition.
* The Brethren Investment Foundation offers you a wonderful opportunity to loan your money to be used in building Brethren churches in America. Savings from $1 to $499 earn 3% interest. Investments of $500 and up earn 5% interest. Amounts of $1 or more are welcome. Invest now! The need is great.

For additional information write to the

BRETHREN INVESTMENT FOUNDATION, INC.
Box 587, Winona Lake, Indiana

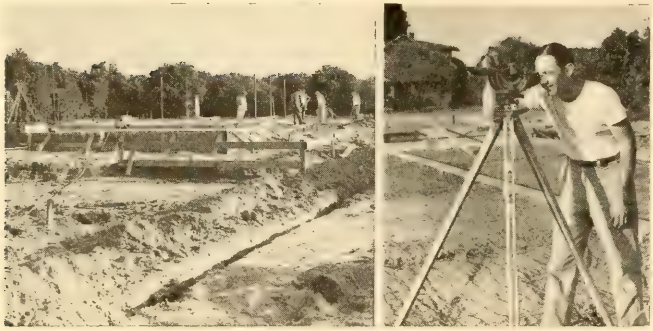
Monte Vista Brethren Break Ground

The Grace Brethren Church, Monte Vista, Calif., broke ground for a new building on Sunday, December 29, 1957. Rev. Lyle Marvin, San Bernardino pastor, and president of the California District Mission Board, was the speaker. The pastor is Harold D. Painter.

The new building will be located on the corner of Benson Avenue and Fifth Street. They are presently meeting in a dwelling on the property that had to be vacated by January 1, 1958, if the new building was not underway.

Mr. George Stoops, architect, of Covina, Calif., has been working diligently on plans in order to meet this deadline. Mr. Florin Hesse who is finishing the San Diego church and parsonage will be building the Monte Vista church.

ANAHEIM BUILDING GOING UP



Max Fluke surveys the Anaheim location



The Anaheim group in front of the Optimist Club building

The accompanying construction pictures does not tell the complete story. The new Anaheim (Calif.) church may have the roof on it by the time you read this. The ground was broken on September 29 and Unit number 3 of the Brethren Construction Company moved in. A recent letter from the foreman, Max Fluke, stated the framing was about finished and the arches were in place.

The group picture taken on a recent Sunday does tell a story. It indicates the need for getting the new building finished as soon as possible. The group is presently meeting in the Optimist Club building. It is inadequate for Sunday school, and classes are held outside.

This is the second church to be built by Unit 3 of the Brethren Construction Company. The first one at Long Beach (Los Altos) Calif., is being readied for dedication. Rev. Forest Lance is pastor of the Grace Brethren Community Church, Anaheim, Calif.

FORT LAUDERDALE DEDICATES NEW UNIT

By Ralph Colburn, Pastor

(Ed. The original building shown was dedicated on April 8, 1956. A picture of the new wing was not available but joins this original building.)

On Sunday, November 24, 180 people met for the opening Sunday-school program in the new all-purpose wing of our Sunday-school building. There weren't quite enough chairs to go around, but enthusiasm was high. Representatives of different departments of the Sunday school had a part in the simple dedication program which was held on the last day of our Sunday-school enlargement campaign (we stretched the six weeks to eight!).

The following Thursday, Thanksgiving dinner was enjoyed in this new building by about 45 folks—turkey with all the trimmings! Already we've found many uses for the new wing, including youth meetings, Junior Sisterhood of Mary and Martha meetings, prayer meeting, et cetera, as well as Sunday-school classrooms.

The building is 40 feet by 40 feet, including covered porches, and can be divided into ten classrooms, or left in one large room. We have no room dividers yet, but expect to provide some curtains in the immediate future. We had a "Mile of Pennies" campaign to raise funds for these, and gathered over $270 in pennies in ten weeks, above all regular and special offerings.

Much of the labor on the new building was donated, but a local contractor who attends our church supervised the entire construction program and furnished a skilled carpenter when we needed one. Complete cost, including painting and landscaping is $6,500. We had raised over $1,500 of this locally in cash, and are financing the balance. At the same time, the Lord has enabled us to keep up with our other heavy obligations, and double our home-mission offering! It now stands at over $1,000.

We praise the Lord for all His goodness to us, and for this fine new building which will aid our future growth immeasurably.



Original Fort Lauderdale church building

ISRAEL CALLS!

THE MESSAGE OF ISRAEL

By Bruce L. Button

What is the message of Israel? The message which God intended they should witness to the world as stated in Isaiah 43:10 and 12: "Ye are my witnesses, saith the Lord . . . I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God." This message they were to give forth is contained in the statement every devout Jew affirms daily, "Hear, O Israel: The Lord our God is one Lord" (Deut. 6:4).

At times Israel failed to profit from teaching (II Kings 17:3-17; 24: 9, 19-23; 17:19), but when she was chastized of the Lord (II Kings 17: 1-23; 25:1-30) for her failure to hold to the worship of this one God, she, in a measure, repented and was in part permitted to return to the Holy Land, never again to forget the fact that the God of Abraham, Isaac, and Jacob is the only God. He is one, He alone is worthy of worship, He alone is righteous, just, holy, and merciful. What a contrast to the many false gods which were worshiped in the ancient world. The worship of the false gods was, for the most part, based on ignorance, wickedness, and sinful practice. These false gods were represented as being tribal or national, vengeful, fickle, cruel, and lustful. Is it any wonder the people who worshiped such gods became just like the gods they worshiped? Is it any wonder the ancient world was so full of sin and vice?

Such was the ancient world to which Israel was to proclaim the one true and living God. Christians should appreciate Israel's great service in presenting to them this great truth of the oneness of God. Even though they have misunderstood this truth themselves, we should thank them for the knowledge they have imparted to us of the God of Abraham, Isaac, and Jacob as the one true God. And we should thank them for the Holy Scriptures. Even though blindness in part has happened to Israel, we should recognize we have much in common with them for we, too, believe in prayer and a devout life, worship the same God, read and accept the Old Testament. And we possess what they need most—the One who is the way to this one true God. It is demanded of us to tell them of this way. Then their blindness will disappear and they will understand their Holy Scriptures.

Today, Jewish people believe Christians worship three gods, but such is not the case. The Christian, like the Jew, believes in the one true God. But the Christian also believes in that which the Jew in ancient times also believed, **i.e.,** the tri-unity of this one, true God. We would ask the Jew this question: "Why is the name of God repeated three times in the Shema?" (Deut. 6:4). Then we would hasten to direct the Jew to the answer as provided in the sacred Hebrew book, the Zohar, which comments as follows on the Shema:

"Why is there need of mentioning the name of God three times in this verse? The first Jehovah is the Father of all, the second the stem of Jesse through David [meaning the Messiah] and the third One is the way [meaning the Holy Spirit who shows the way], and these three are One."

Now where did the compilers of the Zohar derive the idea of the One triune God? Certainly **not** from the New Testament, even though it is the same idea as held by the Christians. Rather, the Zohar writers received their view from the Old Testament. There are many passages which set forth the different persons of the triune God. A few passages will serve as illustrations. In the first chapter of the Bible (Gen. 1:26) God sets forth this truth: He is not a unit, He is far greater than that. He states: "Let **us** make man in **our** image, after **our** likeness." In Genesis 1:1-2 God reveals somewhat of himself when he sets forth two persons of the Godhead participating in the work of creation, saying: "In the beginning God created the heaven and the earth. . . . And the Spirit of God moved upon the face of the waters." Thus we are shown God the Father, and God the Holy Spirit. Later on in Scripture, Solomon, speaking of the Creator, says: "What is his name, and what is his son's name, if thou canst tell?" (Prov. 30:4).

Here we see God, the Father, and the second person of the triune God, God the Son. This Son is spoken of in other places in the Holy Scriptures. Isaiah speaks of Him as follows: "For unto us a child is born, unto us a son is given: . . . and his name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, The Prince of Peace" (Isa. 9:6). And again, "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14).

And so we see the writers of the Zohar did not need to go to the New Testament for the idea of a triune God. This idea is the very foundation of the Old Testament truth. The Old Testament sets forth God as God and the Son of God or (as he is also known) Messiah as God, and the Spirit of God as God. Thus Deuteronomy 6:4 rightly states in the Hebrew: "Hear O Israel Jehovah, our Gods, Jehovah is a unity."

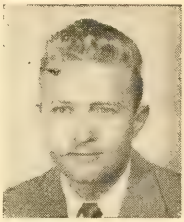
Of all the prophets, Isaiah must have realized to some extent the triunity of God for he says in Isaiah 48:16, speaking of Messiah: "Come ye near unto me, hear ye this; I have not spoken in secret from the beginning; from the time that it was, there am I: and now the Lord GOD, and his Spirit, hath sent me."

Thus Isaiah sets forth in this one verse of Scripture the three distinct persons of the triune God. Certainly Isaiah must have understood this truth best of all the prophets, for he heard the seraphim declare God as "Holy, Holy, Holy" (Isa. 6:3), suggesting that the thrice holy God is a triune God.

Even today there is evidence in Israel of their former belief in a triune God. The Hebrew letter "shin" is regarded as the sacred letter speaking of God. And what does this letter look like? It is made up of three upright lines connected at the base by a bar. There are other letters in the Hebrew alephbeth (alphabet) which would better describe God as a unit or a one. Why the letter "Shin"? What better explanation could there be than this: It is a tradition handed down from antiquity, which indicates Israel's original belief in a triune God.

(to be continued)

Teaching Navajos To Read Navajo



By Evan M. Adams

Smoke pours from the large crack in the stovepipe, filling the council hogan with an eye-stinging twilight. The cold wind, blowing off the mesas to the west, whispers through a neglected and paneless window, lightly swirling the smoke. In the haze, brightly blanketed women cluster near the stove, absorbing the heat of the burning pinon. Near the wall of the hogan, other mothers patiently jostle cradleboards to lull restless babies. Hidden in the folds of the mothers' skirts are other small ones that wish they had the comfort of the cradleboard. A few men stand in a group discussing the grazing problems in subdued tones. Two old men, each having his hair tied in the traditional knot, absorb the warmth and conversation with expressionless faces. An old blind woman is guided to a safe spot near the stove. Babies cough and cry from under the wrapping of the swaddling clothes. Conversation isn't too animated because there are white men in the council house too.

While one of the missionaries begins to fill out clinic cards for those seeking the help of the doctor, another begins to set up strange charts and distribute sheets of paper. More people come through the door seeking refuge from the cold. Greetings are exchanged in gentle handclasps. Soon there are twenty-three standing and sitting in the council house.

The missionary moves about the room, pointing to the paper that the men and women are holding. When he tells them that the story on the paper is "written" in the language of the people, they smile and look puzzled. An old woman laughs with amusement. A young man stares at the paper as though trying to study the "turkey tracks."

At last the missionary has the attention of a number of the people. He explains that the chart contains the "sounds" of their language that have been written down and that can be read. He explains that the paper in their hands has a story written in their own language made of the same strange characters on the chart before them; yes, he will read it to them now.

And so a simple story begins: "All different people have a conception of a God, but some don't understand about Him. Therefore they worship things that are not Holy. . . ." Some shuffle restlessly while others try to see how a Navajo story can come off the surface of the paper. After a short time of reading one old man interrupts: "Is that story on this paper too?"

"Yes; the story is written on all these papers in the language of your people. Your paper has the same story I am reading from mine."

The old man grins incredulously and chuckles to his neighbor, pointing with a finger at the picture, as if he had just learned to read. The words he can understand, but how they can come off of paper is almost too much to understand.

As some go out to the tent to be treated by the doctor, others curiously move up and eye the charts. The missionary asks a woman if she would like to read the letters. She giggles and turns away, saying that she can't read. Slowly the missionary begins to recite the sounds with the accompanying pictures. He tries to get the watching groups to join in the practice. There isn't one in the group brave enough to speak up. Finally a young woman, who has been watching intently, begins to join in the simple sounds, "aah," "eeh," "ooh." A man standing in the background, slyly listening, chuckles as he too says, "aah." Others listen to the lesson with studied disinterest lest they too be called on to help with the sounds.

As the hour passes some of the people get restless and go out into the fresh cold wind. Others have completed their visit with the doctor and walk toward their wagons for the long ride home. A few are delaying their departure with a pretense near the stove. As the group dwindles to six or seven, two women and a young man pretend to be studying the charts. They are absorbed in their "aah's" and "eeh's." At last the missionary has three pupils who will sit down and study with deliberation. Half an hour more has passed and they are reading simple sentences for encouragement, "The girl's sheep. The boy's sheep. The man's sheep. . . ." At last they are reading their own language. They linger long over the simple words on the paper they have to take home for "study."

This is the scene at the location where the Navajo mission has started clinic and reading classes. Use was granted of a tribal council hogan, located about thirty miles west of the present mission compound. A Christian doctor from Farmington comes to the location each Thursday with workers from the Brethren Navajo Mission where ministry is given to the physical and spiritual needs of the people. People have received medical care: innoculations, treatment for pneumonia, chicken-pox, colds, impetigo, and injuries. A nominal charge is made for the medicines given, and Dr. Rassmussen gives his time and services free.

The afternoon is spent in personal work with the waiting people, a short time of reading from the Navajo New Testament, and several tutorages with small groups learning to read. Slowly we see the interest of some grow in the hearing of the Word. Friendships have been made with the people of the community so that hogan doors will be open when the camp work begins in the future. A few have shown genuine interest in learning to read their own language. Each week new faces are seen, both seeking the help of the doctor and coming out of curiosity to see papers with Navajo words on them.

Brethren Navajo Mission
Star Route, Cuba, New Mexico
December 28, 1957

Dear Brethren:

On Christmas morning Howard Vulgamore, principal of the school here at the mission, suffered a very serious injury to his right hip from a 10 gauge shot-gun blast, self-inflicted while rabbit hunting. The shot hit him at close range on the inside of the upper leg, exploding in the femur, shattering the bone, and severing the sciatic nerve.

We were able to carry him off the mesa top on a stretcher and then by jeep back into the mission compound. In about three hours we reached the hospital in Farmington, New Mexico. Doctors there advised special surgery in Albuquerque. We chartered an ambulance plane from Albuquerque, and he and Betty reached Albuquerque about 5:30 p. m. Christmas Day.

Howard was in the operating room from eight that evening until 4:30 a. m. on December 26. Dr. Shultz, bone specialist, worked at rebuilding a bone with a steel pin and fragments of the injured member. Dr. Leroy Miller, neurosurgeon, repaired the sciatic nerve the best he could. Howard is in a cast from waist to toe in a very awkward position and is in much pain. The miracle is that he wasn't killed by the blast—or that others with him weren't hit by the same blast. If the artery had been hit, he perhaps would have lost too much blood before we could have carried him to safety. Because of the area of the injury, it was almost impossible to pick him up and carry him on the back. Two Navajo men helped us pack him off the mesa top—thanks to the stretcher that was given to the mission two years ago by John Guthrie.

Howard is in the St. Joseph Hospital, Grand Avenue, Albuquerque, New Mexico, Room 104, Main floor. He is in good human hands, and we know that the Lord has already had much to do with the care and repair of his leg. He will be crippled. THE IMMEDIATE NEED FOR PRAYER IS THAT NO INFECTION SET INTO THE WOUND AND BONE. THE DOCTORS HAVE SAID THAT TEN DAYS TO TWO WEEKS SHOULD DETERMINE IF THEY CAN SAVE THE LEG OR WILL HAVE TO AMPUTATE. IF NO INFECTION SETS IN AND THE BONE BEGINS TO REFORM FROM THE FRAGMENTS, THEY FEEL THAT HE WILL HAVE A LEG TO USE. IF THE SCIATIC NERVE FAILS TO HEAL, HE WILL LOSE THE USE OF HIS FOOT AND CALF OF THE LEG, REQUIRING A BRACE OR CRUTCHES. The doctors say that he is in good physical shape, and didn't go into shock during the whole incident. He was conscious at all times during the operation, having a spinal block. Howard has made a special request for prayer that the Lord's will be done in this critical situation. The doctor says that at least six weeks will be spent with the leg bent back in a 90 degree angle at the knee to permit the nerve to attach again. Then months of straightening of the leg will follow, et cetera. He will probably be down for six months at the least (by doctor's estimate); probably undergoing therapy for a year.

Remember his family, Betty and Jane and Judy, during the hours of waiting in the next few weeks. Betty is a good soldier and holding up well. We have already found reason to rejoice in the protective hand of God in the three days since the accident happened. The staff has learned many times the meaning of Romans 8:28, and we are all waiting for the lessons from this sudden blow. The work is progressing very well, with revival evident in many Navajo lives.

Evan M. Adams

(The Brethren Home Missions Council would like to further emphasize the importance of the above request. From it you will gather there will be a great need financially. The hospitalization and medical insurance will cover only a small portion of such an injury. Those of you who would like to send a contribution for the Vulgamore family may send it to The Brethren Home Missions Council in Winona Lake, Ind., Box 587, and it will be forwarded immediately to the family.)

CHICO, CALIF. As reported in the Dec. 7 issue of the Missionary Herald, the Grace Brethren Church displayed the nativity scene with living characters and animals. Over six people per minute viewed the display, or a total of 4,042 counted automobiles, and an estimated 19,000 people. Phillip J. Simmons is pastor.

SAN DIEGO, CALIF. There were 186 present at the Christmas program of the Grace Brethren Church, Archer Baum is pastor. This is the first such service held at the new location.

MANSFIELD, OHIO. A new record for attendance at the evening service was set at the Woodville Grace Brethren Church on Dec. 22 when 208 were present. There were 104 present the preceding Sunday evening. M. L. Myers is pastor.

ADDRESS: Rev. Paul Mohler, Parrish Court, Covington, Va. Add to Annual.

LONG BEACH, CALIF. Richard I. McNeely, for the past three years Minister of Youth at the First Brethren Church, has concluded his ministry there in order to enter Dallas Theological Seminary to work toward his doctorate of theology.

AKRON, OHIO. The Northern Ohio District WMC will meet at the First Brethren Church Jan. 27.

FREMONT, OHIO. Evangelist Earl Jensen will conduct meetings Jan. 19-Feb. 2 at the Grace Brethren Church. Gordon Bracker is pastor.

WASHINGTON, D. C. It is official now, there will be no question of religious preference included in the 1960 census. According to a recent announcement the Census Bureau feels that the controversy aroused by its plan to ask a question on religious preference would make its over-all job of counting the population more difficult, and might produce inaccurate statistics. It has, finally, ruled that the question would be left out.

CHICAGO. A Congressional investigation of the broadcasting industry to determine whether it is fulfilling its moral and legal responsibilities was urged by a group of religious educators. The Religious Education Association, holding its national convention in Chicago, said such a probe is needed because of the "monopoly" the industry enjoys over people's leisure time. "By virtue of the profound effects of TV and radio," the resolution said, "there is need to examine whether the present broadcast policy serves the common good." Protestant, Roman Catholic and Jewish educators attended the convention.

CHICAGO. Mrs. Martha Snell Nicholson, well-known Christian poetess, who wrote more than seven different books of sacred verse, in addition to her own autobiography, will have a dormitory room dedicated to her memory in the new La Mirada campus of the Bible Institute of Los Angeles.

WINNIPEG, MANITOBA, CANADA. The Council of Churches here opposed a proposal of the Roman Catholic Conference of the province for a system of separate but government-supported Catholic "public schools." The Protestant group submitted a brief to the Royal Commission on Education before which Archbishop Pocock, of Winnipeg, recently presented the Catholic plan. The Catholic proposal would involve setting aside certain schools as Catholic public schools to be supported through taxes paid by Catholics.

KINGSTON, JAMAICA. "God would strike me down dead if I am not telling the truth," testified Mannasah Thomas, 54, on trial in Circuit Court on a charge of counterfeiting. Two hours later, after being convicted, Thomas collapsed and died.

LONDON, ENGLAND. Thomas F. McCrail admitted in court he stole a Bible from a bookstore "because I wanted to study it." "It says in the Bible 'Thou shalt not steal,'" said Judge Frank Powell—and he drove the Bible lesson home with a fine of five pounds ($14).

EVANGELICAL PRESS SERVICE

NOTICE TO READERS: The purpose of this page is to provide our readers with world-wide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.

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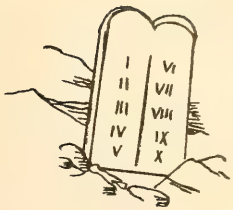
SAN FRANCISCO. Some 1,300 Chinese skeletons, disinterred 10 years ago, are stored in San Francisco awaiting the collapse of the Communist regime in China so they can be shipped there for reburial in accordance with tradition. Francis M. Yee of the Chinese Cemetery association said the Communists now forbid the religious ceremonies.

NEW YORK. An Iowa widow, who managed a poultry business, sailed early in December from here to begin a new career as secretary in a mission business office in Istanbul, Turkey. Mrs. Lawrence A. Jansen, 52 years old, rented her farm in Charles City, Iowa. While attending a commissioning service for a Congregational Christian missionary in Iowa last summer, Mrs. Jansen learned of the Istanbul position. Mrs. Jansen was born in Cherokee, Iowa. Her trip to Turkey will be her first abroad. She has three sons and six grandchildren.

NEW YORK. After an 11,000-mile delivery flight across the Pacific by an Air Force veteran crew, a light twin-engine airplane will be given to the Missionary Aviation Fellowship to speed missionary work among the New Guinea natives. The plane is a gift of the Span Foundation, a group of South Pacific Air Force veterans who contributed toward its cost as an expression to natives who helped American forces during the New Guinea campaign in World War II. The gift plane was the first project of a new national organization of South Pacific Air vets, and was sponsored by the Metropolitan New York Squadron of the Air Force Association.



The Christian and The Law



By Gordon H. Clark, Ph.D.
Professor of Philosophy, Butler University, Indianapolis, Ind.

Not only do denominations differ over their interpretations of various Biblical doctrines, but within each denomination individual members have their personal peculiarities. Therefore when ministers assemble for a sedate colloquium or college students get together for a friendly bull session, and a question on Biblical doctrine arises, the discussion is bound to be interesting.

Within the past year two such meetings took place—one almost exclusively of students. It may not be so surprising that the subject of divine guidance and right conduct was taken up at both meetings, but it is worthy of note that in the first meeting a minister from a liturgical and rather formal denomination and in the second meeting some students from much more informal groups, expressed similar sentiments on the Christian's relation to the law of God. It may also be worthy of note that few of the ministers agreed with the minister, while most of the students agreed with the students.

The sentiments referred to emphasized salvation by grace and God's nearness to the individual soul; but this emphasis went to the length of denying that God's commands, which of course are law, had any relevance to the Christian life.

We are not under law, but under grace, they said; and having begun in the Spirit, are we now perfected in the flesh? The law is not of faith. When we were in the flesh, the sinful passions, which were through the law, wrought in our members to bring forth fruit unto death; but now we have been delivered from the law, so that we serve in the newness of the spirit and not in the oldness of the letter. For the letter killeth, but the Spirit giveth life.

The converse of this repudiation of the law is that our daily decisions are to be directed immediately by the Spirit. The new birth has given us a new nature, and in this new nature the Spirit instructs us what to do. The Lord will guide us with His eye, and neither the law in the Old Testament nor the commands in the New Testament lay any obligation upon us. They are neither prerequisites for salvation nor guidance for life. This substantially, and without exaggeration, was the position maintained.

On more than one occasion and on more than one subject, devout men have expressed opinions from which others have later drawn distressing conclusions. I knew one man who took such a serious view of divine guidance that one evening he stood for an hour in the chicken yard waiting for the Spirit to tell him whether or not to feed the chickens. And I have heard rumors of people who pray for guidance as to whether or not they should disobey some Biblical command. In previous ages of church history (e.g. the early Gnostics) a repudiation of the law has led to gross sin. Someone has characterized this antinomianism by a parody on a gospel hymn: "Free from the law, O blessed condition; I can sin as I please and still have remission."

Such a conclusion was not the intention of the minister and the students above referred to; but though it was far from their intention, each one of us must determine whether or not this view of law and divine guidance leads logically to what is absurd or sinful. Each of us must also determine what significance there is for us in the Ten Commandments and the various commandments and directions in the New Testament.

Perhaps a point of general agreement from which we may start is the Biblical teaching that Christ saves us not only from the penalty of sin, but from sin itself. "He died that we might be forgiven; He died to make us good." Or, in Scriptural language, "Shall we continue in sin that grace may abound? Let not sin therefore reign in your mortal bodies. For we are his workmanship, created in Christ Jesus for good works."

If this be agreed upon, if we all admit that we must no longer be the servants of sin but must present our members as instruments of righteousness unto God, the next question logically is: What is sin, what are good works, what is righteousness? We want to do good works, we want to avoid evil works; but how can we distinguish between them?

There need be no vague guessing as to the answer to these questions. The Scripture speaks very definitely. The Scripture says precisely what sin is. "Sin is the transgression of the law" (I John 3:4). "Where no law is, there is no transgression" (Rom. 4:15). "Sin is not imputed when there is no law" (Rom. 5:13). "Through the law cometh the knowledge of sin" (Rom. 3:20). It should be clear then that sin is always defined by the law. Unless one knows the law of God, he cannot know what is wrong, evil, or sinful.

Is it wrong to worship Mary and bow before angels? Is it wrong to swipe gadgets off a dime-store counter? Is it wrong to work on the Lord's Day? We do not need to stand in a chicken yard waiting for an answer to these questions. Divine guidance is a wonderful thing; but more wonderful is the fact that God has already given us His guidance in easily understood sentences.

The converse also follows. If sin is what the law forbids, good works are those which the law commands. No guessing is necessary. The Scriptures say precisely what good works are. Good works are only such as God has commanded in His Holy Word, and not such as, without the warrant of Scripture, are devised by men out of blind zeal or upon any pretense of good intention. Those who vainly worship God, teaching for doctrines the commandments of men, may have a certain zeal, but

(Continued on page 47)



satellite projects

Scripture portions indicate that the current satellite developments may have some prophetic implications, according to an announcement made today by the Radio Department of the Bible Institute of Los Angeles. In order to determine the significance of space travel and current developmental projects, BIOLA has contacted some of the nation's outstanding spiritual leaders to get their frank comments and views on the subject. These ideas have varied greatly and have covered different aspects of the subject.

Dr. J. Vernon McGee, pastor of the Church of the Open Door in Los Angeles, stated: "I believe Scripture makes it very clear that man cannot destroy himself. Even during the Great Tribulation, when all the forces of evil and judgment fall upon the earth, the human race will not be able to commit suicide. The Lord Jesus says: 'Except those days were shortened, all flesh will be destroyed. Because of the elect's sake, those days shall be shortened.' In other words, God is not going to let man destroy himself."

Dr. Wilbur Smith, chairman of the English Bible Department of the Fuller Theological Seminary, was asked what prophetic Scriptures declare concerning space travel and satellites. He stated: "There are a number of prophecies that have to do with disturbances in the heavens. This is especially in the Olivet discourse when it talks about the powers of the heavens shaken. In the Book of Revelation, there is fire coming down from heaven with many other aspects of heavenly disturbances. I wouldn't say that what is now taking place is actually predicted in those prophecies, but it is certainly turning our attention upward into the skies where some very convulsive phenomena will take place."

Naturally, the satellite discussions have created much interest in various areas of life. **Dr. Clyde N. Narramore,** director of Research and Guidance for the Los Angeles County Schools, was asked how the development of missiles has affected the general public as far as mob hysteria is concerned. "This current invention has not caused as much fear as some of the other discoveries," he declared. "For example, the telephone. From the study of history it seems to me that the invention of the wireless telephone caused more hysteria than 'sputnik' is causing. I think we will soon get over this, and then we will be ready for something else later on."

Dr. Bob Shuler, Sr., long noted as a crusader for spiritual progress, made his feeling known by declaring: "I certainly think we have been discussing these matters and leaving God Almighty out of the picture entirely. I think that the Scriptures and the history of God's dealing with men would denote that He has plans of His own and that He will carry them out in spite of us, and in spite of all these missiles that may be thrown out into space."

Dr. Don Hillis, co-director of Orient Crusades, speaking from the missionary field, felt that: "This new scientific advancement challenges our hearts to believe that nothing is impossible today. Perhaps God will allow us through unusual means and methods in space to reach the entire world with the Gospel. That, of course, involves a lot of scientific difficulties and I'll leave the difficulties to the scientists. It may well be that these 'sputniks' can be used to reach people in remote areas that we have not been able to contact before. My faith reaches out that far."

Dr. Irwin Moon, director of the Moody Institute of Science, was asked whether or not he felt that God will allow human beings to travel into outer space. He declared: "I see no reason why God should limit man particularly. I think certainly that He didn't limit him in developing the power to go out into space. It's just a matter of physical energy. Personally I believe man has enough rope to hang himself."

A distinguished scientist who is also a well-known educator, **Dr.**

Roger Voskuyl, president of Westmont College, was asked if he felt there would ever be space travel to the moon: "Yes, I think it won't be too long before that will be a possibility. Tremendous developments which have taken place in these last fifty years are so great that they simply indicate what is coming in the future. I don't know that I would ever want to leave this earth, however, for I've seen only a few of the wonderful spots that God has made here for us to view."

Dr. Samuel H. Sutherland, president of the Bible Institute of Los Angeles, has studied astronomy for a number of years and pointed out several interesting facts about the moon. "It is only 238,000 miles away. With light traveling 186,000 miles a second, it only takes light one and one-half seconds to reach us from the moon. No one knows exactly what the surface is like. There's no atmosphere there at all. When it's hot, it's intensely high above the boiling point, and when it is cold, it is far, far below freezing. Perhaps there is a great layer of powdery pumice-like material on the surface of the moon; no one knows for sure. Because of the terrific changes in temperature, some astrophysicists believe that granite makes up the contents of the moon and that it might be broken down on the surface, becoming a finely decomposed thick powdery substance. So that, if a space ship landed there with any speed, it might sink way, way in. No one knows for sure."

Because a number of people have asked if there was anything in the Scriptures concerning satellites, **Dr. Charles L. Feinberg,** director of the Talbot Theological Seminary, was asked what views he would make on the subject. He declared: "The Bible has a great deal to say about heavenly bodies, beginning with Genesis 1. But I would say with reference to manmade satellites and space travel that it would be difficult to find anything either in the Old or the New Testament even by way of inference. It's true that Scripture tells us that God made man upright and soon he sought out his own 'inventions,' but that doesn't mean the kind of inventions that are going on today. The Bible is noncommittal on the subject of satellites."

A recent survey was made in Chicago, Ill., as to how many people believe that there was a place called heaven. Ninety-five percent of the people believed that there was. **Dr. Merv Rosell,** outstanding national evangelist, was asked where heaven actually is. He stated: "We don't have to guess about it. We have specific directions in relation to heaven—"He stretcheth out the north over the empty place, and hangeth the earth upon nothing" (Job 26:7). We believe that the heaven of heavens is in the northern sky. In Isaiah 14:12, we read how Satan was cast down out of the heavens. He wanted the place of authority occupied possibly by the Lord Jesus Christ. In Ezekiel 1:4, the Bible speaks specifically of the heavens being in the north, because the vision of the Lord to the prophet Ezekiel came out of the north. God spoke to him in that direction. We believe, according to astronomy, that there is an empty place in the northern heavens, a regular tunnel through the stars. Out beyond that tunnel, what they now call another milky way, is the heaven of heavens."

Many theologians have been teaching that the time of the Lord's return is very near. When asked if there is anything to prohibit the return of Christ to this earth right now, **Dr. Louis T. Talbot,** chancellor of the Bible Institute of Los Angeles, answered by saying: "No, there isn't. The return of Christ is presented to us in the Bible as being imminent. He says, 'And there shall be signs in the sun and in the moon and in the stars.' There are going to be great signs in the heavenly bodies. What those are, we do not know. He goes on to say, 'And upon the earth, distress of nations with perplexity.' If anyone should ask me to give them one word to describe the attitude of governments today in regard to the turmoil of the world, I would use that word 'perplexity.' Then, 'men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of the heavens shall be shaken.' The Lord concluded by saying: 'When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh,' and they shall see the Son of Man coming in the clouds with power and great glory."

Further comments concerning the return of the Lord were made by **Dr. Charles E. Fuller,** well-known director of the Old Fashioned Revival Hour. He stated: "I think this whole matter of space travel needs a starting point. Personally, I believe that the starting point is to be found in Matthew 24 with reference to the budding of the fig tree. When Israel was recognized back in May 1948 as a nation among the nations, after some 2,000 years being without a prince and without a king and no homeland, I actually believe that is the beginning of the budding of the fig tree. Satan is a great counterfeiter. I think he tries to outguess what is ahead because he knows the Book just as well as we do, or better. He reads those things that are happening today, such as space travel, and he's trying to get the minds of men and women onto this rather than looking forward to space travel which for the Christian will be in his resurrection body."

One final interesting comment was made by **Dr. M. R. DeHaan,** director of the Radio Bible Class which is heard over more than a thousand stations every Sunday. He forcefully declared: "I do not believe that God will allow us space travel because I think we have a very definite precedent in the Scriptures. An attempt was made to do the very thing which is being tried today. I am referring to the attempt of Nimrod in the eleventh chapter of Genesis in the building of the city of Babel to erect a tower whose top would reach into heaven. This is the first case on record where man sought to explore outer space. Their purpose was to reach to the heavens. This was the signal of the coming down of the Lord in order to destroy the works of men. I see it as a very definite indication that we are fulfilling the same thing today. The next thing will be the stepping in of the Almighty in order to bring confusion upon the nations, which will put an end to their desire of not only controlling the earth without the Lord Jesus Christ, but even the universe."

Comments by these national spiritual leaders were based upon their own views in comparing current news reports with the Scriptures. Broadcasts of the Bible Institute of Los Angeles, Inc. are heard on a network of 45 stations throughout the west and in selected areas of the country.

The year 1958 marks the 250th anniversary of The Brethren Church. This is the third in a series of poetic history taken from the book entitled: "Ecclesianthem, or A Song of the Brethren," by James Y. Heckler, printed in 1883.

Pictured (right) is the 1743 edition of the Sower Bible which was the first complete Bible printed in a European language in America. The 1776 edition was famous because the type was made by Sower, and was the first Bible printed with type made in America.



The Brethren in America

The first emigration of Brethren from Europe to America took place in the autumn of 1719, when some twenty odd families, with Peter Becker as their leader, arrived in Philadelphia. Here they found things quite different from what they had been in Europe, and quite a different spirit actuated the people. The first thing to demand their attention was to provide themselves homes, and in doing so they spread out over the country, and also imbibing of that world spirit which prevailed in the land, they became estranged to each other for several years. But afterward they organized themselves into a church at Germantown, near Philadelphia. After their church was properly organized and in working order, they baptized six candidates in the Wissahickon, and celebrated the Lord's Supper by holding a love-feast at the house of John Gomorry on the 25th day of December, 1723. From that day on they continued to increase, and the Lord blessed their labors unto this day. In the following year they established two congregations, the one in Coventry, Chester county, and the other at Conestoga, Lancaster county, Pa. At the latter place they soon had trouble and division, caused by Conrad Beisel, an ascetic, at the head of a small party, who would not hear the church. In these three congregations they continued to labor until 1729, when the whole body of the church came to America, and spread out over the country from Philadelphia to the Blue Mountains and the Susquehanna river: from whence they afterward emigrated Westward and Southward.

In the year 1774 Elder Christopher Sower, the printer at Germantown, wrote a short Memoir of the Brethren, and, in connection with "A Conversation between a Father and Son," which covers the whole ground of the New Testament, by Alexander Mack, and the thirty-nine "Ground-Searching Questions," by Eberhard Ludwig Gruber, with the "Answers from the Church," published the same in a small volume in the German language. This book was again published in German and in English, in one volume, by Elders Henry Kurtz and James Quinter, in 1860.

When Mack and his brethren came over the ocean
To flee from the fact of the serpent in wrath,
They found to their joy, there were churches established
By Becker and others confirmed in the faith.
From Germantown settlement over the country
Yet known as Methatchey and further up still-
From Skippack to Coventry, up into Oley,
All over the country along the Schuylkill,
The Brethren were scattered about in the forest,
Providing for homes when their means were yet small.
They flourished by industry, none could be idle,
There was plenty of labor to do for them all.
But Becker and some of the others remaining
In Germantown district to labor and toil,
Composed the first church of the Schwartzenau Brethren,
Established by them on American soil.
Away to the westward the bright Conestoga,
A beautiful stream in a serpentine vale,
Attracted the Brethren to live in that valley,
Where bountiful harvests but seldom would fail.
And thus they were living away from each other,
And scattered, one here and one there in the land:
No longer upon one another dependent;

No longer united in heart and in hand.
But why their dispersions? and why their estrangement?
You pardon me, Brethren, if here I relate
The cause of their trouble, their painful division,
Or why to each other they were alienate.
That something was wrong in the midst of their members,
Already in Creyfeld, we certainly know.
But just how it was, or the point of disturbance,
We now unassumingly venture to show.
For there, in those trials and dire persecutions,
The tongue was on fire in the finding of faults:
The lambs of the flock were exposed to the dragon,
And knew not to hide from the devil's assaults.
His hard accusations, his malice and envy,
The blame that from one on the other was laid,
The weakness of brethren, the frailty of sisters,
Considerably much disagreement had made.
Although they appeared reconciled to each other
In sailing towards the American shore,
They chanced to be turning in their conversation
To things of occurrence in Creyfeld before.
It caused a confusion, distractive and painful,
The blame and the censure made matters still worse.
And so they were landed in Philadelphia
Together, but soon they began to disperse.
And then they were scattered abroad o'er the country,
Providing for homes, cultivating the soil,
Improving their dwellings and felling the forests,
And eating their bread in the sweat of their toil.
As thus they were living three years in estrangement,
When Becker and others considered the case;
In their consultation they reached the conclusion,
The way they were living was wrong, and disgrace.
Because there were people desirous of being
United with them in the name of the Lord,
To practice aright all His holy commandments,
To keep and obey His infallible word,
They therefore concluded to start on a visit
From brother to brother till all they had seen,
To tell them the object of holding a meeting,
To come upon terms of forgiveness again.
Then Becker and Gomorry, Gansz an exhorter—
These three went to visit the brethren around,
Appointing a meeting of reconciliation
And organization so favorably found.
They freely forgave one another their failings,
And came to unite in a sociable band
Of brethren and sisters, obedient and faithful
In keeping and doing His every command.
They held a love-feast, the Lord's memorable supper,
When six were baptized and united in faith,
By entering into covenant relations with Jesus
In promising constant obedience till death.

(continued next issue)

THE CHRISTIAN AND THE LAW

(Continued from page 43)

not according to knowledge. "He hath shown thee, O man, what is good."

It should be evident therefore that good and evil are defined only by the law of God.

This conclusion is reinforced by the strictness with which God enjoins obedience. "This is the way, walk ye in it. Turn not from it to the right hand or to the left. Thou shalt not go aside from any of the words which I command thee this day, to the right hand or to the left." It should not be thought that these Old Testament principles do not apply to us; nor should anyone suppose that this is inconsistent with grace. Salvation in the Old Testament is as truly of grace as salvation in the New Testament. Justification by faith is an Old Testament doctrine: Paul took it from Habakkuk. Regeneration, which Nicodemus should have known about, is explained in Ezekiel 36. If therefore grace and law are not incompatible in the Old Testament, there is no **a priori** reason why they should be so in the New Testament.

However, to make doubly sure and not rely wholly on the Old Testament, some New Testament passages may be adduced. Jesus said: "If ye love me, keep my commandments." And further: "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. He that keepeth his commandments dwelleth in him. By this we know that we love the children of God, when we love God and keep his commandments; for this is the love of God, that we keep his commandments."

Such specific statements should be accepted as decisive.

There is one final point to be made. Someone may now admit that we are under obligation to obey God's commands, but he may argue that in addition to the Bible we need further guidance. The Bible is all right as far as it goes; but the Christian life is wider than the Bible, we meet situations that Biblical commands do not cover, and so we must look to God for additional information on what to do. After all, is there any harm in adding to the Bible, provided only that we do not subtract from it?

This type of argument, however, contradicts the express statement of Scripture, and is therefore dishonoring to God. We are all familiar, no doubt, with the phrase, "All Scripture is given by inspiration of God," but have we carefully read what follows? Of course, Scripture is profitable for doctrine, and for instruction in righteousness; but for what purpose? Note the next verse: "That the man of God may be perfect [or, perfected], throughly furnished [completely furnished, or equipped] unto all good works [unto every good work]." The statement is comprehensive: it includes every good work. There is no good work for which the Spirit does not prepare us perfectly. It is the law of God stated in the Scriptures that defines sin and good works.

God has given us all the guidance we need. We do not need Roman Catholic tradition; we do not need mystic visions; we do not need additional revelations. But we do need, and need sorely, a great deal of Bible study. In the Bible, and in the Bible alone, we find the rule of life.

P.S. If you have chickens, a horse, or a pet dog, study Exodus 20:10; 23:5, 12; Deuteronomy 25:4; Proverbs 12:10; Matthew 12:11; and feed them.

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Ushers Who Ush

By Reverend A. F. McClung

One of the best "salesmen" of the church is the usher. He meets each worshiper who enters the door, and he may add immensely or detract perceptibly from the impressiveness of the worship service. Let us pause to consider what he does and may do in the average church.

The sins of omission and frequently those of commission of which our ushers are guilty are usually caused by thoughtlessness. Church ushers are virtually all sincere and well-intentioned Christian men. A little guidance and they fulfill a real mission. The pastor can profitably confer frequently with the head usher and occasionally with the entire group about their work. Inexpensive books of instructions for ushers are available from the publishing houses of most or all denominations. Once we presented each usher in the church with a copy of such a book and the only price exacted of each was that he read it. Ushering took on a new meaning to these men as new ways of serving God's people were revealed to them.

The first opportunity of the usher is to welcome the worshiper with a friendly greeting, a sincere smile, a handshake, and a copy of the order of service. The church member expects this; the stranger thirsts for it. No church is too large or too small for this ministry of friendliness. A church may advertise itself as "The Friendliest Church Around the Corner" and lose more than it gains thereby if it does not make good its claim. The good usher is reverently friendly, of course, and not boisterously so. He remembers that his calling as a "doorkeeper in the house of the Lord" is sacred.

Seating the people may not pose a problem at the evening service, but morning services require wide-awake ushers in most churches if the folk are not to be allowed to stand at the rear of the sanctuary with varied expressions of bewilderment, consternation, and impatience registered on their faces. This affects the minister, who is about to offer the morning prayer, and the congregation also senses the distraction. Timid worshipers who are left to wander about the sanctuary like lost sheep do not add to the atmosphere of worship.

It is required of ushers that there be enough of them. Too few for the task is little better than none. They should work quickly, but should never find it necessary to rush. That lends a hurried atmosphere to the entire service.

At the evening services, in the event of a candlelight program or darkness in the sanctuary resulting from light failure or any other cause, ushers should use small flashlights for seating the people. These lights are inexpensive, and may be kept at some convenient place in the church building.

It is perhaps poor taste to use arm bands, lapel buttons, or ribbons to indicate ushers unless it be for youth ushers at an evening service, or for some nonworship type of meeting. A carnation on the lapel is much more in keeping with the mood of the service. Dark clothing is more dignified for the usher in the average service, but for summer services, a corps of servants in white forms a pleasing picture.

A quick check on the hymnal racks before services assures the ushers that worshipers will be well supplied with hymnals, prayer books, and any other necessary materials. The head usher may take this responsibility, but this does not excuse each man from keeping eyes open for worshipers lacking books. Little matters like this sometimes mean more to individuals than we realize.

On the printed program, certain intervals may be indicated in the order of service for the seating of latecomers. If not, the minister and ushers will have some understanding in this matter. Under no circumstances should worship be disturbed during prayer or the reading of Scripture for the seating of late arrivals. Ushers are responsible to the church and the minister for any such disturbances, and a person will hardly ignore the usher to hunt a seat if the usher kindly but firmly asks him to wait a moment.

In the offertory service, uniformity and semiformality add to the dignity and beauty of this climax of worship. Let it be planned carefully. The stature of the men who march up the aisles together should not be a study in contrasts. A Mutt and Jeff going together up the aisle may provoke giggles from the teenagers. Match up so that when you stand in line there will be a graduation from tall to short, slim to rotund, and so on. A quick step is better than a casual shuffle, but military precision is out of place when going from the pew to the altar. Nor should ushers be flippant in manner when passing the offering plates. If the usher remembers that he also is a worshiper, he will better perform his duties in the proper mood and spirit.

Finally, the ushering ministers should seek to provide for the comfort of every worshiper at all times. A good usher will never wait to see how long the oxygen will hold out in a packed auditorium before he provides ventilation. If the janitor fails, the usher will ventilate and turn on fans or heat as necessary. Indefatigably he goes about his work, knowing that uncomfortable persons cannot worship properly.

Although working without salary, the usher is impressed by the importance of his service to God's people. In case of emergency he springs to action, and whether a woman has fainted or the building has caught on fire, he knows what to do and calmly and efficiently does it. He will not be like the youth who applied to the theater manager for a job as an usher and who, when asked what he would do if the building caught fire, replied: "Oh, don't worry about me; I'll get out all right."

Good ushers are under-shepherds of God's worshipers. Blessed are the churches that have them.

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The BRETHREN MISSIONARY HERALD

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EDITORIALS



By Paul R. Bauman, Vice President in Charge of Public Relations

Entering a New Age

A few weeks ago Rabbi Emeritus C.E.H. Kauvar began an article in the Denver Post with these words: "As the year of 1957 draws to a close, we enter a new age—the age of solar exploration and space travel."

The eminent rabbi is not the only one to speak of these days as the beginning of a new age. In the scientific world, this year has been designated as geophysical year. The leading scientists of America and of 64 nations are delving into the secrets of the universe. It is already evident that tomorrow will bring new concepts of speed, time, and distance. Not many years ago people did a large share of their traveling by foot. In the time they took to draw a breath of air, they walked ten feet. Now in a mile-a-minute auto they go about 100 yards in the same period. In a modern jet airliner, however, they travel about half a mile while they breathe once. It is now declared that by 1975 it will be possible to send mail by supersonic missile. Such mail will go four and one-half miles while a person draws a single breath. Even then such speed will be slow compared with that of an earth satellite which goes about 16 miles during one breath.

It is with a note of pessimism that Rabbi Kauvar, like so many other modern prophets, considers the results of man's efforts, for he adds: "We take pride in the miraculous achievements of science, men's effective tools for diffusing knowledge and for girding man with power. But man's intellect must be linked to his conscience, and unless science is spiritualized, it can become in the hands of unscrupulous leaders, a Frankenstein monster which may destroy our world with ferocity and violence. Science, with its airplanes, has shrunk our world and turned it into a neighborhood. Religion alone can transform it into one brotherhood."

Yes; religion can transform the world into a brotherhood, but it must be the right religion. No religion can change the world unless it changes the heart. There is only one religion that has ever done that—it is Christianity. Nineteen hundred years ago Jesus plainly indicated this to a Jewish rabbi when he said: "Except a man be born again, he cannot see the kingdom of God" (John 3:3).

When will men realize, that the great need of the world is spiritual, and that they can never know peace, either as nations or individuals, as long as they reject Christ, the Prince of Peace? Not until men are ready to receive Him do they become "the sons of God," and not until they are born into the family of God (See John 1:12-13) will they ever treat each other as brothers. Furthermore, not until Jesus Christ comes will peace cover this earth as the waters cover the sea. Only then will man enter a truly new age.

The Most Unpopular Word

"How much longer must we hear that tiresome word? You men who represent our denominational interests should stop using it in the magazine, and you should stop talking about it when you travel among the churches."

We who have the task of publicizing the needs of the missionary and educational programs of the church often grow sick of using this unpopular word. But at such a time as this, particularly when Grace Seminary and College, the Foreign Missionary Society, and the Home Missions Council are facing the severest tests financially in their history, what other word is quite so adequate to express their present situation as the word "crisis"?

One day recently, as I sat in my office thinking over some of the problems we are facing in the construction program at Grace College, a printed letter came to my desk. It had been prepared by Dr. John W. Murray, the president of Shelton College, a fine Christian school in New Jersey. Dr. Murray was endeavoring to bring to the attention of his constituency the difficult financial problems of the school. One paragraph in particular caught my eye:

"Believe me when I say that at first I hesitated to emphasize once again the absolute necessity of securing this $60,000 as quickly as possible, I was reluctant to present another crisis of need in our reconstruction program already so blessed of God. In prevailing prayer, however, I found that I was on completely Scriptural grounds. Why must there be one crisis after another in the pathway of victory and obedience? Daniel faced crisis after crisis, did he not? God's Old Testament people faced the giants and the walled cities, then the rolling of the mighty Jordan, as well as the walls of Jericho. If we walk by faith, we shall never know the sufficiency of faith until we trust Him for one impossibility after another. To walk by faith we must march through the miracles. We must follow Him independent of advantage. We must follow Him for His own dear sake."

Dr. Murray's letter brought me face to face with something I had almost forgotten. I wonder how many of our Brethren pastors and laymen need to be reminded of the same great truth from the Word of God. The history of the church for the past two thousand years is the story of her passing from one crisis to another. Brethren, let us never lose sight of the fact that we need not hesitate or stagger before the obstacles that many times appear to be overwhelming in size. It is in the crisis hour that God always delights to bare His mighty arm and save His people. Let us not, like Peter, listen to the howling of the winds and look upon the dark foreboding clouds to the extent that we lose sight of Christ. Let us rather listen once again to His promises, and as we look in faith beyond the clouds, let us join together and say: "It shall be done!"

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ARNOLD R. KRIEGBAUM, Executive Editor
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The Nature of Love

By George Cripe, Student, Grace Seminary

(During their college years, many young people meet someone and make a decision concerning the one who is to become their life's companion. Because this is one of the most important decisions of life, and perhaps because several such decisions are always announced after the Christmas holidays, and perhaps also because Valentine's day is near, we print this message, preached by George Cripe on the occasion of the marriage of his brother Carl to Marjorie, on August 17, 1957, in Modesto, Calif.

The joining in marriage of two young people recalls a scene I saw once high in the Sierra Nevada Mountains. Two little streams were rushing down a mountainside and at a certain point they met, flowed together and moved forward as one larger current. In a sense, this illustrates what is happening to these young people. Here are two lives that have been lived independently up to this point. Now they are to be joined, and from this day forward they will move onward together as one current of life, a richer, fuller and deeper life because of this union.

The mysterious and powerful force which binds two hearts together is love.

The Bible says that love is the strongest force in the universe. "Love is stronger than death," and Scripture says that when everything else fails, love will succeed, for "love never fails."

Love is a blessed and beneficial force. When a man experiences love, he becomes more manly, and when a woman falls in love, she becomes more radiant, lovely, and beautiful. Love exerts a wholesome, buoyant, and satisfying influence upon us.

Love is an enduring force. If everything else crashes around these two young people, love will still hold them secure. Prominence may never come their way, wealth may pass them by or melt away, health may fail; but love will remain, sheltering and strengthening them against the waves of personal tragedy.

Most important, love is one of God's own attributes. God is love. The cross of Jesus Christ illustrates His love. God gave His only begotten Son to die for our sins on that cross, for one reason—because He loved us. Christ loved us and gave himself for us. Love is powerful, and blessed, and enduring because love is of the very nature of God.

Love is sacrificial. The strength of love is to be found in what one is willing to sacrifice for the one whom he loves. God was willing to sacrifice His own Son for us. If we could develop in our homes a sort of "rivalry for sacrifice," our family life would be transformed. Try it some week. Instead of seeing how much you can get, see how much more than your partner you can give. You will discover that this spirit is contagious. It catches easily and spreads rapidly.

Love hallows and sanctifies every relationship of life. Under the quickening influence of love, duties of the home are transformed into privileges, and monotonous tasks become joyous rather than irksome. Love is like the old Philosophers' Stone which turned everything it touched into gold. There is no drudgery in the heart of her whose eyes are alight with expectancy of the arrival of her beloved.

Love is expressed in the small things of life. A husband sends his wife flowers for no particular reason other than just to let her know that he loves her. A wife after a hard day of housework makes herself attractive for her husband who is coming home from work simply because she knows how much he appreciates it. Love is expressed even in the smallest things.

Love is forgiving. God's love expressed itself in His great act of forgiveness for us. We have offended Him, we have insulted Him, and worst of all, we have ignored Him; but God has forgiven us freely through the cross of Christ where all of our sins against Him were atoned for. All of this sprang from His great heart of love. One of the strangest and saddest puzzles in the universe is why any thinking person would want to reject this love of God. Unfortunately some are spurning His love this very moment. In the manner of a true lover, God is not coercive. It is only "to as many as **receive** him" that He gives "the power to become the sons of God" (John 1:12).

Now here is a word of advice, not only to you young people, but to any who are married or contemplating marriage, or even to those who are incurably single. It is this: Put Jesus Christ first in your life. If Christ is first, and if you will take time each day to meditate on His Word and seek His will, you will experience a great uplift in every phase of your life—your married life, your social life, and your business life. If you will keep Christ at the center, everything else will fall into perfect place.

Finally, lose yourselves in Christian service. Keep Christ first, keep each other second, and then lose your life in service for Christ and for others. The only life that will experience no regrets at the end of the trail is the one that has been lived unselfishly—in love.

What is love? Like life, it is a mystery. It is strong, it is wholesome, it is sacrificial, it is forgiving, transforming, and tender. It is more than these; it is Godlike.

Those who seek a successful marriage will do well to think seriously about St. Paul's advice:

"Wives, submit yourselves unto your own husbands, as unto the Lord. . . . Husbands, love your wives, even as Christ also loved the church and gave himself for it. . . . For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh . . . let everyone of you in particular so love his wife even as himself; and the wife see that she reverence her husband" (Eph. 5:22-33).

An African Old Testament

By S. Wayne Beaver

For the sun-tanned people of the dark continent, the Lord has graciously supplied light for infected eyes, heat for poorly-clad bodies, and sufficient food for their physical needs. Not only is He faithful in caring for these temporal needs, but He is also Jehovah Jireh in providing for their spiritual needs. The innate hunger in every man's soul for the truth of the living God is being satisfied in Oubangui-Chari as thousands are accepting Christ as their living Saviour. But as babes in Christ they must be "nourished up in the words of faith and of good doctrine."

For years our Christians have had the New Testament in the Sango language that they might feed thereon and grow in the Lord. It has been a growth that, to our Western eyes, has been extremely slow. But, as political growth is being forced on this people at a tremendous pace so must we beseech the Lord of the vineyard that spiritual maturity in our African Christians might also be developed as the Holy Spirit works through them in bringing conviction of sin and in drawing others to Christ.

No Old Testament

As Christians believing "the Bible, the whole Bible, and nothing but the Bible," the burden of producing the Old Testament in the Sango language has been heavy upon our hearts. A people with a limited portion of the Word of God are necessarily a people limited in their conception of the omnipotent God. Prophecy proclaimed in the Old Testament and fulfilled in the New Testament is a great sustaining factor in our faith. Yet, after thirty-seven years of missionary activity in Oubangui-Chari and the Chad, not one of the eight missionary societies serving in these territories has completed the entire Bible, either individually or collectively, in a language of these peoples.

Translators Now at Work

We're looking forward anxiously to the result of thirteen years work as the completion of the Old Testament in Sango draws near. Long hours have been spent as translators have prepared manuscripts to be presented to the Intermissions Language Committee for final correction and revision. Some of the manuscripts have been prepared by members of our Mission. Dr. Taber prepared the translation of Amos; Rev. Marvin Goodman, part of II Kings; the writer, Leviticus, Nahum, part of II Kings, with Job now in preparation.



Wayne Beaver ('43) and Marvin Goodman ('45) with their African helpers, at work correcting manuscripts of the Old Testament translation.

For this primary translation our experience has proved that no one English or French version can be followed blindly. We have also found little semblance of agreement among the various commentators on such books as Job, Isaiah, and so forth. For example, in Isaiah 34:14 the Hebrew word "lilith" is variously rendered as "screech owl," "night monster," "night hag," "night vampire," "ghost demon," and "wicked fairy." Hence our first (and greatest) problem is one of Biblical hermeneutics, as version is compared against version, and commentary against commentary, and finally concordances and Hebrew lexicons are used in an attempt to settle immediate problems. For such work seminary training is a prerequisite. A knowledge of the use of these tools for Biblical interpretation can only be gained effectively through formal training, such as that which is being supplied at Grace Seminary.

Correction of Manuscripts

In addition to these primary translations, two months each year, generally February and August, are spent when we gather together as a committee to correct and revise the manuscripts of the various Old Testament books. For this task a representative group of eight to ten African Christians meet with us to advise concerning African language style. For example, they tell us that one doesn't say "I'm hungry," but rather "hunger kills me"; nor does one say "I smell . . ." but "I hear the odor." To say "fear siezes me" is better than "I'm afraid"; and of course all "hear with the liver" when called on to "believe."

The Satisfying Result

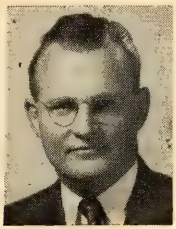
As this group are the first Christians of Oubangui-Chari to hear many of the wonderful truths of these portions of the Word, it is extremely interesting to see their faces light up, and to hear their "ah! ah! ah!" as some new truth comes home to their hearts.

As we see God working in Africa, "the Lord who daily loadeth us with benefits," so it is our prayer that He will also supply the needs of the seminary which prepares missionaries for this service. Let's remember our seminary in our giving at this time of the year!

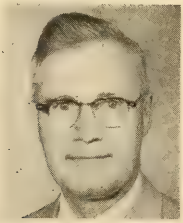
ALUMNI AT WORK

AFRICAN MISSIONARIES WRITE

It is exceedingly important to reduce the great truths of the Christian faith into simple terms that they may more readily enter human hearts. At Grace Seminary the emphasis was such, and in teaching at the Bible Institute here I find the same to be true. Thus, the lessons learned during student days are now doing the work of God by establishing a strong well-taught church in Africa—Harold L. Dunning ('40).



In the beginning days at Akron, we recognized that the hand of the Lord our God was upon us, both individually and as a group. At Grace Seminary I learned to know the Lord more intimately, and the lessons I learned there have been invaluable as they help me to live and work for Him out here.—Marguerite G. Dunning ('40).



We are surely for Grace! The school is constantly in our prayers. It was the seminary that furnished us the necessary equipment for our Master's service. Whatever we have ever accomplished for Christ in Africa is largely the fruit and harvest of seed sown first in the classrooms at Grace Seminary. Our church cannot continue to grow or properly function without her. May she grow and increase and send forth many more laborers into the Lord's harvest field.—Robert Williams ('40).

SEMINARY OPENS IN SAO PAULO, BRAZIL

(Editor's note: The investment made in Grace Theological Seminary during the past twenty years has paid tremendous dividends to The Brethren Church. A survey of the number of alumni now at work in Brethren pastorates, schools and mission fields is a thrilling one which has been told more than once in these columns. The seminary has also made its contribution, however, to the Lord's work outside The Brethren Church. It would take many pages to tell the whole story of this influence. The following article written by Rev. Donald Hare ('43) and adapted from "The message," a publication of the Association of Baptists for World Evangelism, tells of the recent opening of a new seminary in Brazil. This is a step which may be of real value to our own Brethren work in that country.—P.R.B.)

Despite the fact that Sao Paulo is considered the fastest growing metropolis in the world and, as Time magazine indicated, a new building is completed every ninety minutes, the locating of rooms for the new Baptist Bible Seminary and Institute was not an easy task. However, in spite of these problems, the Lord directed to a central location. Because of the size of the city (larger than Philadelphia) and the system of transportation, locating the school in the center seemed to us imperative. Our deductions proved correct.

When the school opened late last spring 32 students were matriculated in the Christian Education and Practical Bible Courses. Because of the lack of space it is necessary to limit the enrollment in one of the courses to fifteen students. In other words, the school has outgrown its present quarters.

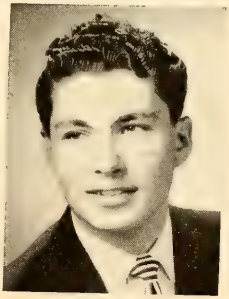
This semester only evening-school classes are offered. However, the plan is to start day school for both seminary and Bible institute next semester.

With the Lord's blessing we trust the seminary will become a great Christian training center for many Brazilian young people in this metropolitan section of Brazil. Thus, despite the fact that property is extremely high, we are looking to the Lord for the purchase of the same and the construction of a building. —Donald Hare ('43).



Rev. Donald Hare

"GRACE TO GRACE"



Vernon Duerksen

"From Grace to Grace and back to Grace" seems to be my testimony as I think back over the years that have just elapsed. Upon my graduation from Grace Bible Institute in 1954, the Lord led Marilyn and me to Grace Theological Seminary, of Winona Lake, Ind., to pursue further studies in His Word. Last spring I found myself once again in graduation regalia as a member of the seminary graduating class. As the Lord has now led us back to Grace Bible Institute to join the Public Relations Staff, we can only say with thankfulness, "The Lord hath done great things for us; whereof we are glad" (Ps. 126.3).—Vernon Duerksen ('57).

(Note: Grace Bible Institute is located in Omaha, Nebr., and has sent a sizable number of students to Grace Seminary after the completion of their work at that school.—P.R.B.)

Did You Know That---

. . . education above high school is considered so vital to the welfare of our country and a matter of such national urgency that the problem is now receiving special attention from President Eisenhower?

. . . the level of literacy in the nation is rising to such an extent that better-educated and more highly-trained citizens are required for every walk of life?

. . . never in history has the need for educated leadership been so acute?

. . . industry is looking more and more to the colleges for capable men and women to fill places of responsibility in our expanding economy?

. . . the church needs a trained leadership as never before to meet changing world conditions?

. . . almost twice as many babies were born in the United States in 1956 as in 1936?

. . . higher education enrollments are increasing even faster than the population?

. . . in 1900 only 4 percent of the country's youth attended college; today more than 30 percent are enrolled?

. . . the college-age group is now at the lowest point in 25 years; yet enrollments are at the highest level in history?

. . . colleges and universities have tripled their enrollment since 1930?

. . . enrollment in colleges and universities is expected to double by 1967?

. . . in 30 years, from 1940 to 1970, the number of high-school graduates will increase one million?

. . . the present resources for providing post-high school educational opportunity for young people all over America are approaching the limit of capacity?

. . . facilities for educating twice as many students in 1967 as now are enrolled in college will have to be twice as great as they are now?

. . . there are at present 230,000 college teachers in America; by 1970 at least an additional 250,000 teachers will be needed?

. . . America today is enjoying its greatest era of prosperity, but higher education, which has made most of this possible, today is suffering from acute financial depressions?

. . . to provide higher education for the youth who will seek to enter college ten years from now, America will have to build as many colleges as she did from the days of the Pilgrim fathers to the present time?

. . . hundreds of thousands of high-school graduates will endeavor to enter college by 1967 with no opportunity to enroll in any school?

. . . if Brethren young people are to be assured a place of training beyond the high school, the time to do something about the problem is **NOW?**

. . . President Eisenhower and many of our national leaders are realizing that the greatest need of America today is spiritual?

. . . very few of the colleges and universities now in existence are contributing anything at all to the spiritual development of their students?

. . . the educational program of Grace College is geared to the whole person, and therefore seeks to develop the student spiritually, as well as intellectually?

. . . the present building on the Grace campus was designed to properly care for 180 students; yet nearly twice that many are enrolled today?

. . . two new buildings, absolutely necessary to our educational program, are under construction at a cost, including equipment, of $410,000?

. . . in recent years a number of individual churches have undertaken their own construction programs, ranging in cost from $30,000 to $300,000?

. . . an outlay of $410,000 is not too large an undertaking for all the churches of our National Fellowship?

. . . the board of trustees is asking our churches to adopt a goal of providing for one square foot of floor space in the new buildings at a cost of approximately $10 per member?

. . . your investment in the Grace College building program is an investment in the welfare of your own family, your church, your community, your country?

CHRISTIAN TEACHERS

By Miss Ava Schnittjer

This classroom was different from any I had been in since I entered Grace. I felt strangely out of place; yet here I had to be. The only prayer offered at the beginning of class was the silent one in my heart, for this was not a familiar Grace classroom. This was Warsaw High School, and I was about to teach my first English lesson as a student teacher.

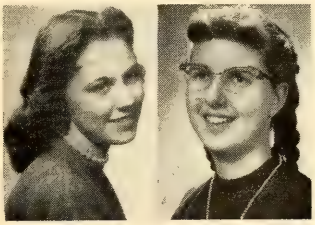
Yes; I was one of the five senior women who did student teaching in the Warsaw area schools this fall. Mrs. Alva (Janice) Conner and Roberta Sprowls had first-grade classes at East and West Ward Schools. Willa Leidy taught a West Ward second grade and Mrs. Charles (Marilyn) Winter taught an East Wayne third grade, while I taught junior and senior English at the high school.

We had all anticipated the event with many doubts, tremblings, and questions; but when the required 90 hours of teaching and observation were recorded in our student logs, we were sorry to leave "our students." The Lord was our constant guide and He helped us in our teaching so that we were able to leave a favorable impression for His glory and for the school.

We even debated among ourselves about which one of us had the best critic or supervising teacher. Finally we agreed that none of us could have asked for a more capable or more helpful teacher. Among these supervising teachers were Mrs. Homer Kent, Sr., third grade teacher at East Wayne, Mamie Braddock, organist at the First Baptist Church, of Warsaw, and an English teacher at Warsaw High School.

When the student teaching program began at Grace, the area teachers were a bit reluctant to take the responsibility of being supervising teachers. But this fall one of those same teachers told Dr. Uphouse, head of the education department, that she would welcome any more teachers from Grace who were as efficient as those of the past two years. The Warsaw Superintendent of Schools and the principals have been very favorable toward Grace's program of teacher training.

Next semester six more seniors—Anne Kliever, Esther Moeller, Bob Firl, Dale Hostetler, Don Locke, and Larry Wedertz—will enter the public schools as student teachers. The future promises even more students ready to teach, for 85 Grace students have declared their intentions of preparing themselves for teaching certificates. They not only will be prepared but also will be placed in public schools, Christian day schools, or mission station schools. The assurance of this statement comes from the fact that every qualified education student who has graduated from Grace has had an opportunity to teach. The teacher training program at Grace College has already proved its value. —Elener R. Norris.



Miss Whitaker Miss Hammers

Freshman Nancy Whitaker in her philosophy of teaching writers: "I feel that a teacher in the public schools of today is actually a missionary. Many places you aren't allowed to mention any particular religion, but still Christ can and should be shown to your pupils through your life, and many times there are opportunities of showing them the way of salvation.

"In my opinion a teacher has a great opportunity, but also a very great responsibility—to the pupil, to the parents, to society in general, and most important, to the Lord."

Janet Hammers, freshman from Seattle, Wash., writes: "I believe that education is one of the most important things in a child's life to help him to develop into a proper citizen, and the teacher is one of the most important influences on the child's life. Thus, with the Lord's help, it is my aim to be the best possible teacher, to guide the children, to help them to grow up to be good citizens, and to tell them of the love of God for them."



Seated, left to right: Roberta Sprowls and Mrs. Alva Conner. Standing, left to right: Willa Leidy, Mrs. Charles Winter, and Elener Norris.



The Cost of an Education

By Herman A. Hoyt, Th.D., Dean, Grace Seminary and College

A startling headline in the "College and University Bulletin" attracted my attention. Perhaps it was because I am supersensitive these days to the financial problem that is facing higher education. The headline read: "Students now pay one-sixth to one-third educational costs." This could be confusing if it were not for the fact that the article went on to say that from two-thirds to five-sixths of the total went to pay living expenses.

What Does This Mean?

In tax-supported institutions the division of expense is one-sixth and five-sixths, while in private colleges, such as Grace, it is one-third and two-thirds. This means that for such items as tuition, fees, textbooks, and study materials students are paying one-third of the entire cost of an education, while for room, board, clothes, travel, recreation or entertainment students are paying two-thirds of the total cost. This, of course, is a general average across the country. If anything, at Grace the proportion is nearer one-fourth and three fourths.

In 1956-57 the cost for education doubled over that in the year 1939-40. In the average college across the country in 1939-40 the total amount for an education was $1,023 per year. It raised to $2,047 in 1956-57. It will be of interest to Brethren people to know that the cost at Grace for 1956-57 was a total of about $1,000, just half that in other privately operated liberal arts colleges.

But That Leads to Another Matter

How is this money raised to support the various institutions of higher learning? The answer is two-fold: from tuition and fees paid by the student, and from sources other than the student. For state-owned institutions students paid about 20 percent of the cost for tuition and fees, while the state paid about 80 percent in taxes. In privately-owned schools, the students paid about 60 percent of the cost of tuition and fees, while the other 40 percent was raised by gifts, endowment, scholarships and such. At Grace College the student is paying about 50 percent of the cost of his education.

This is bound to raise some questions in the minds of Brethren people. And it is only right that it should. Where is the other 50 percent for tuition and fees coming from to pay the cost of educating each student here at Grace College? There is one over-all answer—from the gifts given by Brethren people. We have no endowment. There is just one scholarship given from the outside—that is from Grace alumni. All other scholarships are given by the school, which means that they ultimately come from the gifts of Brethren people.

What About Buildings?

So far I have been telling you about what it takes to operate the school, not the cost of buildings. Since every penny raised annually must be used for current expenses, it is necessary to raise funds in addition to erect needed buildings. However, it must be said that amortization of remaining indebtedness on buildings has been coming out of operating expenses. It is remarkable that in The Brethren Church we have been able to accomplish so much with so little. This can only be explained in terms of the providence of a great and gracious God.

Have You Thought About the Faculty?

In comparing the financial status of Grace Seminary and College with other schools, there is one factor that emerges from the picture to explain why it has been possible to operate our school within the present limits. The faculty has been so dedicated and loyal that they have been willing to work on limited incomes, and to do things that are ordinarily turned over to assistants and to secretaries. With rising living costs and a growing student body, this cannot long continue. But it does explain why it has been possible to keep the cost of education to each student and to the church in general at a minimum.

What About the Future?

In the most absolute sense, the future is in God's hands. But in another, and in a very real sense, the future is also in the hands of Brethren people. Costs for education are rising, not because the board of trustees or the faculty make it so. Like everyone else, those in whose hands the direction of the school rests must move with the times and changing circumstances. Growing population means more facilities and additional faculty members to educate young men and women. These young men and women are ours, given to us of God. We have a responsibility to them and to God. And there is no better place to make a lasting investment than in them. Let us rise to the emergency that is upon us.

Grace College Accreditation

By Philip Landrum

Grace College is progressing steadily toward standard regional accreditation, announced Professor Humberd. He said that in three to five years, Grace will be accredited in the North Central Region, a section including 19 states.



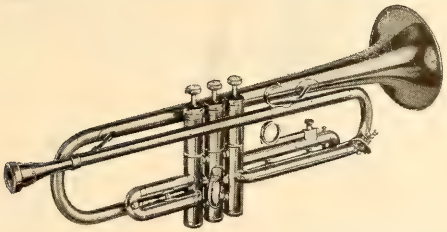
Professor Jesse Humberd

According to Humberd the steady progression of a good school has been made possible by a change in emphasis on the requirements the school must meet, a change from quantitative to qualitative requirements. The qualitative requirement for accreditation is simply that the school reach the goal that it is working toward in the training of students. He said that this is a big improvement over the quantitative requirement of the past that emphasized a certain number of doctors' degrees before accreditation.

Professor Humberd explained that Grace College has annual accreditation and that the only difference between this and standard accreditation is that the former must be renewed each year. He also stated that the changing position of the college in its endeavor to become self-supporting and separate from the seminary will help a great deal.

Humberd, who will be attending Ohio University next semester working on his doctor's degree in math-education, said that the state educators have been happy with the position, progression and goals of the school.

Inactive Musical Instruments



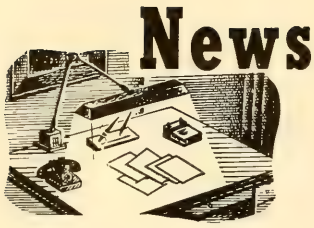
The Music Department of Grace College is in need of musical instruments to be used in band and orchestra, and in the training of students, particularly in the field of school music. Since funds are so limited at this time, the purchase of necessary instruments is impossible. We are wondering if there are not many friends of the school who have in their attics and closets instruments they never use and have no prospects of using. These might very well meet our need, and the contribution you might make in an instrument might prove more valuable than a large cash donation.

At present the school owns no such instruments. You do not have a band or an orchestral instrument in good condition that we would not be glad to have. If there is any question about whether we would be able to use your instrument, or whether we would want to make needed repairs to put it into use, please write Professor Donald Ogden, Grace College, Winona Lake, Ind. Your response will be appreciated and your gift will be considered "as unto the Lord."

GIFTS TO GRACE THEOLOGICAL SEMINARY

November and December 1957

	General Fund	Building Fund
Aleppo, Pa.	$8.00	$23.00
Alexandria, Va.	22.00	
Allentown, Pa.	17.00	30.00
Alto, Mich.	50.00	
Altoona, Pa. (First)	41.00	25.00
Altoona, Pa. (Grace)	22.00	
Barbee Lake, Ind.	12.00	
Beaumont, Calif.	95.50	28.00
Bellflower, Calif.	17.00	32.00
Berne, Ind.	131.50	42.50
Camden, Ohio	9.00	3.00
Canton, Ohio	114.00	
Clay City, Ind.	200.00	
Clayton, Ohio	36.50	17.00
Conemaugh, Pa.	70.00	45.00
Conemaugh, Pa. (Pike)	36.00	15.00
Covington, Va.	37.00	
Dallas Center, Iowa	18.00	
Danville, Ohio	20.00	
Dayton, Ohio (First)	18.00	
Dayton, Ohio (N. R'vd'le.)	2.00	270.00
Dayton, Ohio (P. Park)	89.00	22.50
Dryhill, Ky.		10.80
Elkhart, Ind.	75.00	151.00
Englewood, Ohio	267.77	500.00
Everett, Pa.	46.00	1.00
Flora, Ind.	143.50	14.00
Fort Lauderdale, Fla.	81.00	5.00
Fort Wayne, Ind. (First)	374.70	119.00
Fort Wayne, Ind. (Grace)	13.62	
Fremont, Ohio (Grace)	25.00	
Grandview, Wash.	17.67	
Hagerstown, Md. (Calvary)	9.00	48.00
Hagerstown, Md. (Grace)	121.25	137.50
Harrah, Wash.	33.50	8.75
Harrisburg, Pa.	75.50	110.00
Hollidaysburg, Pa.	50.00	
Homerville, Ohio	14.00	
Inglewood, Calif.	81.00	90.00
Johnstown, Pa.	4.00	
Kittanning, Pa. (First)	79.00	27.00
LaVerne, Calif.	30.00	10.00
Leon, Iowa	1.00	1.00
Limestone, Tenn.	25.00	25.00
Long Beach, Calif. (First)	1,010.77	362.50
Long Beach, Calif. (North)	1,461.06	
Mansfield, Ohio (Grace)	1,939.00	329.50
Mansfield, Ohio (Woodville Grace)	12.50	2.00
Martinsburg, Pa.	251.77	50.00
Meyersdale, Pa. (First)	63.50	55.50
Middlebranch, Ohio	95.46	
Modesto, Calif. (LaLoma)	125.00	
New Troy, Mich.	39.00	13.00
North English, Iowa		400.00
Osceola, Ind.	44.00	2.00
Oxnard, Calif.	5.00	14.00
Ozark, Mich.	39.52	
Palmyra, Pa.	39.50	27.50
Peru, Ind.	2.00	102.00
Philadelphia, Pa. (First)	243.50	293.15
Philadelphia, Pa. (Third)	213.70	
Phoenix, Ariz.	20.00	
Portis, Kans.	30.00	
Rittman, Ohio	77.50	7.00
Roanoke, Va. (Ghent)		10.00
San Diego, Calif.	4.00	
San Jose, Calif.	5.40	
Seal Beach, Calif.	10.00	
Seven Fountains, Va.	8.00	5.00
Sidney, Ind.	157.50	215.00
South Bend, Ind.	16.00	
South Gate, Calif.	77.00	4.00
South Pasadena, Calif.	40.57	17.50
Spokane, Wash.	63.16	
Stoystown, Pa.	5.00	
Troy, Ohio	65.00	
Warsaw, Ind.		54.79
Washington, D. C.		731.30
Waterloo, Iowa	115.50	117.49
Waynesboro, Pa.	171.35	48.50
West Alexandria, Ohio	8.00	
Whittier, Calif. (First)	151.00	571.00
Winona Lake, Ind.	966.96	761.50
Wooster, Ohio	238.11	66.50
Bequests	20,000.00	
Isolated Brethren	23.50	73.50
Non-Brethren	720.00	1,659.80
Maintenance Gifts	710.00	
Seminary Student Body	468.04	60.00
Totals	32,369.88	7,865.08
Designated Gifts:		
Fort Wayne, Ind. (First)		$25.00
Glendale, Calif.		5.00
Long Beach, Calif. (First)		100.00
Mansfield, Ohio (Grace)		491.00
Martinsburg, Pa.		5.47
Sidney, Ind.		80.00
Washington, D. C.		8.80
Winona Lake, Ind.		199.83
Non-Brethren		581.00
Totals		1,496.10



HAGERSTOWN, MD. The Mid-Atlantic District laymen will meet here at the Grace Brethren Church on Feb. 15. Warren Tamkin will be host pastor.

TOPPENISH, WASH. Regular services were begun Jan. 5 at the Grace Brethren Church here. There were 26 present for Sunday school and 27 for church. Donald Farner is pastor. The address of the church is: Box 426.

AKRON, OHIO. Mrs. Russell Ogden, injured recently in an automobile accident, was returned home by ambulance the day before Christmas, and at last report is recovering nicely. She is the wife of Russell Ogden, pastor of the First Brethren Church. A word of appreciation is expressed by Brother and Sister Ogden for the many who united in prayer for them.

ALBUQUERQUE, N. MEX. Rev. Howard Vulgamore has been transferred to the Veteran's Hospital (Ridgecrest Drive S.E., Albuquerque, N. Mex.) here. Brother Vulgamore was injured seriously on Dec. 25 by gunshot (See Jan. 11 and 18 issues for details.) He and Mrs. Vulgamore desire to express their sincere appreciation for the prayers of Brethren people across the nation.

SIDNEY, IND. Rollin Sandy, president of the National Fellowship of Brethren Laymen, and a student in Grace College, accepted the call to become pastor of the Sidney Brethren Church and assumed his duties on Jan. 26. Dr. James Boyer has been interim pastor.

STORKVILLE. Ivan Wayne was born to Rev. and Mrs. Solon Hoyt on Jan. 5 in Evans City, Pa. Brother and Sister Hoyt are missionaries on furlough from Argentina.

SAN DIEGO, CALIF. The address of the new church here is 3455 Atlas St., Zone 11. Archer Baum is pastor. Please add to Annual.

BARBEE LAKES, IND. Eleven new members were added to the Barbee Brethren Church following baptismal services on Dec. 22. Another group awaits baptism. George Cripe is pastor.

SPECIAL. All those desiring to have their 1957 Brethren Heralds bound should get them to the Herald office by Feb. 10.

ROANOKE, VA. Wm. (Bill) Howard has resigned as pastor of the Clearbrook Brethren Church and accepted the call of the Gay Street Brethren Church in Hagerstown, Md. He will assume his new duties about Apr. 1.

DISTRICT CONFERENCES

Allegheny May 6-8—
California—Long Beach, Calif.
East July 21-24—Johnstown, Pa.
Indiana April 14-17—Fort Wayne, Ind.
Iowa June 26-27—Dallas Center, Iowa
Michigan—Lansing, Mich.
Mid-Atlantic May 12-14—Washington, D. C.
Midwest June 6-8—Pine, Colo.
Northern Atlantic May 6-9—Philadelphia, Pa.
Northern California Apr. 2-3—Modesto, Calif.
Northern Ohio Apr. 23-25—Ashland, Ohio
Northwest June 24-27—Spokane, Wash.
Southeast June 23-25—Hollins, Va.
Southern Ohio

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Inglewood, Calif.	Feb. 2-7	Glenn O'Neal	B. Schneider.
Fort Lauderdale, Fla.	Feb. 2-7	Ralph Colburn	Harry Trover.
Kittanning, Pa.	Feb. 2-16	Wm. Schaffer	Lester Pifer.
Fort Wayne, Ind.	Feb. 9-16	Mark Malles	John Woodward.
Grafton, W. Va.	Feb. 9-23	Lee Crist	Crusade Team.
Fort Lauderdale, Fla.	Feb. 10-16	Ralph Colburn	Louis T. Talbot.
Artesia, Calif.	Feb. 16-19	Adam Rager	R. I. Humberd.
Fort Lauderdale, Fla.	Mar. 23-27	Ralph Colburn	Herbert Pugmire.

In Memoriam

Mrs. Frank Becker, faithful Christian in attendance at the Grace Brethren Church, San Diego, Calif., went to be with the Lord on Dec. 6. —Archer Baum, pastor.

Ralph L. Rich, 67, became unconscious on Sunday night, Dec. 1, and never regained consciousness on this earth. He slipped quietly away into the presence of his Lord on Dec. 4. He united with the First Brethren Church, of Long Beach, Calif., on Nov. 17, 1946, and had taken an active part in the church activities right up to the time of his death. He is survived by his widow, Edith L. Rich.—Charles W. Mayes, D.D., pastor.

Mrs. Susan B. Gillett, 81, was laid to rest on Nov. 27. Mrs. Gillett united with the First Brethren Church, of Long Beach, Calif., in 1927. Until her health made it impossible to attend the services she was quite active in the work of her church.—Charles W. Mayes, D.D., pastor.

Larry Leonard, 22, departed to be with Christ on Nov. 17. He was affiliated with the Grace Brethren Church, of Fort Lauderdale, Fla.—Ralph Colburn, pastor.

Harry Benning, 82, left his earthly tabernacle on Nov. 18 to be with Christ. He was affiliated with the Grace Brethren Church, of Fort Lauderdale, Fla.—Ralph Colburn, pastor.

Henry Raymond Hinkel, a member of the First Brethren Church of Long Beach, Calif., since 1923, was called home to be with his Lord on Dec. 14, following a stroke. Brother Hinkel was a faithful child of God and took an active part in the Lord's work until forced to give up due to heart trouble. During the early years of his fellowship here, he held such offices as official board member, superintendent of high school department, Bible-school teacher, and on numerous committees. Residing in Belflower since 1926, he sensed the need for a Brethren church in that city and played an important part in the establishing of that church. Also as a member of the District Mission Board he assisted in the building of the Brethren church in Compton, Calif.—C. W. Mayes, D.D., pastor.



Papyrus 66

A GOSPEL OF JOHN 17 CENTURIES OLD

By Homer A. Kent, Jr., Th.D.
Professor of New Testament and Greek
Grace Theological Seminary

New Testament scholars today are tingling with excitement over the discovery of a papyrus manuscript containing two-thirds of the Gospel of John. The document was found in the St. Catherine Monastery at Mount Sinai, and published late in 1956 by Professor Victor Martin of the University of Geneva. Experts date the writing of this manuscript at about A.D. 200.

Such manuscripts hold great significance for every Christian. The New Testament we have today in English is the translation of a Greek text. Before the invention of printing in the fifteenth century, the Greek text was laboriously copied by hand, and thus passed down from one generation to another for almost fourteen hundred years. Human frailty being what it is, variations were certain to occur, and they did in these hand-copied New Testaments. Since none of the original copies of our New Testament books have survived, the science of textual criticism endeavors to determine the original text from a comparison of over 4,500 Greek manuscripts, plus ancient versions and Scripture passages which were quoted by early writers.

Our search for the original text of the New Testament impels us to seek the most ancient of these handwritten copies, and thereby to approach more closely the time when these sacred writings were composed. However, the ravages of time have destroyed the most ancient manuscripts so that the farther back we go, the fewer manuscripts we find.

The earliest complete New Testament now possessed is the Codex Sinaiticus (British Museum), and another of equal age and importance is the Codex Vaticanus (Vatican Library). Both of these are made of parchment (i.e. animal skins) and date from the fourth century. These two manuscripts are relied on heavily by scholars to construct the best possible Greek text, and their influence permeates the American Standard Version and the Revised Standard Version. However, there is a gap of over 250 years between the actual writing of the New Testament (completed by the end of the first century) and these earliest parchment copies.

To will this gap, we must go to the papyrus manuscripts. Papyrus was less expensive than parchment, and was generally used as writing material until it was displaced by parchment and vellum in the fourth century. Papyrus is a reed which grows in marshy places, especially along the Nile River. The pith or inner bark was cut into narrow strips and laid side by side to form a layer. Then a second layer was laid crosswise and pressed together with glue to form a sheet of writing material. Such sheets were from 6 to 15 inches high and 3 to 9 inches wide. Sheets were glued end to end to form rolls, or arranged in a pile and sewed along one edge to make a codex (or book).

Since papyrus is comparatively fragile and becomes brittle with age, the vast majority of papyrus manuscripts exist today in fragments. Most of them have been found in Egypt, where the dry climate has retarded their decay. Hence scholars are understandably eager to study a manuscript written scarcely more than a hundred years after the apostle first penned his Gospel.

Papyrus 66 (also called Bodmer II from its library designation) contains 108 pages of careful handwriting in an excellent state of preservation. The text is complete from John 1:1 to 14:26, except for the loss of four pages containing John 6:11-35. Thus about 70 percent of the whole Gospel has survived.

Since Papyrus 66 is a codex, not a scroll, it becomes fully evident that Christians did not wait until the use of parchment in the fourth century to have the convenience of the codex, a view formerly held. It is now clear that the codex and roll forms existed side by side from the earliest times of the Christian era, and some of the longer New Testament books may have circulated as codices from the very beginning. Scholars generally believe that Christians had a prominent part in popularizing the codex form, since they were particularly interested in having a manuscript in which certain passages could be more quickly found than in a cumbersome roll.

Of greater significance is the character of the text found in Papyrus 66. There are no startling differences which would shake our confidence in our familiar New Testament. It corresponds very closely to the Greek Testaments regarded as most reliable today (such as Nestle), and to the great parchment manuscripts Sinaiticus and Vaticanus, in which so much confidence has been placed. This agreement of Papyrus 66, coupled with its great age, is a strong vindication of the soundness of the principles employed in textual researches, which have provided us with our New Testament.

Two interesting omissions from Papyrus 66 show us what the earliest readers of John apparently had in their Gospel. The passage concerning the angel who troubled the water (John 5:3-4) is omitted in this papyrus, as well as in the other oldest and best manuscripts. Thus the Apostle John did not include this superstition as a fact, though the

(Continued on page 64)

The Brethren in America

(Editor: The year 1958 is the 250th anniversary of The Brethren Church. This is the fourth in a series of the early Brethren history presented in poetic form. This material is taken from the booklet entitled: "Ecclesianthem," or "A Song of the Brethren" by James Y. Heckler, 1883).

Their visit had been a success, as I told you,
For so Conrad Beisel advised them to do,
Though he was no member, he waited to be one,
So he was baptized and united then too.
But he was a kind of religious fanatic,
A banished enthusiast, a lone refugee,
A singular person, an ardent ascetic,
As you from these pages hereafter shall see.

As Brethren were living along Conestoga,
A church was established successfully there:
For soon there were thirty-nine promising members
Composing the flourishing church in the care
Of Elder P. Becker of Germantown district—
Though Beisel was chosen their preacher to be:
With anchorite notions he lived as a hermit,
And was not promoted to second degree
Or grade ministerial, because of the trouble
Which he had been making, concerning some strange
Dogmatical notions, debated and settled
Before by the Brethren who wanted no change.
His trouble concerning the Sabbath day question
Had little effect on the church; but a few
Who sided with him in his errors, caused trouble,
When he with eleven adherents withdrew
To Ephrata in the Cocalico valley.

But he was commissioned* a preacher before,
And preached innovations, denounced matrimony
He thought he was righteous and holy; he bore
No mild admonition, correction nor counsel;
And caused a division, and then they withdrew
To Ephrata, naming the place to their notion.
To all his adherents gave names that were new,
And naming himself "Father Peaceable Godright,"
He founded a new institution of saints,
If saints they have been, who were kept in seclusion
As monks and as nuns under stringent restraints.
At Ephrata in the Cocalico valley,
In Lancaster county, a beautiful place,
They built two capacious monastical buildings
Called Kedar and Salem, containing much space,

*Conrad Beisel never was elected to preach according to the order of the Brethren, but on account of his qualifications to speak he was authorized to do so by Peter Becker with the consent of the church, but he soon made trouble. After Beisel had withdrawn they elected Michael Frantz to the ministry under the oversight of Elder Peter Becker until 1734. In those ten years fifty-two were baptized.



Old Germantown church organized December 25, 1723, the first Brethren church in America.

With other out buildings perhaps a whole dozen
Besides the two abbeys, a chapel or **saal.**
The monks were in Kedar, the nuns were in Salem,
The chapel for worship was common to all.
Yet much could be said of those singular buildings,
And what my dear readers could see were they there:
They printed a book, 'tis a kind of a journal,
The **Chronicon Ephratensa,** a book that is rare.
The monks had to help on the farm for a living:
A farm that is large yet belonged to the place.
The nuns at their wheels were attentive to spinning,
And there were musicians, a wonderful class!*

Besides, there were some of them poets, and artists,
Some very fine scholars: they prospered awhile.
Renouncing the hold matrimonial relations,
They vowed to stay single and not to defile
Themselves with the opposite sex, as the married.
But after awhile they began to decline,
And gradually waning in numbers by dying,
Are nearly extinct: there are scarcely yet nine.**
The neatness and cleanness, the excellent order,
That nigh everywhere in those cloisters prevailed,
Has made them proverbial, "as neat as a nun;" 'tis
A wonder that their undertaking has failed.
The Seventh-day Baptists is what they were called then,
As mentioned in Buck's Theological Works:
Their Salem of sisters was not a seraglio,
A Catholic convent, a harem of Turks.
No, no! they were strict and were chaste as the virgins.
They practiced the holy commandments of Christ
According to Scripture, the same as the Brethren:
On faith and repentance they also baptized.
There's yet a small portion of Seventh-day Baptists,
As I am informed, who descended from these,
In Franklin county, but they have their women
In true matrimonial felicitous peace.
But now I must leave them and speak of the Brethren
Increasing in numbers, their churches increased:
They spread o'er the country by preaching the Gospel,
Although they went not very far to the east.

The Germantown church was the first one established,
And now is the oldest and nearly extinct.
But then they held meetings all over the country,
And members were added in every precinct.
The next in the order was old Conestoga,
Of which I have spoken, as you recollect.
Although they were troubled by mystical hermits,
They soon were avoided by orders direct.
At Schuylkill, now Coventry, members were added,
And Urner was chosen their preacher to be.
The members were Eikers and Heffleys, and Landes,
Longanecker and Sell, and some others we see.
They also were troubled somewhat by the hermits;
Although they proclaimed the glad tidings of peace,
They tried to put downward those mystical notions,
And they in their numbers did greatly increase

Some Brethren were scattered and elsewhere located;
And Becker the Elder, and others, to preach
Would pay them some visits, instructing the people
In what the dear Saviour commanded to teach.
Meanwhile Elder Mack and his brethren came over
The ocean to Germantown settlement, where
They found to their joy that the church was established
In peace, this freedom religious here also to share.
A decade of years the first Brethren had labored
Already in building up churches abroad.
Or parts of the Church, before Mack and the others
Came over, in freedom to worship their God.

At Amwell, in Hunterdon county, New Jersey,
Some Brethren located, this being their choice,
A church was established by Naas as their preacher,
As he was a powerful man, and his voice
Persuasive was heard with emotion by sinners;
For he was a soldier of Jesus, abused
In Germany under the vile persecutors,
His faith to surrender, but which he refused.*

*Their music was set to seven voices, and in sweetness of melody it was rich and grand. Not only did they print the **Chronicon Ephratensa,** but also a number of hymn books; but the most Herculian task undertaken there was the translation and publication of the Martyrs' Mirror, or **"Het Bloedigh Tooneel der Doops-Gesinde ende Wereloose Christenen en Martelaer Spiegel,"** a book of 1,329 pages in the Dutch language by Tielman Jans Van Braght; a Mennonite theologian of Dordrecht. It took Peter Miller over three years to translate and to superintend the publication of this book in German. It is called **"Der Blutige Schau Platz oder Martyrer Spiegel der Tauffs-Gesinden oder Wehrlosen Christen."** In English it would be called "The Bloody Theatre of the Baptist-minded and Defenseless Christians, or Martyrs' Mirror." It is a large book, which should have cost ten dollars; but they sold it for less than three. They did not print it to make money, but merely to supply the demand.

*John Naas was a man of more than ordinary stature, and was arrested by the King of Prussia's recruiting officers at the time they were enlisting and buying at enormous prices recruits to fill up his "army of giants." Because Naas refused to enlist, they hung him up at his left thumb and right great toe to compel him to submit, but after they had him hanging that way awhile in torment and finding him still inflexible, they, fearing he might die, took him down and brought him to their king, Frederick William I. The king asked him why he would not enlist and be one of his soldiers. His answers were that he had already enlisted under the banner of the great King Emanuel, that he had pledged his fidelity to him, that he could not and would not under any circumstances renounce his allegiance to him. When King Frederick William heard this he was so pleased in finding Naas so firmly attached to the King of Kings that he gave him a piece of money for a present, congratulating him for his firmness of faith. Macaulay, in speaking of this "army of giants" and of their king, says: "His feelings about his troops seem to have resembled a miser's feelings about his money. He loved to collect them, to count them, to see them increase, but he could not find it in his heart to break in upon the precious hoard. He looked forward to some future time when his Patagonian battalions were to drive hostile infantry before them like sheep." Carlyle says: "A potsdam Giant Regiment, such as the world never saw before or since. Three battalions of them—two always here at Potsdam doing formal life-guard duty, the third at Brandenburg on drill, 800 to the battalion—2,400 sons of Anak in all." Such was the army into which they tried to press brother John Naas.

**I am informed there is only yet one.

(To be continued in Feb. 8 issue)

A MESSAGE FROM

Our Moderator

By Miles Taber

Now that the year 1957 has ended, and the statistical blanks are in the hands of pastors and other church officials, we join with our national statistician in requesting that these reports be made promptly. Your moderator is anxious to begin studying the facts and trends which the statistician's report will reveal. You can help us both by making your report in January.

This month we should like to share with our readers an experience which Mrs. Taber and your moderator enjoyed on New Year's Day. It was our privilege to attend an all-day meeting and love-feast in the old Germantown church in Philadelphia, Pa., a meeting attended by representatives of the three major groups of Brethren in America. We made the trip at our own expense, but we shared the very generous hospitality of the Church of the Brethren throughout the day.

Why Germantown?

The meeting was held in the Germantown church because it was there that Alexander Mack and his followers first settled in America after fleeing from European persecution. The original church is still standing, though additions have been made to it. In the cemetery back of the church is the grave of Alexander Mack, founder of The Brethren Church. Other pioneer Brethren leaders are buried there too, as well as our own Dr. Louis S. Bauman and members of his family.

It was in Germantown that the first recorded baptism by trine immersion in America took place, and there the first Love-feast was held. It was there that Christopher Sower published the first complete Bible in America, as well as the first Sunday-school literature in the world. It was there that the first academy in America was founded, the Germantown Academy.

So it seemed fitting that the various Brethren groups in America should return to Germantown, the place of origin in America of our common heritage. From that vantage point we might better re-evaluate our heritage and our history.

Why 1958?

The 250th anniversary of the founding of The Brethren Church in Germany falls in this year. So this New Year's Day service was the kick-off for a year of celebration and thanksgiving to God for our common heritage.

Why Not Reunite?

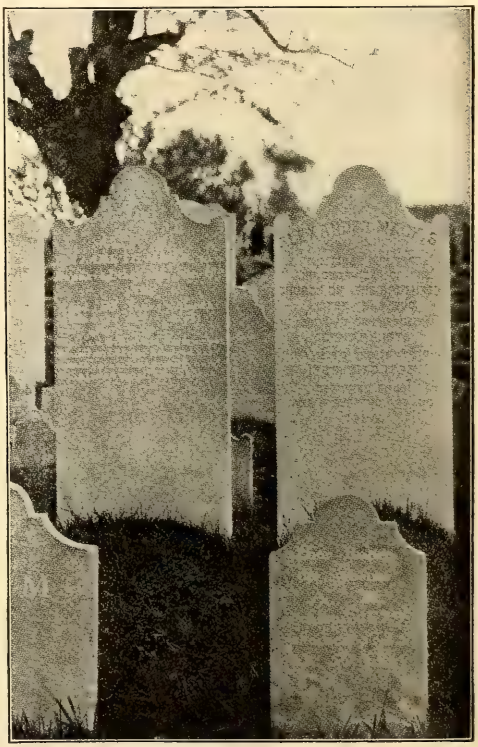
When one is stirred by deep emotions and is enjoying unexcelled hospitality, one might be led to ask why these three bodies of Brethren should not reunite? Why not pool our resources and enlarge our fellowship?

To answer our own questions we might first remark that the things which divided us should no longer keep us apart. We were amazed to see that the leadership of the Church of the Brethren had departed almost 100 percent from the uniform dress of a generation ago. Right or wrong, they have come to our position in this matter.

In the morning session Dr. V. F. Schwalm concentrated on our common history in Germany and America, and we felt like saying: "This is our history too; we should draw closer together." At the noon luncheon a representative of the National Council of Churches spoke, and we cautiously thought: "Perhaps he does not speak for these Brethren." But by the time we came to the last address of the afternoon we were made painfully aware that there is a great gulf between us.

This closing address was delivered by Dr. Morley J. Mays, evidently

(Continued on page 64)



Alexander Mack's Grave

Mack wrote: "Now when I am gone, don't mark my grave, or they might sometime want to erect a monument over my grave." Accordingly, the small stone in the foreground, using only his initials, marked his grave for many years. More than a century and a half later the larger stone was added.

A BROTHER BELOVED. By Francena H. Arnold ($2.95).

When Joyce Matthews decided to test the promises of God, she was young in the faith, and not trained in the ways of the Lord. Had she realized fully the path such a decision would demand that she follow, she would likely have drawn back in unbelief. However, the Lord led her step by step, often along rough paths, and she saw how the power of God changed the course of many lives. The dreary old house set among the tumbled earth called the Badlands" became a place of victory for Joyce.

I KNOW WHOM I HAVE BELIEVED. By O. E. Phillips ($3.75).

This is a work on Christian evidences, in which research, investigation, travel, study, and prayer have consumed years to accumulate the facts presented. The purpose of the book is to establish the faith of young people, but so written as to provide information for Christians older in the faith. The chapters seek to establish that one can know God through reason, science, revelation, inspiration, prophecy, world events, and experience.

BIBLICAL CRITICISM. By Wick Broomall ($4.95).

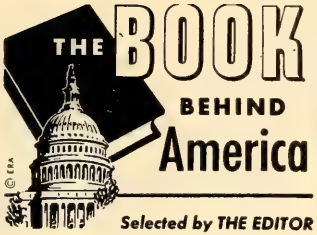
Approaching the subject of Biblical criticism from the conservative and evangelical point of view, the author refutes the liberal positions. He examined the field from the most liberal to the ultra-conservative viewpoints, and suggests an objective view of Bibliology. The book is scholarly enough for the student; yet so written that the laymen can understand.

OUTLINE STUDIES OF THE OLD TESTAMENT. By W. G. Moorehead ($3.95).

The content is neither critical nor expository, but rather presented so as to provide the beginner in Bible study with a basic analysis of each book of the Old Testament.

DAVID LIVINGSTONE. By George Seaver ($6.95).

This is a biography on a scale that not only deals with the heroic subject, but also is a biography of a whole continent. What David Livingstone worked and died for in



Africa portrays the things for which the continent is striving today. As a physician, linguist, humanitarian, geographer, crusader, and explorer, Livingstone is described by his life and letters.

IF YOU WANT TO PREACH. By Don De Welt ($2.95).

To assist the active ministry in an effective delivery of the Word of God, this book makes a new approach to an old subject, and suggests approaches that have been tested in the laboratory of classroom and pulpit. There are two angles of approach: (1) the preparation of the heart; (2) the preparation of the message.

JUST WHY? By V. Raymond Edman ($1.50).

This book is to help find the answer to one of life's most perplexing problems, Why? Often this question is asked in the Bible, and here are the explanations given in Scriptures.

BORN CRUCIFIED. By L. E. Maxwell (paper, $1.50).

The forward of this book by Phillip E. Howard, Jr., best describes this book: "As facets of a cut diamond flash with exquisite colors in the sunlight, so the Scriptures, illuminated by the Holy Spirit of God, glow with many glorious truths. This kind of Christian life set forth in the New Testament is so far above the experience of many professing Christians that they think it abnormal. Yet it is there, and many through God's grace have found it, and lived it, and described it in such terms as "the Life of Faith," "the Spirit-filled Life," "the Deeper Life," and "the Victorious Life. . . . These studies touch upon the most vital parts of the Christian's daily life." Every Christian should read "Born Crucified."

Order from

Brethren Missionary Herald Co.

Winona Lake, Ind.

Postage paid on all books

MAN-EATER'S CLAW. By Charles Ludwig ($1.25).

A missionary adventure story for boys and girls in the early teens (ages 12-14).

CATHY AND CARL AND THE SEA HORSE MYSTERY. By Dorothy G. Johnston ($1.50).

This is another of the Cathy and Carl series, which books are adapted to the age of ten to fourteen. Others in the series are: "Cathy and Carl Join the Gold Rush," "Cathy and Carl of the Covered Wagon," and "Cathy and Carl Captured."

139 SERMON OUTLINES. By Robertson Nicoll ($2.95).

In this volume are compiled 139 outlines of sermons on the Old Testament by such men as A. B. Davidson, F. W. Farrar, J. B. Lightfoot, H. P. Liddon, Alexander Maclaren, Joseph Parker, W. M. Taylor, Henry J. Van Dyke and others. Topics include the following: Creation, Prayer, Deliverance, et cetera.

HOW TO UNDERSTAND AND INFLUENCE CHILDREN. By Clyde M. Narramore ($1.50).

The book deals with children from ages five to eight, and deals specifically with teaching and learning, ages and stages, and spiritual development of the child. The subject matters runs the gamut from daydreams and distractions to television and playmates. A fine book that every parent should read.

BILLY GRAHAM AND THE NEW YORK CRUSADE. By George Burnham and Lee Fisher ($2.50).

George Burnham and Lee Fisher have been closely associated with Billy Graham over a period of years, and were thus enabled to study at close range the work of Billy Graham and his team. In this book the authors have captured the spiritual atmosphere that characterizes the work of Billy Graham, and it is carefully discerned to be the work of the Holy Spirit, and not of man.

A MESSAGE FROM OUR MODERATOR

(Continued from page 62)

selected by the committee to speak for the Church of the Brethren. His subject was "The Mind of Christ Symbolized." Much that he said was good, and thought-provoking. But when he began to distinguish between symbols and reality, placing the creation, the virgin birth, the miracles, and the atonement in the former category, our hearts were heavy. When the very facts on which our salvation rests were declared to be symbols only, we realized that the difference between the Church of the Brethren and The Brethren Church is basic, going to the very foundation of our faith. It is no longer a quarrel about hats, neckties, or suspenders.

What Is Our Heritage?

This experience caused your moderator to do some serious thinking which we want to share with you. We do have some symbols which were given to us by our Lord. Trine immersion is a symbol. The threefold communion service is a cluster of symbols. The anointing of the sick with oil is a symbol. But these are all symbols of reality. Christ gave us the symbols to help us to understand and remember that reality. And in the National Fellowship of Brethren Churches we have both the symbols and the doctrines they stand for. Both are important. Both are taught in the Word of God. Both together make up our Brethren heritage.

What Is Our Duty?

There are many churches, schools, missions, and activities that are fundamental. They teach the facts of our faith. There are others that hold to the symbols but deny the facts. But in The Brethren Church we are not required to sacrifice either the fundamentals or the ordinances, neither the facts nor the symbols.

To your moderator, these facts determine the wise course for Brethren giving and service. In our own institutions we preserve both fact and symbol. One may attend our schools, work in our missions, support our institutions without sacrificing either value. So why should we choose when we can have both? Let Brethren money and Brethren lives be invested in activities that give to the world both the facts of our salvation and its symbols as well.

Let us thank God for The Brethren Church and rally to the support of its institutions.



CLEVELAND, OHIO

As another year closes, the Brethren at Cleveland are praising the Lord for another year of God's mercies. During the month of November we experienced an eight-day revival meeting at which time there were 35 decisions made for the Lord as Brother C. C. Thomas, from the Akron (Ohio) Mission, brought the messages. Eight of these were first-time decisions, 13 were rededications, 7 were families promising the Lord they would start family altars in their homes, 5 were to join this church and 2 surrendered their lives to the Lord for full-time service. The spiritual impact of these meetings is still felt.—Clair Brickel, pastor.

YAKIMA, WASH.

We are filled with joy over the working of God in our church this past week in a special week of evangelistic meetings. We started out on Sunday night with 37 present and no decisions. The last Sunday night attendance was 145. The attendance grew every night and there were 23 first-time decisions for Christ. Four of these were adults (two couples), nine of these are senior-high students, and ten are in the 8-12 year-old bracket. One of the men that was saved was a heavy drinker. He also was a very profane man and smoked heavily. The drinking and profanity has already been taken care of, and he and his wife are both quitting the smoking. They were baptized.—Henry Dalke, pastor.

CUYAHOGA FALLS, OHIO

Members and friends of the Grace Brethren Church, of Cuyahoga Falls, Ohio, enjoyed and profited greatly from the ministry of Evangelist Dean Fetterhoff in our Crusade for Christ October 27 through November 10.

In his preaching and in his personal contacts, Brother Fetterhoff proclaims the Gospel of Christ and exalts the Christ of the Gospel both with conviction and with compassion.

We had the joyous privilege of seeing several excellent decisions for the Lord. Hearts were challenged, warmed, and blessed.—Richard L. Burch, pastor.

KOKOMO, IND.

We here at Indian Heights Brethren Church are rejoicing in the Lord. We started out with eight the first Sunday in June. On December 29 we had 70 and January 3 there were 63 present. It must be remembered that we are meeting in the parsonage, and when such numbers meet in the "parsonage," one can imagine we are crowded. —W. A. Kolb, pastor.

PAPYRUS 66

(Continued from page 59)

impotent man may have believed it (v. 7).

The paragraph of the adulterous woman (John 7:53—8:11) is also missing from Papyrus 66, in agreement with most other ancient and reliable manuscripts. A few manuscripts contain it, but place it after Luke 21:38. However, there is nothing intrinsically improbable about the truth of the narrative itself. The action of Jesus seems characteristic of Him. Hence the general conservative opinion is that it is a true incident, one of those "many other things which Jesus did" (John 21: 25), but there is serious doubt that the Apostle John is the author of it or that it ever formed a part of the original edition of his Gospel.

Papyrus 66 has provided Christians with another strong confirmation that the New Testament we have today is basically the same as when it came from the pen of the apostles.

The BRETHREN MISSIONARY HERALD

FOREIGN MISSION NUMBER

FEBRUARY 1, 1958



BRETHREN FOREIGN MISSIONS — 1958

In Our Foreign Mission Work

By Russell D. Barnard

Count your many blessings—

Although in making this statement we are not unmindful of our many, many **personal** blessings—the Lord is so good, His blessings so abundant—we are, however, just now thinking of the blessings and accomplishments which He made possible during the year of 1957.

In Argentina—The chapel at Rio Tercero enlarged for the growing congregation; the new work in the Banda Norte section of Rio Cuarto begun; the reclamation of the work at Laboulaye implemented; a new chapel completed at Don Bosco, and plans completed for one at Jose Marmol; in addition, a very fine student body in our Bible institute.

In Brazil—The station at Capanema expanded; fine progress in the Christian day schools; a goodly number of decisions for Christ; our first Brazilian evangelist in the field, and other students in the training school.

In Africa—Offset press began turning out literature; X-ray machine secured for hospital at Boguila; Boguila first units completed; new residences finished; new native chapels built; multiplied thousands attending services, and many of these have accepted Christ.

In France—More people interested in the Lord's work through special meetings and regular church activity; the church better established; plans completed for special meetings in a string of cities east to west across south-central France.

In Mexico—Eight students in the Bible Institute; one missionary family began work in the interior of Mexico at the city of Leon; the radio program increasing in its usefulness from Calexico; additional meeting places in the city of Tijuana.

In Hawaii—Two board members visited the field in July; the Tresise family came under full missionary support August 1; Red Hill chapel testimony making encouraging progress; new Bible classes with good attendance in the city of Kailua where the Tresises live.

We praise the Lord, and thank you people!

It really is a miracle! Of us it could truly have been said, "O ye of little faith." At national conference time in 1957 our total gifts for foreign missions were $19,000 behind the gifts at the same time in 1956. This condition continued much the same through the months of last fall; during that time we were almost desperate for funds, having seemingly exhausted every human source. Even for very small bills it was necessary to check to be sure that we had sufficient funds before checks could be written. Then the blessing began to come from the Lord. People must truly have been praying for us and with us in our desperate plight. Through funds on hand in church treasuries and gifts from individuals, the 1957 total offering amounted to $293,530.99, as compared to $266,594.98 in 1956, or an increase of 10.1 percent. Again, we can only praise God, and thank all of you people. The day of miracles is not past!

The challenge continues—

We would not want it otherwise, for there is no growth without challenge. During several years of the past we have planned different expansion projects in our various fields. During the year of 1957 many of these projected things materialized and payment needed to be made. Also, we have the largest number of missionaries **on the field** that we have had at any time in our history. Just to get them to the field cost multiplied thousands of dollars in travel costs. Missionaries must have houses. A missionary without supplies and equipment is only half a missionary. It was necessary to furnish these houses and supplies and this equipment. So many of these things we have mentioned are **one-time-only** items. We will not need to repeat them next year. The result has been that our expenditures for 1957 far exceeded even our increased income. We have studied the probable situation for 1958, and believe it will be possible for us to reduce our expenditures in 1958 by between $50,000 and $75,000; if so, we will be operating within our probable income.

How you can help—

First, ask the Lord to lead you as to the amount of your PRAYER GOAL for your 1958 giving. Second, give just as much of this as possible as early as possible after February 1. Third, send us the accumulated gifts at the end of each month; then we feel we can probably carry our whole program without any further borrowing, or at least with a minimum of borrowing against anticipated income. Thanks!

A three-year plan—

Probably most of the scientists of the world today would be very pessimistic as to whether we have three years ahead. We Bible-loving believers anticipate the soon coming again of the Lord Jesus Christ. But should the Lord tarry longer, what is our plan for the years ahead? Two million people are our immediate responsibility in foreign lands. At present we have a total of only 96 missionaries. They cannot do the job which faces them. There must be reinforcements. By 1960, if we are to do a reasonably good job in our present fields, we will need 18 more missionary families. If we are to enter into two fields which are being very favorably considered today, it will take six more fami-

THE BRETHREN MISSIONARY HERALD VOLUME 20, NUMBER 5
ARNOLD R. KRIEGBAUM, Executive Editor
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We're on the Air in Argentina

By Lynn D. Schrock

"How many here tonight were converted through the radio ministry?" This was the question I asked the folks who attended the Sunday evening service in our General Conference held in Rio Cuarto in March of 1957. About half a dozen folks there that night raised their hands. The Gospel had reached these folks in their homes because "we're on the air in Argentina."

In the case of one lady, a Christian neighbor lady spoke to her about the broadcasts and was able to answer questions and explain things more fully than is possible in a few minutes on the radio. Another lady's interest was further stimulated through what she heard on our radio program, and she came to a definite decision when visited by the pastor's wife. Her husband followed her example and is now a saved man. Still another lady wrote asking for the New Testament we offer on our broadcasts, asking us that we get it to her for her birthday. Since she lived right there in Rio Cuarto, I took it to her instead of mailing it. Both she and her husband have left the Catholic Church and are now evangelicals.



Lynn Schrock at the microphone

It was on Saturday, June 11, 1955, that The Brethren Church had its first radio program in Argentina. At 3:45 p.m. the broadcast of the "Open Bible" went on the air. This name was chosen because the Bible is a closed book for the "religiosos" of Argentina. For that reason they are so far from the truth and from salvation.

The broadcast was identified as "evangelical," for we believed that we should be frank about this to the public. This proved to be the correct decision in at least one case. A young man had accepted the gospel message with enthusiasm and corresponded regularly with us in relation to the Bible courses we offer. But one day a letter arrived announcing that he would no longer study with us, for he did not realize that we were not a Catholic "order." We were glad to be able to remind him that since the beginning of our broadcasts we had made it clear that we were evangelicals. Also, we asked him if he had found us teaching anything which was not true to the Scriptures. The young man was sufficiently sincere to accept these observations and continued his studies with us.

Many have written to us in response to our broadcasts and many more listen of whom we may never have word in this life.

The Word is going out. Souls are listening. Let's pray God's blessing upon His truth to the salvation of many souls in Argentina.

lies. It is very evident that we cannot do the job with our present income. For 1958, if we can have **four cents per day** as the average for every member of The Brethren Church, we will probably be able to care for our present responsibilities and get the five or six candidates started to the field—those who are now waiting. Then, if we can increase our giving by **one cent per day** in 1959, and another **one cent per day** in 1960, it will give us something over a half-million dollars per year. With this we should begin to do quite a commendable job in those areas where God has thus far led us to serve. 1958 is the "YEAR OF DECISION"—shall we move ahead with some such program as that which we have just mentioned, or shall we believe we have reached our limit in giving for foreign missions and begin a slow death of retrenchment? You and I as individual members of The Brethren Church will need to answer this question.

Pray - Give - Go - Tell—

Beginning February first we will all be thinking in terms of foreign missions. For the FOUR months of the foreign mission season you will hear and see much of the four words **Pray - Give - Go - Tell.** Jesus spoke them; therefore, they are important. He has never recalled any of them, so they must still stand in effect. Notice the front cover of this issue of the **Missionary Herald!** Watch your bulletin board! Read your church bulletins! Then shall we all open our hearts that the Lord may speak personally to us with these FOUR GREAT WORDS.

We Like It in Africa

By Mrs. Donald A. Spangler

Yes; we really do like it in Africa. In spite of leaving loved ones, finding storms, dust, humidity, naked natives, leprosy, the sound of drums and wailing and dancing in the night; in spite of mosquitoes, red ants, white ants, flying ants, driver ants, snakes, scorpions and much sickness—WE LIKE IT! Why?

First, we like Africa because we wanted above all else to do what the Lord wanted us to do with the rest of our lives. And He called us here, so this is where we want to be! He goeth before and these unlovely things work together for our good because we love Him and are the called according to His purpose. There are frustrations wherever one lives. Do you like sitting for two hours in a doctor's office, waiting your turn? Or waiting in a string of autos bumper-to-bumper in traffic a mile long? Do you like the smog or the heat or the cold? Is that why you stay where you are?

Second, we like Africa because we were prepared to like it. We did not expect a "bed of roses" (although there are many of them here) any more than we had such at home. We had read, heard, talked, and seen pictures of Africa from our childhood up—both the good and the bad.

Third, we like Africa because of her great need and the response her people are making when they hear the Gospel. Many natives on the coast can read, and even the **women** of the "interior" are beginning to read. What great joy we have in knowing a large part of our work is to supply them with the PRINTED Word of God and with inspiring reading. We soon intend to entertain the head and second native printers and their wives in our home for a meal. Some of these people are beginning to enjoy a few of the meager comforts of life. Instead of sleeping on mats on the ground where bugs crawl into their ears or scorpions sting them in the night, they sleep on wooden beds. They eat with spoons and washed hands. They want to keep their bodies clean physically, as well as spiritually, when they know they are the temples of God.

Fourth, we like Africa because we are busy—but not in the rushing pell-mell sort of way as in the States. Here we are conscious that each action, word and attitude is counting for eternity. As the smoky outside-oven fire is started in the morning to bake the necessary bread, if we are patient we are able to leave with someone the truth that Jesus is the Bread of Life. So it is throughout the day, until the last tooth is brushed at night and eight little girls (missionary children) are ready for story time and devotions. There are not the distractions of too many things in which to be interested.

Are we human? Surely! This is demonstrated by the fact that we like neat homes, nice clothing and other things, such as haircuts for the men —and by the fact that we do miss golden opportunities. Also, once in a while we get a bit lonesome, especially when expected letters don't come or financial needs are pressing. But always we are reminded of the love of God. Each day we see manifestations of His loving care. Each evening as we watch the beautiful sunset and see the millions of stars shining in the deep blue sky, seemingly so close, we are conscious of "one more day's work done for Jesus," and we have the reward of satisfaction.



Mrs. Spangler

Yes; there are some things we don't like—the dusty, long ride to Bangui after supplies, over bumpy roads in an old truck which usually breaks down at least once; having to boil water, wait for it to cool, then wait again while it runs through a filter before we can have a drink or prepare any food which is not boiled itself, as mixing our powdered milk. We miss our loved ones—the birth of our first grandchild to our only daughter, our oldest son's marriage this past fall, and our youngest son playing football on the high-school team.

But still we like Africa. Africa needs us more. Africa needs God's Word in printed form. So many are dying daily in fear when they could go in peace if there were more people who really cared for lost souls enough to get the Gospel of good news to them. One of our boys wanted to go to his village because his mother had died. I asked if she was a Christian. He replied: "No, Madame, this is very bad, my heart is with much sadness." He is so eager to learn the way of salvation that we are glad we can help him.

Yes; we really like Africa!

THE CHILDREN'S PAGE

Clyde K. Landrum, Director



Twins! Yes; Becky and Norman Schrock are twins. They were born in Rio Cuarto, Argentina, eleven years ago. They have lived in the Mission center there most of their lives. They have both let Jesus into their hearts. One day Becky asked her little neighbor friend to let Jesus into her heart. She did. This little girl then begged her mother to go to our church at the Center. The mother went and soon she let Jesus into her heart. Becky was a missionary helper, wasn't she? The twins had their schoolroom in their home and their schoolteachers were Aunt Bertie Abel and their mother. When the family left the Center and moved to a small house, the twins had to go 18 blocks to Aunt Bertie to school. But each noon they brought Aunt Bertie back to have the main meal with them. They love this Aunt Bertie and wanted her with them as long as possible. The twins' daddy was our radio pastor in Argentina. Before he could come home on furlough, he had to make lots of recordings and he needed help. He asked Norman if he would like to help. Norman was glad to because these recordings told people about Jesus. He, too, was a missionary helper. Pray for them so that they will always want to be missionary helpers. Pray for their four-year-old brother, Mark, too. Wouldn't you like to be a missionary helper for Jesus?

(Missionary helpers, I want to thank the twins' grandmother, Mrs. Goldie Buikema, for writing about the twins and Mark for us! Mrs. Buikema works for the **Brethren Missionary Herald** and helps in getting out our magazine.—C.K.L.)

New Junior Missionary!

There is a brandnew missionary helper! On January 5, 1958, Ivan Wayne Hoyt was born into the home of Rev. and Mrs. Solon W. Hoyt. He weighed 9 lbs., 6 oz. Welcome, Ivan Wayne!! The Hoyts have three other children: Rita, Lynn and Aldo.

The Hoyts are now in the United States on furlough. Next summer they will be returning to their field of service. How many of you missionary helpers know in what country the Hoyts serve? I'd be glad for you to write and tell me if you know. How many of you will get it correct?? If you don't know, maybe you should ask your mom or dad, or ask your pastor.

Are You Remembering???

Last month we began listing birthdays for our Junior Missionaries. You were asked to pray for those missionary children whose birthdays were listed. DID YOU PRAY FOR THESE?

This month you will see birth dates for other Junior Missionaries. During this month of February will be a good time to remember them in prayer. These three girls represent three mission fields—Africa, Mexico and Brazil. Pray for the work on these fields too.

Christine Taber—Feb. 11, will be 5 years old—in Africa.

Linda Edmiston—Feb. 11, will be 10 years old—in Mexico.

Linda Burk—Feb. 24, will be 6 years old—on furlough in the U.S.

MARY MISSIONARY—



Amazon Travelog

By Bill Burk

(Eighth installment)

Homeward bound from Porto Velho to Manaus was "sad," as our room steward put it. There were very few passengers aboard and to him the ship was all but dead. To us, however, it was fine for we've almost always preferred to be away from the crowd.

Leaving Manaus, however, was different for the ship left well-loaded and received more passengers at every port. Every once in a while a ship goes down along this river. (Sometimes the bottom of an old tub just rusts out, other times she's run onto the rocks.) Not rare is the loss of one of these river boats also with great loss of life. This ship came from the shipyard in Holland with two lifeboats and a supply of life jackets, but this is the exception, certainly not the rule.

On the downstream trip the ship was loaded to its legal maximum of passengers by the second day when we reached Santarem. When we docked across the river at Monte Alegre and saw what appeared as half the town coming aboard with their luggage, roosters and ducks, I asked the Chief Engineer standing nearby about the legal limit of passengers. He responded that it was a little over 300 but that it sometimes was exceeded. (This attitude of unlawfulness seems not only to be completely common in Brazil, but also almost legal!)

We were happy that this overcrowding of the ship was limited to the last couple of days of the four-week trip. The explanation of all this lies in the **Cirio** of Our Lady of Nazareth, a Roman Catholic-sponsored "whing-ding" held annually in Belem for two weeks. On Sunday, October 14, we're told that 300,000 people turned out to take part in or watch the procession carrying an image of Mary through the city's streets from one Catholic church to another. The two weeks following the procession is one of Belem's greatest sin-fests. Sailors aboard the **Lobo** confess that when they return to the ship after the **Cirio** they'll be broke and sick, but don't agree that they will be sinners!

The whistle blew a couple "all-ashore" blasts just before pulling in the gangplank at Monte Alegre. Three men didn't make it and had to walk the six-foot line which still tied the ship to the dock. Just as the third, a well-dressed old fellow, reached the dock end of the line (I thought that he was safe, too), the sailors "let **her** go," and promptly let **him** down into the muddy river—shoes, suit and all. What shouting! This was the first time that anyone had actually gotten wet!

The evening passage back through the narrows at Marajo's west side was a sweetheart's dream with as large a full moon as I've ever seen—in fact, one couple even borrowed my binoculars for the evening to get a better look! Bursting suddenly from the narrows into the large bay to the south of that great island, the ship pitched gently as she headed into swells for the first time in a month. I arose earlier than usual that last morning to go out on deck and enjoy the roughest water of the



The missionaries' journey—Belem to Porto Velho and back.

trip, by now being the genuine Atlantic ground swells rolling up the great Baia (Bay) de Marajo.

At breakfast we watched through the windows of the ship's saloon as the very familiar (to me, although not to Imogene) islands in front of Icoraci began to slip by, the ship weaving her way through this labyrinth of waterways to her home port of Belem, just ten miles upstream from Icoraci. To starboard is the deserted little island with its sandy beach where I delight to go swimming. Beyond is the large island well known for its rubber trees and tile factory. To me it's important because of a 96-year-old rubber gatherer who will listen to my reading of God's Word; because of two young fishermen who live in one of those three grass shacks on stilts. They've been reading a couple of the Gospels with genuine interest—I pray that one day soon they will accept Jesus Christ as Pilot of their lives. Dead ahead is the Island of the Oppossum with three places I like much to visit. One young fisherman and his wife accepted Christ on my first visit to his home and appear to be as strong as any of the converts in the islands. Another family has bought a New Testament for 15 cents and is progressingly more and more interested in hearing of **Jesus Christo.** And so we not only arrived home, but also to our beloved field of labor, after what was most certainly a **Boa Viagem!**

(THE END)

MISSIONARY MAILBAG

We are having an ordination service tomorrow for six deacons and five deaconesses. Several weeks ago Pierre Bondounga was licensed as the assistant pastor. This gives us a church council of 15, counting two original deacons. We are happy for this new step in consolidating the indigenous activities of the church. Next is the election of a secretary and treasurer to take over all the duties belonging to these officers. Up to the present we have been giving missionary help to this work. From now on it will be only advisory.—O. D. Jobson, Bangui, Africa.

"What Are We Going To Do?"

By Charles R. Taber

"What are we going to **do?** What are **we** going to do?" Such was the anguished cry of the church at Bossangoa as I met with them the other day. And, indeed, their predicament was heartbreaking.

What would **you** do, brethren, if you were losing the children of your church, **your** children, in a permanent and devastating hemorrhage because you were not able to educate them and the world was? What would you do if you saw, year after year, the best of your young people, the very young people who represent the best hope for the future of your church, driven by their legitimate thirst for an education into the arms of the Roman church or into the materialistic philosophy of the world as taught in public schools?

What would you do if, realizing this problem, you had sent one of the most promising young men of your church away to school to learn to be a teacher, had supported him in school, had prayed for him, had waited patiently for him for four years, expecting to see him open a school in your church, only to have him taken away from you to teach elsewhere, so that your children continued to seek their education at the hands of the enemies of Christ? That is the situation of the Bossangoa church. Mark Peboro, a young man of ability, integrity and perseverance, came to me in the first group of student teachers. Twice he failed in his state examinations, but he stuck to his guns, and at the third try he succeeded. He wants to go to his own church, his church wants him and needs him desperately, we want him to go there. But . . .

There is already a school at Yaloke, a school which we have to keep open because we are required to and because it is the practice school for the teacher-training school. When the school was opened there, the Yaloke church also had prospective teachers in school, so that it seemed logical, in view of all the circumstances, to open it. But the young men from Yaloke all failed, and the missionaries who had temporarily taught there were assigned to permanent and pressing tasks, and suddenly we realized that Yaloke had no teacher for this year. Under instructions from field council, and with the approval of the board, we made a diligent search for young French teachers who would be immediately qualified to help us. I made several trips during our stay in France to follow up promising leads, but not one has borne fruit this year at least. So, to keep the school open, and to provide a class for practice teaching for the incoming group of student teachers, we had to ask the Bossangoa church to give up their great hope by lending Mark to Yaloke.

Brethren, even this is only a temporary solution. Already next year this makeshift plan will be insufficient to cope with the growing Yaloke school. We need teachers, and we need them badly.

Now, to send out the teachers that we need, two things are required. First, there must be young people, fully qualified and called of the Lord, to give themselves to this ministry. And secondly, there must be the material means of equipping, sending and supporting them. And so, instead of trying to answer the question of the Bossangoa church, and indeed of all the Brethren churches in Oubangui-Chari, I will turn it about and ask it of you: Brethren, what are **you** going to do? Young people, are you going to respond to the call of God? Parents, friends, are you going to send and pledge to support your children? And, all of you, are you going to pray the Lord of the harvest to send laborers into the harvest? For, humanly speaking, the future of the churches of Jesus Christ in Oubangui-Chari rests squarely on your shoulders.

Missionary Mailbag

We are right in the middle of summer activities. The Christmas season is past to be sure but camps are coming up and there is oodles of work to be done. I am spiritual director and Mr. Boher is material director, so we both are trying to get the things done. I find that being in Rio Cuarto involves a dozen things besides being pastor. In these last days before children's camp it seems that we have overlooked a lot of things during the past weeks when we now think we had lots of time. Well, I guess it is this way every year. We are expecting more in both camps this year than ever before. We worked on all the tents several weeks ago so that they are in good shape. Have had to buy more tables and other equipment to supplement what we have and replace some worn-out stuff. Phil Saint will be with us in the Y.P.'s camp and also another brother from Cordoba. We are emphasizing Christian service this year and trust that the young folks will respond for the Institute. Brother Bishop, Churchill and I will be the pastors from our church. The new location is very nice and we are looking forward to great blessings. Pray that we'll have good weather for this year the ground is still soft from the work that was done recently by the men. —James Marshall, Rio Cuarto, Argentina.

We have just finished DVBS. We started off with a bang and could easily have had 150 kiddies, but it started raining and continued throughout the ten days. Jack (Churchill) and the car were not here as he was helping at the camp grounds, but many children came anyhow through the mud and rain, looking like little wet rats when they got here. Most of them don't own raincoats or rubbers, but were happy to come. Our attendance didn't drop below 60 and we had as many as 93. There are a number of new contacts through this effort.—Mrs. Loree Sickel, Rio Tercero, Argentina.

We have been wanting to get out and do some village visitation for a long time. Yesterday we were all set to go and we got a good hard rain in the afternoon, so we didn't know whether to go or not. To take a group of women on the back of a truck when it is threatening to rain is bad business, especially when many of them are just getting over the flu. We left it up to them—they wanted to go, so we did. They were right—it didn't rain until we got home although it was thundering in the distance. We took eight women, and they got off by twos until finally only I was left. I had to go quite a ways to find a place to turn around. I stopped at a village about 25 kilometers from B.I. There must have been 25 people who gathered. It was amazing that people living that close (they are only about five kilometers from a chapel) could be as ignorant as they seemed to be. There were a couple of old women who were interested and kept nodding their heads, but the majority of the people could not sing one song completely through. They invited me to come again and asked that someone be sent to teach them about the way of God. . . . It was dark by the time we got home, but the people were singing at the top of their lungs. After I stopped and let them out, they went down the road singing.—Mary Cripe, Bible Institute, Africa.

RALLY TIME IS MISSIONARY CONFERENCE TIME!

The missionaries who are on furlough are on the move! Soon they will begin the missionary conferences, commonly called the "rallies," in the different sections of the country. The conferences start February 2 and continue through most of the four-month foreign-mission period of February, March, April and May.

February 2-6 are the dates for the Northwest District. In the Northern California District the dates are February 9-13, and in Southern California February 16 through March 2.

The missionaries have labored faithfully on their fields for the Lord. As these conferences come to your area you will have the opportunity of hearing the report of what has been accomplished on the various fields. It is only right and Christian that we at home "turn out" to hear these reports. Blessings are in store in every service! Folks on the West Coast, let us all determine now that this blessing will be enjoyed by all. Let's make it a "full house" for every session of these missionary conferences!

Please clip and mail

To—

The Foreign Missionary Society of the Brethren Church
Winona Lake, Ind.

Please send information concerning the benefiting of foreign missions through

() Annuities
() Bequests and wills
() Life insurance
() Revokable deeds—intervivos trusts
() Memorials
() Partnerships with God
() Income tax savings

Name _____

Address _____

City and State _____

REPORT OF GIFTS

To The Foreign Missionary Society of the Brethren Church—January 1, 1957, to December 31, 1957

ALLEGHENY DISTRICT

Accident, Md.	$90.00
Aleppo, Pa.	1,043.75
Grafton, W. Va.	302.19
Jenners, Pa.	562.50
Listie, Pa.	1,564.55
Meyersdale, Pa.	1,177.07
Meyersdale, Pa. (Summit Mills)	474.16
Parkersburg, W. Va.	100.00
Stoystown, Pa. (Reading)	187.36
Uniontown, Pa.	2,130.61
Washington, Pa.	178.69
Allegheny District, Misc.	187.87
	$7,998.75

First Grace Brethren Church, Accident, Md.

General Fund	$90.00

Aleppo Brethren Church, Aleppo, Pa.

General Fund	$1,043.75

First Brethren Church, Grafton, W. Va.

General Fund	$276.78
Abel Fund	2.38
Foster Fund	15.46
Geske Fund	2.37
Haag Fund	5.20
	$302.19

Jenners Brethren Church, Jenners, Pa.

General Fund	$527.00
F. Taber Fund	11.50
Tresise Fund	24.00
	$562.50

Listie Brethren Church, Listie, Pa.

General Fund	$664.55
Sheldon Fund	900.00
	$1,564.55

Meyersdale Brethren Church, Meyersdale, Pa.

General Fund	$1,177.07

Summit Mills Brethren Church, Meyersdale, Pa.

General Fund	$10.00
Garber Fund	17.70
Geske Fund	6.70
Goodman Fund	433.61
Haag Fund	3.08
Jones Fund	3.07
	$474.16

Grace Brethren Church, Parkersburg, W. Va.

General Fund	$85.00
Dowdy Fund	15.00
	$100.00

Reading Brethren Church, Stoystown, Pa.

General Fund	$179.65
F. Taber Fund	7.71
	$187.36

First Brethren Church, Uniontown, Pa.

General Fund	$330.61
Hill Fund	1,800.00
	$2,130.61

Grace Brethren Church, Washington, Pa.

General Fund	$178.69

Allegheny District, Misc.

General Fund	$59.00
Haag Fund	13.87
F. Taber Fund	15.00
Tresise Fund	100.00
	$187.87

CALIFORNIA DISTRICT

(Since most of these gifts were given before the organization of the Northern California District, all California churches are listed together.)

Anaheim	$1,082.00
Artesia	192.72
Beaumont	4,100.47
Bell	418.70
Bellflower	1,970.95
Chico	750.58
Compton	939.99
Fillmore	494.00
Glendale	2,244.38
Inglewood	6,886.73
La Verne	2,297.86
Long Beach (First)	26,379.00
Long Beach (Los Altos)	993.41
Long Beach (North)	10,467.51
Los Angeles (Community)	2,089.79
Modesto (La Loma)	2,641.15
Modesto (McHenry Avenue)	925.00
Monte Vista	316.15
Norwalk	7,051.86
Oxnard	131.35
Paramount	1,142.25
Phoenix, Ariz.	643.66
Rialto	100.00
San Bernardino	875.84
San Diego	184.80
San Jose	259.00
Seal Beach	65.00
South Gate	2,702.25
South Pasadena	2,018.86
Temple City	966.27
Tracy	595.92
West Covina	161.97
Whittier (Community)	2,929.11
Whittier (First)	6,615.70
California District, Misc.	2,400.81
	$94,035.04

Grace Brethren Community Church, Anaheim

General Fund	$778.00
Zielasko Fund	304.00
	$1,082.00

Carson Avenue Brethren Church, Artesia

General Fund	$180.86
Africa Special Fund	11.86
	$192.72

Cherry Valley Brethren Church, Beaumont

General Fund	$25.47
Africa Special Fund	2,345.00
Argentina Special Fund	780.00
Brazil Special Fund	400.00
Hawaii Special Fund	500.00
Wagner Fund	50.00
	$4,100.47

Bell Brethren Church, Bell

General Fund	$418.70

First Brethren Church, Bellflower

General Fund	$259.00
Burk Fund	15.70
Dunning Fund	138.65
Edmiston Fund	1,557.60
	$1,970.95

Grace Brethren Church, Chico

General Fund	$750.58

First Brethren Church, Compton

General Fund	$906.34
Africa General Fund	5.00
France General Fund	5.00
Mexico General Fund	5.00
Burk Fund	18.65
	$939.99

First Brethren Church, Fillmore

General Fund	$484.00
Africa General Fund	10.00
	$494.00

First Brethren Church, Glendale

General Fund	$1,463.28
Africa Special Fund	40.00
Altig Fund	234.69
Emmert Fund	500.00
Mason Fund	2.90
Rottler Fund	3.51
	$2,244.38

First Brethren Church, Inglewood

General Fund	$5,852.01
Africa General Fund	121.00
Africa Special Fund	88.57
Argentina General Fund	1.00
Brazil General Fund	25.00
Brazil Special Fund	31.00
France General Fund	1.00
Hawaii General Fund	29.00
Hawaii Special Fund	415.00
Dunning Fund	120.55
Hill Fund	202.60
	$6,886.73

First Brethren Church, La Verne

General Fund	$1,851.70
Africa General Fund	253.00
Africa Special Fund	10.00
Argentina General Fund	78.00
Brazil General Fund	42.50
Goodman Fund	2.66
Robinson Fund	60.00
	$2,297.86

First Brethren Church, Long Beach

General Fund	$23,896.01
Africa General Fund	192.63
Africa Special Fund	621.56
Argentina General Fund	81.33
Brazil General Fund	69.87
France General Fund	32.84
Hawaii General Fund	57.83
Mexico General Fund	86.84
Byron Fund	10.00
Churchill Fund	82.00
Dunning Fund	10.00
Edmiston Fund	40.00
Hill Fund	547.60
Hocking Fund	337.00
M. Kennedy Fund	10.00
Robbins Fund	26.49
Samarin Fund	185.00
Sheldon Fund	10.00
Spangler Fund	12.00
Tyson Fund	35.00
Zielasko Fund	35.00
	$26,379.00

Los Altos Brethren Church, Long Beach

General Fund	$131.25
Africa Special Fund	852.16
Burk Fund	10.00
	$993.41

North Long Beach Brethren Church, Long Beach

General Fund	$9,829.78
Africa Special Fund	10.00
Argentina Special Fund	100.00
Churchill Fund	320.00
Edmiston Fund	207.73
	$10,467.51

Community Brethren Church, Los Angeles

General Fund	$7.50
Brazil General Fund	135.00
Brazil Special Fund	115.00
Burk Fund	1,807.29
Haag Fund	15.00
Tresise Fund	10.00
	$2,089.79

La Loma Grace Brethren Church, Modesto

General Fund	$1,883.58
Africa General Fund	65.00
Africa Special Fund	692.57
	$2,641.15

McHenry Avenue Grace Brethren Church, Modesto

General Fund	$825.00
Africa Special Fund	100.00
	$925.00

Community Brethren Church, Monte Vista

General Fund	$256.15
Africa Special Fund	25.00
Goodman Fund	35.00
	$316.15

Norwalk Brethren Church, Norwalk

General Fund	$6,816.50

Africa Special Fund 182.97
Beaver Fund 15.00
Burk Fund 15.00
Hill Fund 15.00
Tresise Fund 7.39
$7,051.86

Grace Brethren Bible Class, Oxnard

General Fund $81.35
Habegger Fund 2.50
Mason Fund 45.00
Rottler Fund 2.50
$131.35

Paramount Brethren Church, Paramount

General Fund $1,142.25

Grace Brethren Church, Phoenix, Ariz.

General Fund $643.66

Rialto Brethren Church, Rialto

General Fund $100.00

Grace Brethren Church, San Bernardino

General Fund $870.84
Africa Special Fund 5.00
$875.84

First Brethren Church, San Diego

General Fund $174.80
Haag Fund 10.00
$184.80

The Brethren Church, San Jose

General Fund $259.00

First Brethren Church, Seal Beach

General Fund $65.00

First Brethren Church, South Gate

General Fund $109.50
Africa Special Fund 405.00
Altig Fund 63.00
Beaver Fund 2,067.25
Dunning Fund 57.50
$2,702.25

Fremont Avenue Brethren Church, South Pasadena

General Fund $1,336.90
Africa Special Fund 660.14
M. Kennedy Fund 10.91
Rottler Fund 10.91
$2,018.86

Temple City Brethren Church, Temple City

General Fund $728.52
Africa Special Fund 200.00
Jobson Fund 16.67
Mason Fund 17.52
Rottler Fund 3.56
$966.27

First Brethren Church, Tracy

General Fund $595.92

West Covina Brethren Church, West Covina

General Fund $159.97
Jobson Fund 2.00
$161.97

Community Brethren Church, Whittier

General Fund $2,804.11
Africa General Fund 15.00
Mexico General Fund ... 10.00
Haag Fund 25.00
Habegger Fund 10.00
Hill Fund 15.00
Jobson Fund 20.00
M. Kennedy Fund 15.00
Rottler Fund 15.00
$2,929.11

First Brethren Church, Whittier

General Fund $105.70
Africa General Fund 35.00
Africa Special Fund 200.00
Argentina General Fund . 25.00
Brazil General Fund 10.00
Hawaii General Fund 5.00
Mexico General Fund 25.00
Altig Fund 1,112.50
Bickel Fund 50.00
Churchill Fund 1,012.50
Howard Fund 1,012.50
Julien Fund 10.00
D. Miller Fund 3,012.50
$6,615.70

California District, Misc.

General Fund $757.30
Africa Special Fund 500.00
Brazil General Fund 50.00
Brazil Special Fund 17.50
Burk Fund 98.60
Haag Fund 90.00
Hill Fund 100.00
Hocking Fund 6.65
Kliever Fund 204.00
Samarin Fund 258.52
Tresise Fund 318.24
$2,400.81

EAST DISTRICT

Altoona, Pa. (First) $910.05
Altoona, Pa. (Grace) 974.44
Conemaugh, Pa. 1,850.08
Conemaugh, Pa. (Pike) 1,744.32
Conemaugh, Pa. (Singer Hill) .. 658.76
Everett, Pa. 1,019.65
Hollidaysburg, Pa. (Vicksburg) 1,599.37
Hopewell, Pa. 954.60
Johnstown, Pa. (First) 9,236.90
Johnstown, Pa. (Riverside) 1,394.38
Kittanning, Pa. (First) 2,300.64
Kittanning, Pa. (North Buffalo) 450.00
Leamersville, Pa. 2,348.25
Martinsburg, Pa. 3,650.95
East District, Misc. 1,041.50
$30,133.89

First Brethren Church, Altoona, Pa.

General Fund $836.05
Africa General Fund ... 25.00
Garber Fund 10.00
Haag Fund 18.00
L. Kennedy Fund 21.00
$910.05

Grace Brethren Church, Altoona, Pa.

General Fund $302.19
Roy Snyder Fund 672.25
$974.44

Conemaugh Brethren Church, Conemaugh, Pa.

General Fund $1,109.08
Africa Special Fund 135.00
Jones Fund 134.50
Samarin Fund 144.00
Ruth Snyder Fund 327.50
$1,850.08

Pike Brethren Church, Conemaugh, Pa.

General Fund $1,744.32

Singer Hill Grace Brethren Church, Conemaugh, Pa.

General Fund $593.76
Africa General Fund 65.00
$658.76

Everett Grace Brethren Church, Everett, Pa.

General Fund $904.65
L. Kennedy Fund 115.00
$1,019.65

Vicksburg Brethren Church, Hollidaysburg, Pa.

General Fund $1,499.98
Africa General Fund 66.15
Abel Fund 11.89
Geske Fund 10.56
Haag Fund 5.40
L. Kennedy Fund 5.39
$1,599.37

Grace Brethren Church, Hopewell, Pa.

General Fund $85.00
Abel Fund 3.65
Geske Fund 3.65
Haag Fund 7.30
Jones Fund 3.65
L. Kennedy Fund 7.30
Roy Snyder Fund 829.35
Spangler Fund 14.70
$954.60

First Brethren Church, Johnstown, Pa.

General Fund $3,684.46
Africa General Fund ... 914.27
Africa Special Fund ... 2,525.00
Argentina General Fund . 36.00
Brazil General Fund 13.00
Hawaii General Fund ... 1.00
Bickel Fund 1,292.56
Dowdy Fund 43.61
Haag Fund 39.80
Jones Fund 21.92
L. Kennedy Fund 14.00
Kliever Fund 586.28
Rottler Fund 10.00
Schwartz Fund 5.00
Ruth Snyder Fund 50.00
$9,236.90

Riverside Brethren Church, Johnstown, Pa.

General Fund $353.49
Hocking Fund 5.00
C. Taber Fund 1,035.89
$1,394.38

First Brethren Church, Kittanning, Pa.

General Fund $2,190.64
Cone Fund 110.00
$2,300.64

North Buffalo Brethren Church, Kittanning, Pa.

General Fund $450.00

Leamersville Brethren Church, Leamersville, Pa.

General Fund $782.41
Africa Special Fund 75.00
Tresise Fund 1,490.84
$2,348.25

First Brethren Church, Martinsburg, Pa.

General Fund $2,057.50
Cone Fund 50.00
E. Miller Fund 50.00
Surney Fund 1,493.45
$3,650.95

East District, Misc.

General Fund $181.50
Haag Fund 550.00
Jones Fund 300.00
Roy Snyder Fund 10.00
$1,041.50

INDIANA DISTRICT

Barbee Lake $198.20
Berne 3,052.47
Clay City 739.80
Elkhart 956.84
Flora 1,457.69
Fort Wayne (First) 4,061.63
Fort Wayne (Grace) 1,025.13
Goshen 620.72
Kokomo 100.00
Leesburg 587.16
Osceola 2,708.31
Peru 924.80
Sharpsville 57.01
Sidney 878.89
South Bend 1,484.86
Warsaw 1,187.41
Wheaton, Ill. 492.44
Winona Lake 4,562.69
Indiana District, Misc. 1,084.70
$26,180.75

Barbee Brethren Church, Barbee Lake

General Fund $48.20
E. Miller Fund 150.00
$198.20

Bethel Brethren Church, Berne

General Fund $3,037.47
Africa Special Fund 15.00
$3,052.47

First Brethren Church, Clay City

General Fund $685.55
Burk Fund 20.05
L. Kennedy Fund 34.20
$739.80

Grace Brethren Church, Elkhart

General Fund $891.48
E. Miller Fund 65.36
$956.84

Grace Brethren Church, Flora

General Fund $1,401.69
Garber Fund 41.00
L. Kennedy Fund 15.00
$1,457.69

First Brethren Church, Fort Wayne

General Fund	$3,824.90
Africa Special Fund	87.00
Hawaii General Fund	10.00
Burk Fund	26.73
Geske Fund	35.00
Habegger Fund	3.00
Mason Fund	75.00
	$4,061.63

Grace Brethren Church, Fort Wayne

General Fund	$1,025.13

Grace Brethren Church, Goshen

General Fund	$529.62
Burk Fund	38.05
Habegger Fund	28.05
Hocking Fund	25.00
	$620.72

Indian Heights Brethren Church, Kokomo

General Fund	$100.00

Leesburg Brethren Church, Leesburg

General Fund	$569.16
Hill Fund	8.00
Hocking Fund	10.00
	$587.16

Bethel Brethren Church, Osceola

General Fund	$2,328.31
Africa Special Fund	20.00
Burk Fund	100.00
Hill Fund	160.00
Zielasko Fund	100.00
	$2,708.31

Peru Brethren Church, Peru

General Fund	$894.30
Burk Fund	30.50
	$924.80

Grace Brethren Church, Sharpsville

General Fund	$57.01

Sidney Brethren Church, Sidney

General Fund	$878.89

Ireland Road Brethren Church, South Bend

General Fund	$1,203.86
Africa General Fund	50.00
Brazil General Fund	50.00
Hawaii General Fund	20.00
Spangler Fund	41.00
Zielasko Fund	120.00
	$1,484.86

Community Grace Brethren Church, Warsaw

General Fund	$1,182.41
Argentina Fund	5.00
	$1,187.41

Grace Brethren Church, Wheaton, Ill.

General Fund	$452.44
Brazil General Fund	10.00
Churchill Fund	10.00
F. Taber Fund	20.00
	$492.44

Winona Lake Brethren Church, Winona Lake

General Fund	$4,105.33
Africa General Fund	8.00
Africa Special Fund	85.21
Argentina General Fund	5.00
Argentina Special Fund	21.70
Mexico General Fund	160.45
Burk Fund	12.00
Edmiston Fund	100.00
Jones Fund	25.00
Mason Fund	15.00
Ruth Snyder Fund	25.00
	$4,562.69

Indiana District, Misc.

General Fund	$544.52
Africa Special Fund	150.00
Brazil Special Fund	31.09
France Special Fund	17.25
Cone Fund	150.00
Dowdy Fund	16.84
Habegger Fund	100.00
Hocking Fund	25.00
Schrock Fund	50.00
	$1,084.70

IOWA DISTRICT

Cedar Rapids	$868.82
Dallas Center	1,194.70
Garwin	2,443.32
Leon	292.99
North English	2,300.23
Waterloo	4,685.64
Winona, Minn.	70.41
Iowa District, Misc.	75.00
	$11,931.11

Grace Brethren Church, Cedar Rapids

General Fund	$806.20
Burk Fund	14.84
Garber Fund	15.03
L. Kennedy Fund	13.00
Thurston Fund	19.75
	$868.82

First Brethren Church, Dallas Center

General Fund	$698.00
Africa Special Fund	231.00
Emmert Fund	206.95
L. Kennedy Fund	24.50
Schrock Fund	34.25
	$1,194.70

Carlton Brethren Church, Garwin

General Fund	$100.00
Africa Special Fund	50.00
Burk Fund	9.15
L. Kennedy Fund	7.56
Schrock Fund	19.91
Thurston Fund	2,256.70
	$2,443.32

Leon Brethren Church, Leon

General Fund	$147.39
Africa Special Fund	13.00
Burk Fund	4.85
Cochran Fund	25.00
Cone Fund	97.75
Emmert Fund	5.00
	$292.99

Pleasant Grove Brethren Church, North English

General Fund	$545.00
Africa Special Fund	1,536.50
Argentina General Fund	1.73
Argentina Special Fund	22.00
Byron Fund	85.00
D. Miller Fund	90.00
Schrock Fund	20.00
	$2,300.23

Grace Brethren Church, Waterloo

General Fund	$257.80
Africa General Fund	5.00
Africa Special Fund	212.56
Argentina Special Fund	397.33
Burk Fund	34.70
Garber Fund	26.80
Schrock Fund	3,751.45
	$4,685.64

Grace Brethren Church, Winona, Minn.

General Fund	$60.41
Africa Special Fund	10.00
	$70.41

Iowa District, Misc.

General Fund	$25.00
Africa Special Fund	50.00
	$75.00

MICHIGAN DISTRICT

Alto	$523.97
Berrien Springs	122.49
Lake Odessa	1,746.91
Lansing	382.01
New Troy	942.00
Ozark	232.39
Michigan District, Misc.	3.00
	$3,952.77

Calvary Brethren Church, Alto

General Fund	$470.69
Hawaii General Fund	25.28
C. Taber Fund	28.00
	$523.97

Grace Brethren Church, Berrien Springs

General Fund	$122.49

Grace Brethren Church, Lake Odessa

General Fund	$1,541.91
Africa General Fund	80.00
Argentina General Fund	50.00
Brazil General Fund	25.00
France General Fund	10.00
Hawaii General Fund	5.00
Mexico General Fund	35.00
	$1,746.91

Grace Brethren Church, Lansing

General Fund	$287.58
Burk Fund	10.00
Garber Fund	24.14
Hocking Fund	60.29
	$382.01

New Troy Brethren Church, New Troy

General Fund	$942.00

Grace Brethren Church, Ozark

General Fund	$200.54
Burk Fund	31.85
	$232.39

Michigan District, Misc.

General Fund	$3.00

MID-ATLANTIC DISTRICT

Alexandria, Va.	$448.88
Chambersburg, Pa. (Pond Bank)	50.18
Hagerstown, Md. (Calvary)	766.17
Hagerstown, Md. (Grace)	2,203.95
Martinsburg, W. Va.	1,564.70
Seven Fountains, Va.	129.44
Washington, D. C.	2,348.35
Waynesboro, Pa.	3,113.76
Winchester, Va.	2,359.99
Mid-Atlantic District, Misc.	143.00
	$13,128.42

Commonwealth Avenue Brethren Church, Alexandria, Va.

General Fund	$434.81
L. Kennedy Fund	14.07
	$448.88

Grace Brethren Church of Pond Bank, Chambersburg, Pa.

General Fund	$10.72
Foster Fund	12.70
L. Kennedy Fund	14.05
Mason Fund	12.71
	$50.18

Calvary Brethren Church, Hagerstown, Md.

General Fund	$401.94
Africa General Fund	23.00
Rottler Fund	341.23
	$766.17

Grace Brethren Church, Hagerstown, Md.

General Fund	$1,876.40
Foster Fund	19.70
Rottler Fund	307.85
	$2,203.95

Rosemont Brethren Church, Martinsburg, W. Va.

General Fund	$1,417.49
Africa General Fund	39.77
Mexico General Fund	7.44
Cone Fund	100.00
	$1,564.70

Trinity Brethren Church, Seven Fountains, Va.

General Fund	$129.44

First Brethren Church, Washington, D. C.

General Fund	$10.00
Africa Special Fund	20.00
France Special Fund	50.00
Dowdy Fund	1,415.46
Geske Fund	817.74
Jobson Fund	35.15
	$2,348.35

First Brethren Church, Waynesboro, Pa.

General Fund	$3,058.76
Africa Special Fund	35.00
Williams Fund	20.00
	$3,113.76

First Brethren Church, Winchester, Va.

General Fund	$2,359.99

Mid-Atlantic District, Misc.

General Fund	$60.00
Foster Fund	48.00
Rottler Fund	35.00
	$143.00

MIDWEST DISTRICT

Albuquerque, N. Mex.	$33.85
Arroyo Hondo, N. Mex.	53.66
Beaver City, Nebr.	185.13
Cheyenne, Wyo.	652.07
Denver, Colo.	291.00
Portis, Kans.	1,568.75
Ranchos de Taos, N. Mex.	20.10
Taos, N. Mex.	234.77
Midwest District, Misc.	156.00
	$3,195.33

Grace Brethren Church, Albuquerque, N. Mex.

General Fund	$33.85

Arroyo Hondo Brethren Church, Arroyo Hondo, N. Mex.

General Fund	$53.66

Grace Brethren Church, Beaver City, Nebr.

General Fund	$180.13
Africa Special Fund	5.00
	$185.13

First Brethren Church, Cheyenne, Wyo.

General Fund	$521.74
Africa Special Fund	16.36
Brazil General Fund	52.07
L. Kennedy Fund	21.90
Williams Fund	40.00
	$652.07

Grace Brethren Church, Denver, Colo.

General Fund	$8.62
Burk Fund	9.33
Churchill Fund	15.78
Dowdy Fund	17.01
Edmiston Fund	10.98
Fogle Fund	11.19
Garber Fund	10.00
Haag Fund	10.30
L. Kennedy Fund	11.91
Sickel Fund	10.48
Roy Snyder Fund	144.00
Thurston Fund	15.00
Tresise Fund	16.40
	$291.00

First Brethren Church, Portis, Kans.

General Fund	$1,314.69
Africa Special Fund	2.00
Argentina General Fund	25.00
Burk Fund	29.45
Cone Fund	130.90
L. Kennedy Fund	66.71
	$1,568.75

Cordillera Brethren Church, Ranchos de Taos, N. Mex.

General Fund	$20.10

Canon Brethren Church, Taos, N. Mex.

General Fund	$234.77

Midwest District, Misc.

General Fund	$46.00
Brazil Special Fund	75.00
Cochran Fund	25.00
Spangler Fund	10.00
	$156.00

NORTHERN ATLANTIC DISTRICT

Allentown, Pa.	$1,105.04
Boston, Mass.	400.00
Harrisburg, Pa.	2,135.53
Palmyra, Pa.	1,545.88
Philadelphia, Pa. (First)	6,438.50
Philadelphia, Pa. (Third)	4,094.58
York, Pa.	721.63
Northern Atlantic District, Misc.	79.00
	$16,520.16

First Brethren Church, Allentown, Pa.

General Fund	$20.00
Foster Fund	5.00
F. Taber Fund	1,080.04
	$1,105.04

Grace Brethren Sunday School, Boston, Mass.

General Fund	$400.00

Melrose Gardens Brethren Church, Harrisburg, Pa.

General Fund	$2,057.03
Burk Fund	78.50
	$2,135.53

Grace Brethren Church, Palmyra, Pa.

General Fund	$656.53
Africa Special Fund	275.00
Abel Fund	14.62
Bickel Fund	3.62
Fogle Fund	226.63
Foster Fund	52.88
Geske Fund	24.51
Haag Fund	59.61
L. Kennedy Fund	67.98
Mason Fund	48.47
F. Taber Fund	79.42
Zielasko Fund	36.61
	$1,545.88

First Brethren Church, Philadelphia, Pa.

General Fund	$3,313.94
Africa General Fund	10.00
Africa Special Fund	370.00
Argentina General Fund	10.00
Brazil General Fund	10.00
France General Fund	15.00
Mexico General Fund	15.00
Fogle Fund	10.00
Foster Fund	30.00
Geske Fund	50.00
Jobson Fund	125.00
L. Kennedy Fund	185.00
M. Kennedy Fund	217.75
Maconaghy Fund	70.00
Marshall Fund	10.00
E. Miller Fund	15.00
Schwartz Fund	857.06
Roy Snyder Fund	385.45
Sumey Fund	10.00
Tyson Fund	729.30
	$6,438.50

Third Brethren Church, Philadelphia, Pa.

General Fund	$469.25
Africa Special Fund	31.00
Argentina Special Fund	2,714.26
Brazil General Fund	96.60
Hawaii General Fund	10.00
Mexico General Fund	10.00
Maconaghy Fund	723.47
Tyson Fund	40.00
	$4,094.58

Grace Brethren Church, York, Pa.

General Fund	$642.10
Abel Fund	5.32
Foster Fund	8.04
Haag Fund	20.38
Jones Fund	8.58
L. Kennedy Fund	11.52
Mason Fund	11.91
F. Taber Fund	13.78
	$721.63

Northern Atlantic District, Misc.

General Fund	$40.00
F. Taber Fund	39.00
	$79.00

NORTHERN OHIO DISTRICT

Akron	$4,087.55
Ankenytown	888.50
Ashland	4,769.89
Canton	2,423.63
Cleveland	442.47
Columbus	100.00
Cuyahoga Falls	808.24
Danville	1,438.80
Elyria	810.98
Findlay	391.70
Findlay (Southside Brethren S.S.)	20.82
Fremont (Chapel)	143.40
Fremont (Grace)	2,305.96
Homerville	749.69
Mansfield (Grace)	7,790.67
Mansfield (Woodville)	537.85
Middlebranch	952.14
Rittman	2,100.90
Sterling	1,423.32
Wooster	5,548.99
Northern Ohio District, Misc.	120.00
	$37,855.50

First Brethren Church, Akron

General Fund	$3,564.90
Africa General Fund	100.00
Mishler Fund	422.65
	$4,087.55

First Brethren Church, Ankenytown

General Fund	$888.50

Grace Brethren Church, Ashland

General Fund	$2,902.53
Africa Special Fund	271.00
Bishop Fund	755.18
Burk Fund	22.90
Hoyt Fund	818.28
	$4,769.89

First Brethren Church, Canton

General Fund	$2,323.63
Hoyt Fund	100.00
	$2,423.63

First Brethren Church, Cleveland

General Fund	$362.39
Africa Special Fund	75.00
Garber Fund	4.08
Habegger Fund	1.00
	$442.47

Grace Brethren Church, Columbus

General Fund	$100.00

Grace Brethren Church, Cuyahoga Falls

General Fund	$808.24

Danville Brethren Church, Danville

General Fund	$1,430.00
Burk Fund	8.80
	$1,438.80

Grace Brethren Church, Elyria

General Fund	$810.98

Findlay Brethren Church, Findlay

General Fund	$366.70
Hoyt Fund	25.00
	$391.70

Southside Brethren Sunday School, Findlay

General Fund	$20.82

Brethren Chapel, Fremont

General Fund	$93.40
Africa Special Fund	50.00
	$143.40

Grace Brethren Church, Fremont

General Fund	$2,275.96
L. Kennedy Fund	30.00
	$2,305.96

West Homer Brethren Church, Homerville

General Fund	$749.69

Grace Brethren Church, Mansfield

General Fund	$7,690.67
Africa General Fund	10.00
Argentina General Fund	2.50
France General Fund	87.50
	$7,790.67

Woodville Grace Brethren Church, Mansfield

General Fund	$522.85
Burk Fund	15.00
	$537.85

First Brethren Church, Middlebranch

General Fund	$952.14

First Brethren Church, Rittman

General Fund	$1,523.88
Abel Fund	15.16
Dowdy Fund	508.35
Mason Fund	15.15
Mishler Fund	10.00
Rottler Fund	6.20

Spangler Fund 22.16
$2,100.90

First Brethren Church, Sterling

General Fund $1,396.92
Abel Fund 10.00
L. Kennedy Fund 16.40
$1,423.32

First Brethren Church, Wooster

General Fund $4,979.76
Africa General Fund 167.00
Africa Special Fund 167.83
Argentina General Fund .. 10.00
Brazil General Fund ... 112.00
Abel Fund 5.00
Burk Fund 10.00
Hoyt Fund 33.00
Mason Fund 1.00
E. Miller Fund 15.00
Ruth Snyder Fund 5.00
Spangler Fund 20.00
C. Taber Fund 20.40
F. Taber Fund 3.00
$5,548.99

Northern Ohio District, Misc.

General Fund $10.00
Africa Special Fund 25.00
Jobson Fund 10.00
Mishler Fund 75.00
$120.00

NORTHWEST DISTRICT

Albany, Oreg. $686.61
Grandview, Wash. 407.18
Harrah, Wash. 1,304.63
Seattle, Wash. 986.98
Spokane, Wash. 497.77
Sunnyside, Wash. 4,127.41
Yakima, Wash. 1,141.64
Northwest District, Misc. 146.44
$9,298.66

Grace Brethren Church, Albany, Oreg.

General Fund $686.61

First Brethren Church, Grandview, Wash.

General Fund $407.18

Harrah Brethren Church, Harrah, Wash.

General Fund $1,068.83
Africa General Fund .. 130.80
Hawaii General Fund ... 1.00
Williams Fund 104.00
$1,304.63

View Ridge Brethren Church, Seattle, Wash.

General Fund $986.98

First Brethren Church, Spokane, Wash.

General Fund $497.77

First Brethren Church, Sunnyside, Wash.

General Fund $2,801.70
Africa Special Fund 154.00
Argentina General Fund 15.50
Argentina Special Fund 15.00
Brazil Special Fund 15.00
Hawaii Special Fund 5.00
Mexico Special Fund 15.00
Bishop Fund 610.94
Dunning Fund 280.61
Garber Fund 81.90
Habegger Fund 30.51
Mason Fund 53.70
Rottler Fund 19.40
Thurston Fund 29.15
$4,127.41

Grace Brethren Church, Yakima, Wash.

General Fund $1,131.64
Africa General Fund 10.00
$1,141.64

Northwest District, Misc.

General Fund $45.00
Africa Special Fund 101.44
$146.44

SOUTHEAST DISTRICT

Buena Vista, Va. $2,071.63
Covington, Va. 668.15
Fort Lauderdale, Fla. 1,437.65
Hollins, Va. 1,132.67
Johnson City, Tenn. 260.30
Limestone, Tenn. 453.69
Radford, Va. 208.92
Riner, Va. 163.06
Roanoke, Va. (Clearbrook) 404.80
Roanoke, Va. (Garden City) 60.00
Roanoke, Va. (Ghent) 1,520.01
Roanoke, Va. (Wash. Heights) .. 702.25
Virginia Beach, Va. 25.46
Southeast District, Misc. 409.49
$9,518.08

First Brethren Church, Buena Vista, Va.

General Fund $2,032.36
Foster Fund 9.64
L. Kennedy Fund 9.63
Schwartz Fund 10.00
Tyson Fund 10.00
$2,071.63

First Brethren Church, Covington, Va.

General Fund $668.15

Grace Brethren Church, Fort Lauderdale, Fla.

General Fund $1,358.79
Africa Special Fund 13.05
Argentina Special Fund . 43.25
Brazil Special Fund 5.00
Mexico Special Fund ... 17.56
$1,437.65

Patterson Memorial Brethren Church, Hollins, Va.

General Fund $1,096.67
Africa General Fund 23.50
Argentina General Fund . 12.50
$1,132.67

Johnson City Brethren Church, Johnson City, Tenn.

General Fund $260.30

Vernon Brethren Church, Limestone, Tenn.

General Fund $453.69

Fairlawn Brethren Church, Radford, Va.

General Fund $174.79
Foster Fund 21.68
Haag Fund 12.45
$208.92

Grace Brethren Church, Riner, Va.

General Fund $163.06

Clearbrook Brethren Church, Roanoke, Va.

General Fund $404.80

Garden City Brethren Church, Roanoke, Va.

General Fund $60.00

Ghent Brethren Church, Roanoke, Va.

General Fund $1,520.01

Washington Heights Brethren Church, Roanoke, Va.

General Fund $677.50
Africa Special Fund 24.75
$702.25

Grace Brethren Church, Virginia Beach, Va.

General Fund $25.46

Southeast District, Misc.

General Fund $95.00
Cone Fund 70.00
Foster Fund 44.49
Hoyt Fund 70.00
Jobson Fund 10.00
Jones Fund 15.00
E. Miller Fund 70.00
C. Taber Fund 35.00
$409.49

SOUTHERN OHIO DISTRICT

Camden $175.51
Clayhole, Ky. 288.17
Clayton 2,392.19
Covington 140.11
Dayton (First) 5,659.82
Dayton (Grace) 254.86
Dayton (North Riverdale) 5,345.62
Dayton (Patterson Park) 1,078.88
Dryhill, Ky. 100.00
Englewood 1,028.62
Sinking Springs 36.00
Troy 404.43
West Alexandria 379.71
Southern Ohio District, Misc. 156.93
$17,440.90

First Brethren Church, Camden

General Fund $175.51

Clayhole Brethren Church, Clayhole, Ky.

General Fund $228.05
L. Kennedy Fund 30.00
Wagner Fund 30.12
$288.17

First Brethren Church, Clayton

General Fund $2,249.85
Africa Special Fund 122.34
Argentina Special Fund . 20.00
$2,392.19

First Brethren Church, Covington

General Fund $61.50
Africa Special Fund 78.61
$140.11

First Brethren Church, Dayton

General Fund $5,464.82
Africa General Fund 50.00
Africa Special Fund 20.00
Mexico General Fund ... 125.00
$5,659.82

Grace Brethren Church, Dayton

General Fund $254.86

North Riverdale Brethren Church, Dayton

General Fund $5,310.87
Burk Fund 30.75
Julien Fund 4.00
$5,345.62

Patterson Park Brethren Church, Dayton

General Fund $1,068.88
Spangler Fund 10.00
$1,078.88

Brethren Chapel, Dryhill, Ky.

Beaver Fund $100.00

Englewood Grace Brethren Church, Englewood

General Fund $903.35
Africa Special Fund 125.27
$1,028.62

Grace Brethren Church, Sinking Springs

General Fund $36.00

Grace Brethren Church, Troy

General Fund $404.48

Sampleville Brethren Mission, West Alexandria

General Fund $374.71
Africa Special Fund 5.00
$379.71

Southern Ohio District, Misc.

General Fund $5.60
Africa Special Fund 151.33
$156.93

MISCELLANEOUS

Honolulu, T. H. $585.00
National Miscellaneous 1,519.13
National SMM 2,282.39
National WMC 7,950.11
$12,336.63

Grace Chapel, Honolulu, T. H.

General Fund $160.00
Hawaii General Fund ... 425.00
$585.00

National Miscellaneous

General Fund $263.00
Africa Special Fund 200.00

Mexico General Fund	20.00
Beaver Fund	50.00
Burk Fund	5.00
Cone Fund	10.00
Haag Fund	4.00
Hocking Fund	50.00
Mason Fund	175.00
Rottler Fund	100.00
Schrock Fund	600.00
Sheldon Fund	22.13
Spangler Fund	20.00
	$1,519.13

National Sisterhood of Mary and Martha

Higher Education of	
Missionary Children	$700.00
France Special Fund	1,582.39
	$2,282.39

National Women's Missionary Council

General Fund—Old Missionary Residence	$550.00
General Fund—New Missionary Residence	3,210.18

Africa Special Fund	1,294.93
Bickel Fund	900.00
Byron Fund	900.00
Dunning Fund	10.00
Fogle Fund	140.00
Foster Fund	900.00
Wagner Fund	45.00
	$7,950.11
Total Gifts to FMS	$293,525.99
Gifts for Work Outside the FMS	5.00
GRAND TOTAL	$293,530.99

Church Gifts Exceeding $3,000

1.	Long Beach, Calif. (First)	$26,379.00
2.	Long Beach, Calif. (North)	10,467.51
3.	Johnstown, Pa. (First)	9,236.90
4.	Mansfield, Ohio (Grace)	7,790.67
5.	Norwalk, Calif.	7,051.86
6.	Inglewood, Calif.	6,886.73
7.	Whittier, Calif. (First)	6,615.70
8.	Philadelphia, Pa. (First)	6,438.50
9.	Dayton, Ohio (First)	5,659.82
10.	Wooster, Ohio	5,548.99
11.	Dayton, Ohio (N. Riverdale)	5,345.62
12.	Ashland, Ohio	4,769.89
13.	Waterloo, Iowa	4,685.64
14.	Winona Lake, Ind.	4,562.69
15.	Sunnyside, Wash.	4,127.41
16.	Beaumont, Calif.	4,100.47
17.	Philadelphia, Pa. (Third)	4,094.58
18.	Akron, Ohio	4,087.55
19.	Fort Wayne, Ind. (First)	4,061.63
20.	Martinsburg, Pa.	3,650.95
21.	Waynesboro, Pa.	3,113.76
22.	Berne, Ind.	3,052.57

Kenneth G. Moeller, Financial Secretary
Homer A. Kent, Sr., Treasurer.

OUR SINCERE THANKS TO EVERY DONOR!

The Bridge--

Mother put two sounds together—the sobs of one small boy beside the house and the slamming of truck doors a few yards away. That meant that Daddy was leaving his little son behind this Sunday morning. Mother glanced hesitatingly at the much-patched blue jeans and the paint-splotched shirt; then she hurried to the truck with a small hand in hers. If she had known what lay ahead of her three-year-old that morning, she probably would not have interceded for him.

The truck lumbered along until it reached the last chapel spot on the road. Bob Hill preached there, and then the two men and Kim followed a path through this roadless country until they came to a bridge. The river beneath the bridge rushed deep and swift, dropping over a fifty-foot falls a few yards away. The V-shaped vine bridge swung low and dipped into the treacherous waters in the middle. The problem? One small boy. The solution? A father. With his arms about his father's neck and his legs about his waist, Kim clung to his daddy with utmost confidence as they inched their way across the dangerous bridge. The father knew that he dare not let go of the vines for an instant with even one hand to support the boy lest they should slip into the turbulent waters and be swept over the falls.

Why this risk? Why this trip? Beyond this bridge ten thousand souls yet untouched for Christ are waiting, offering one of the few remaining opportunities for pioneer missionary work left in our field. The government rules that all villages in the Oubangui-Chari be moved up to the roads, and yet in our district of thirty thousand people some ten thousand are still off the roads. The bridge is representative of the physical barriers that hinder a spiritual harvest in this area unaccessible by roads.

Again, the problem? Ten thousand unsaved souls, some of whom are facing the bridge of death every day. And the solution? A Heavenly Father who will carry them safely across to a heavenly home.

"Pray ye therefore the Lord of the harvest . . ."—Mrs. George E. Cone.

Newsmakers

HAGERSTOWN, MD. The Grace Brethren Church, Warren Tamkin, pastor, has completed a remodeling program on the church basement. A new ceiling and lights have been installed. Knotty pine partitions, newly painted walls, and asphalt tile on the floors have made the basement available for the expanding program. The cost was about $2,500. A new church attendance record was set Jan. 5.

NORWALK, CALIF. The Norwalk Brethren Church has adopted the Cross and Crown System for Sunday-school attendance. Henry Rempel is pastor. (All such material may be secured from the College Book Store, operated by the Missionary Herald.)

MANSFIELD, OHIO. Dr. Bernard Schneider begins his 15th year as pastor of the Grace Brethren Church. James Cook, associate pastor, begins his eighth year.

BELLFLOWER, CALIF. Max Williams, youth director at the First Brethren Church here, has resigned to enter full-time field work for the Bible Institute of Los Angeles. He will be serving in the northern part of California.

LA VERNE, CALIF. The First Brethren Church has appointed a Church Relocation Committee. Dr. Elias White is pastor.

HAGERSTOWN, MD. Eighteen adults followed the Lord in Christian baptism during a special Watch-night service at the Calvary Brethren Church.—Jack Peters, pastor.

SAN JOSE, CALIF. Dr. Herman Koontz will deliver the dedicatory address for the new parsonage of The Brethren Church. Bill McKillen—pastor.

WINONA LAKE, IND. Christian sympathies are extended to Rev. J. P. Kliever, missionary in French Equatorial Africa, in the homegoing of his father, John F. Kliever, Jan. 11.

In Memoriam

Mrs. Elizabeth Porter went to be with her Lord on Dec. 13. She was a member of the Grace Brethren Church, of Hopewell, Pa., having been recently received into the fellowship of the church. She suffered a paralytic stroke Nov. 28.—Sheldon W. Snyder, pastor.

Mrs. Tate (Carrie) Allison departed from this life on Jan. 8. Because of poor health she was not able to attend services at the First Brethren Church for some years, but was faithful in her support.—Wm. H. Schaffer, pastor.

Bob Petty was released to be with the Lord on Dec. 20. Bob loved the Lord, and loved his church, The First Brethren Church, of Inglewood, Calif. He made his testimony felt to all who knew him.—Glenn O'Neal, pastor.

Clarence Housour went to be with the Lord the first week of January. He was a dear saint of God and labored faithfully in the Bethel Brethren Church, Osceola, Ind.—Scott Weaver, pastor.

Mrs. Clara Snider stepped suddenly out of this life to join her husband in heaven on Jan. 1. She was faithful to the things of the Lord in the Grace Brethren Church, of Mansfield, Ohio.—Bernard N. Schneider, pastor.

The BRETHREN MISSIONARY HERALD

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Winona Lake, Ind.

DEPARTMENTAL EDITORS

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WMC Mrs. Dayton C. Cundiff
Beaver City, Nebr.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary Paul R. Bauman
Winona Lake, Ind.

Jennie E. Coykendall, a member of the Lathrop Brethren Church (Lathrop, Calif.) for 48 years, went to be with the Lord on June 20, 1957. Her husband Bert preceded her in death on May 6, 1956. They were two of the oldest members of the Lathrop church.—J. Wesley Platt, pastor.

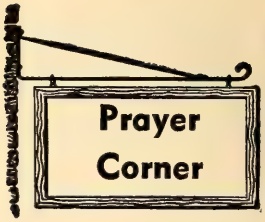
Luther Wesley Funk, 61, departed from this life on Jan. 12. He was the father of Mrs. Lee Crist, whose husband is pastor of the First Brethren Church, Grafton, W. Va.—Lee Crist, pastor.

Jennie Blanche Walter, a faithful member of the Grace Brethren Church, of Hopewell, Pa., went to be with the Lord suddenly on Jan. 5. "Sister Jennie" as she was familiarly known, will be remembered for her faithfulness in correspondence with all our missionaries and for her faithfulness to her church.—Sheldon Snyder, pastor.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Kittanning, Pa.	Feb 2-16	Wm. Schaffer	Lester Pifer.
Fort Wayne, Ind.	Feb. 9-16	Mark Malles	John Woodward.
Grafton, W. Va.	Feb. 9-23	Lee Crist	Crusade Team.
Fort Lauderdale, Fla.	Feb. 10-16	Ralph Colburn	Louis T. Talbot.
Artesia, Calif.	Feb. 16-19	Adam Rager	R. I. Humberd.
Washington, D. C.	Feb. 16-19	James Dixon	Jewish Conference
Fort Lauderdale, Fla.	Mar. 23-27	Ralph Colburn	Herbert Pugmire.
Dallas Center, Iowa	Feb. 23-Mar. 9	Forrest Jackson	Bill Smith.
Waynesboro, Pa.	Mar. 2-16	Wm. Gray	Crusade Team.
Middlebranch, Ohio	Mar. 4-16	Wesley Haller	John Aeby.
Mansfield, Ohio	Mar. 23-Apr. 6	M. L. Myers	A. R. Kriegbaum.
Hagerstown, Md. (Calvary)	Mar. 30-Apr. 6	Jack Peters	L. L. Grubb.



"Seek ye the Lord while he may be found, call ye upon him while he is near" (Isa. 55:6).

FOREIGN MISSIONS—

Pray for the rich blessing of the Lord upon Brethren people during the four-month foreign mission period of February, March, April and May.

Praise the Lord for the good financial response from the churches which enabled us to finish the month of December without additional borrowing.

Pray for wisdom, strength, and funds for our Africa missionaries to carry out decisions made at their field council meeting in early January.

Praise the Lord for favorable reports from the Maconaghys at Jose Marmol in Argentina.

Pray definitely for the Lord's blessing in the missionary conferences (rallies) in the Northwest, Northern California and California districts.

Pray that missionary candidates now ready to go to Africa, France, Brazil and Hawaii may be sent soon.

Praise the Lord for all the souls won to our Lord on our mission field in 1957.

YOUTH—

Pray that Christian youth will display courage and conviction in their every day walk of life.

Pray for those who have made decisions to live for Christ, that they will exercise His sufficiency and be victorious over the wiles of the Devil.

Pray that more of our youth will become soul-winners.

Pray that the Youth office will have the mind of Christ in the ways we should serve our youth, our pastors, and our blessed Lord.

MISSIONARY HERALD—

Pray that the Lord might bless the improved and revised Sunday school curriculum which will go into effect in the second quarter of 1959.

Pray for the writers of Sunday school quarterly material and those writing articles for the Missionary Herald.

SUNDAY SCHOOL—

Pray that every teacher might catch the vision of opportunity to win his pupils to Christ.

Pray that the coming Loyalty Campaign (April 13—May 18) might be effective in the lives of every scholar.

Continue to pray for the financial needs of the Brethren National Sunday School Board.

HOME MISSIONS—

Pray for the Navajo Mission work and especially for the recovery of Rev. Howard Vulgamore who was injured in a recent hunting accident.

Pray for the Lord to show us the proper assignment of the Brethren Construction Company crews in the face of our financial needs.

Pray for the plans now being made by district mission boards and district conferences, that there may be the same continued cooperation with the national home-mission program.

Pray for the financial needs of needed building programs in Berrien Springs, Mich.; Kokomo, Ind.; Hatboro, Pa.; and Winona, Minn.

Pray for a definite leading of the Lord in the final plans for Brethren home missions during 1958 as the board meets in March.

WMC—

Pray for the program committees, that they will be led of the Lord as they prepare programs for the district conferences in the spring.

Pray that the districts will be faithful in meeting their goals.

Pray for all the district officers, that they will seek the Lord's guidance as they carry on the work of the Lord.

Pray that all will have a real passion to do all that they can so that many more will come to know the Lord Jesus as their Saviour in the homeland and on the foreign field.

Day of Prayer

February 15

SMM—

Pray for our national project offering this year that we might be able to go over the set goal for His glory.

Pray for our district projects also, that they may be met in each district and that the district SMM might get more response from the local SMM's.

Pray for the SMM girls that are graduating from high school this year that even now they may be letting the Lord lead them into the college or work where He would have them.

GRACE SEMINARY, COLLEGE

Pray for the seminary and college and all the work connected with them. The office staff, the members of the faculty, the students (especially the new ones), that they will be able to adapt themselves to their studies and new life.

Continue to pray for those who are traveling and visiting the churches on behalf of the present building program.

Pray earnestly that God will burden the hearts of His people to see the buildings completed debt free.

LAYMEN—

Pray for the many new laymen groups that have been organized this fall and winter, that all the men in each church will give this work their undivided support.

Pray for the many evangelistic meetings that are being held by the Crusade team and others this winter, and also for the Crusade offering in February.

Pray for the Boys Clubs, and gospel-team work that our men are engaged in across the nation, that many souls will be saved.

The BRETHREN MISSIONARY HERALD

WMC NUMBER

FEBRUARY 8, 1958



Zook Photo

HRISTIAN EDUCATION

BLENDS

LIFE AND SERVICE



WE WOULD SEE JESUS

By Mrs. Ralph Gilbert
Winona Lake, Ind.

Recently a teacher here told me of the rich testimony our high-school young people are living for Him. This report along with the daily walk of one of my kindergarten pupils, who is evidently from a Christian home, has become a reminder once again that the preparation of life for a true and vital testimony for Christ begins in the cradle.

Surely you have heard people make the remark that "Jane certainly looks like her mother" or "Joe looks so much like his dad." I've often noticed children and made similar remarks. We do not find these likenesses merely in their physical appearance, but they are often even more obvious in their attitudes and habits. Attendance at school makes one increasingly aware of the similarities between children and their parents. Frequently in conversing with pupils one observes the same facial expressions as those manifest by the mother or father. The inflections and tone of their little voices, the smile or frown they wear is the same. Many children walk like one or the other of their parents. If a child is highly sensitive, nervous, or calm and at ease, we discover this too is a reflection from the parents.

Teaching high school offers the privilege of meeting many students' mothers and fathers too. There one sees other ways in which children unconsciously mimic their parents. In the type clothes they like, their manner, attitudes and the language they use there also becomes a mark of parental influence.

Mothers have seen their children do and say things just as she or her husband do them. There have probably been many times when she has been upset and irritable or impatient with them, and they, in turn, were impatient with their sisters or brothers. It was as though the mother was seeing herself in a mirror God had put there.

Children learn many things by imitating others. A baby learns to talk by hearing and mimicing parents, sisters and brothers or even a baby-sitter who may take care of the child. Almost all of a young child's store of knowledge comes through seeing or hearing older people do or say things. Therefore, if a child learns all these things by imitation of those about him, we as Christian parents must surely keep our daily walk before them Christlike.

Thackeray once said: "Life is the soul's nursery—its training place for the destinies of eternity." This is true and God has given us as parents the responsibility of this training. In Proverbs 22:6 we find these word: "Train up a child in the way he should go: and when he is old, he will not depart from it." The dictionary tells us that the word "train" means to "lead or direct the growth; to form by instruction, discipline and drill." By our own example we may either "lead" them to put Christ first and others above self or self above all else.

I am not one of those who believe that the young people of today are going to the "dogs," as some have called it. Rather, I feel they are being driven to them by parents who have not taken the time to love and discipline them. Because of what we see happening to young people who do not come from Christian homes, we should be even more intent upon helping our young people to live daily for Christ. This is possible only as they see Him consistently in us, for their testimony to others can be no greater than ours to them. Thus there could be no other plea from them but "we would see Jesus" in you.

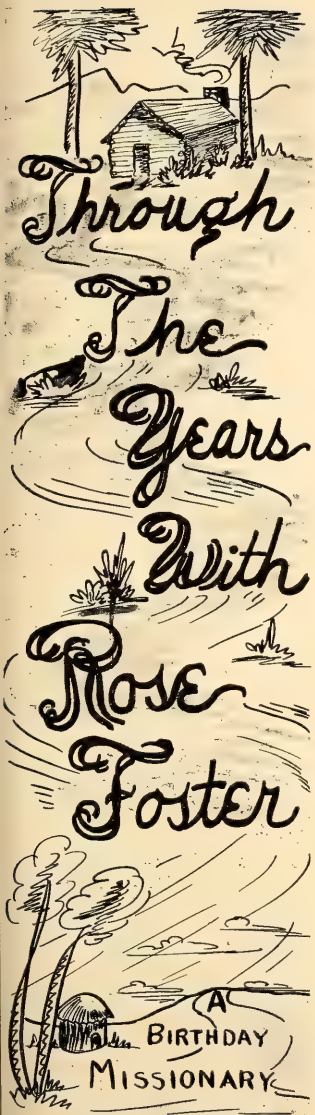
About Our Bible Reading

In February the theme "We Are the Lord's—In Companionship" will be enriched by reading Proverbs (31 chapters in all). Here, much about one's companions is presented.

"We Are the Lord's—In Death" can be well studied for March in Hebrews and II Corinthians. For Hebrews 9 and II Corinthians 5 speak of death, and why it has no terror to the Christian.

I Corinthians is to be read in April in keeping with the theme "We Are the Lord's—By His Resurrection." I Corinthians 15 is known as the great resurrection chapter of the Bible.

THE BRETHREN MISSIONARY HERALD VOLUME 20, NUMBER 6
ARNOLD R. KRIEGBAUM, Executive Editor
Entered as second-class matter April 16, 1943 at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $3.00 a year; 100-percent churches, $2.50; foreign, $4.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; True Hunt, assistant secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to executive Committee; William Male, Mark Malles, Robert E. A. Miller, Thomas Hammers; Arnold R. Kriegbaum, ex officio.





Synopsis: Born in a log house in Pennsylvania, June 9, 1883, Rose Alverda Brosius, was moved at the age of three to a mining town. Orphaned early in life her youthful days were filled with frequent moving and various work. In May 1906 she was joined in marriage to Joseph Foster. Several years later Rose found that she did not need to work for salvation. She enrolled as a day student in the Bible School of Pennsylvania. Now, complete the story.

Now Mrs. Foster knew one could not be saved by living a moral life, and she knew that her husband was lost. She prayed earnestly for his salvation. The Lord heard and answered. They united with the First Brethren Church, of Philadelphia. This being a missionary-minded church, they heard missionaries speak and heard of the great need on the different fields. But to them the Lord seemed to be speaking particularly about Africa.

During evangelistic services conducted by R. Paul Miller, the Fosters surrendered their lives to the Lord for His service. In His own good time, He led them forth as missionaries. Though they were in their forties before they left for the foreign field, He permitted them to serve Him 25 precious years in the great and needy field of Africa. They left the United States in the fall of 1925, studied a year in France, and then went on to French Equatorial Africa, arriving there in November 1926. The Brethren mission in Africa was yet fairly young at that time.

For some years the Fosters served on different stations in Africa. While Brother Foster did the work of a missionary pastor, his wife organized and taught Bible classes for different age groups, trained workers, served as bookkeeper and in various other capacities besides being a homemaker. In 1938 came the opportunity for the Fosters themselves to establish the work on a new station, and there at Bouca they spent their remaining years in Africa.

In March of 1951, following a long illness, Mr. Foster went on to his heavenly home. Being due for furlough, Mrs. Foster left her beloved Africa and came to the United States. Here she has been in these intervening years, faithfully serving her Lord in so far as He has enabled her. Through her ministry in camps, Bible and missionary conferences, and in many, many speaking engagements of various kinds she has brought devotional messages and missionary challenges and has endeared herself to countless numbers of people.

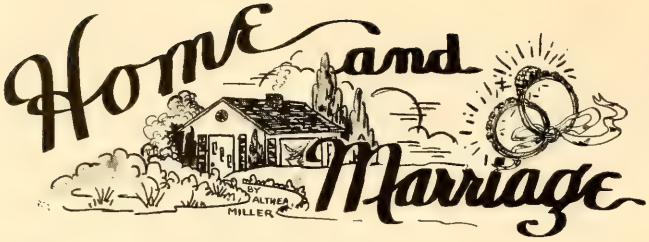


It is the prayer of your Pen Pointer committee that these little pamphlets will prove a real blessing in letting the world know what the Women's Missionary Council of The Brethren Church stands for. Also, that they will awaken further missionary interest, but most of all, bring glory to His dear name, for "we are the Lord's."



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PURPOSE

Physical and mental maturity climax the life which has a mission. As the person who gives unstintingly of himself is wealthy, conversely, purposeless of life produces poverty of character.

Among psychiatrists there is a word being used today which seems to put "teeth" into the definition of purpose in life. This word is "polarize." Webster's Unabridged Dictionary defines the word: "to fix or set the trend or significance of."

Immediately my mind turned to the words of my Lord as recorded in Isaiah 50:6 and 7: "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. For the Lord God will help me; therefore shall I not be confounded: therefore have I **set** my face like a flint, and I know that I shall not be ashamed." Jesus Christ, very God himself, came to earth for one purpose only. He came to die that men might live. He lived a polarized life on earth which sent Him to the cross. He did this for you and me.

As closely as any human could live a polarized life, the Apostle Paul did so. His persuasions in the Christian faith have ever been a challenge to my heart. I hope to write a series of articles on the persuasions of Paul ere long. His persuasions in Christ polarized his life and made him a powerhouse for God. From the day of his salvation the apostle "pressed toward the mark"—he set the trend of his life.

When interviewing applicants for admission to the school with which we are associated, three questions are asked of both parents and students: (1.) Where did you come from? (2.) Why are you here? (3.) Where are you going? Invariably the startled faces indicate the profound shock the questions create. Very frankly, the unsaved persons do not know. In fact, they never thought on such subjects. But to me, the greater tragedy is when Christians are confused by the questions, as they often are. The Christian with a mission in life will never be thrown by those questions. Lacking purpose, he will always be thrown.

One of the three most eminent psychiatrists of our world is Dr. Carl Jung, author of "Modern Man in Search of a Soul." In reporting on cases of mature people from over the world who in later years of their life came to him for psychological counseling, he makes the startling statement: "Over 30 percent of them were suffering from nothing which could be classified psychologically as a clinically definable neurosis." It seems they were suffering from nothing more than the sheer "senselessness and purposeless of their very lives." In resorting to a great man recognized in his field, they had thought to find a ready-made "formula for living" which they could put to work in their own lives.

With complete honesty, befitting so great a scholar and student of mankind, Dr. Jung was forced to confess: "I had nothing to give them." His sad but irrevocable conclusion was that no one, lacking purpose to live, ever found a solution which was truly satisfactory that was not religious.

Personally I am wary of the word "religious." **All** men are religious in that all men worship something or someone as they go through life. But I do know beyond a shadow of doubt that **only** Jesus Christ can polarize—"set the trend of"—your hearts and home.

To make a Christian marriage succeed, and to properly rear children for the Lord, how do you and yours stand on this matter of purpose?

There are many facets in the home and marriage relationships which we do well to examine and re-examine in view of polarized, purposeful living. We will look into some of these in later articles. For this month, however, shall we think together, and pray together about our husband-wife purposes as they relate to and affect each other?

Do we put off those small but highly important tokens and expressions of love because we are worn out with the cares of keeping the home and rearing the children, and of making enough money to support them? Many Christian couples have been guilty of this neglect, and in so doing have sowed seeds of marital discord. This would most certainly preclude purposeful living on the part of husband and wife. Don't put off until tomorrow that tenderness of love to the one you promised to live "till death do us part," no matter how weary you are from family demands, or how slowly those business deals go through. May the purpose to honor Christ in your hearts and homes take possession now.

From Here and There

Recently our WMC helped the losing team in a BYF contest prepare a banquet for the winning side. We enjoyed the whole affair as much as the BYF. In April we will have a district youth rally banquet honoring the seniors who will graduate in the spring. We want our young people to know that the WMC is in back of them. Our SMM girls were asked to bring Christmas gifts to help us fill our missionary chest. Also, at our WMC "Birthday party" in February the girls will be our guests, and are invited to help replenish the missionary chest with birthday gifts. We feel that our young folks and our girls need our encouragement, our prayers, and assistance.—Mrs. Herbert Keister, president York (Pa.) council.

We are striving here in Philadelphia to create more interest and to build up our attendance. Each month a different Sunday-school class is chosen, and each woman is sent a personal letter inviting her to our meeting. A poster is placed on the bulletin board. Out of four visitors present in October, two later joined. The laymen will be invited to our February meeting. We are helping the girls start a SMM.—Mrs. Lorraine Clark, president Philadelphia Third (Pa.) council.

WE ARE THE LORD'S IN THE

Sunday-school Ministry

By Mrs. Harold Etling

As we consider the caption we should like to ask the question: "What is the ministry of the Sunday school?"

The Sunday school is the channel through which the vast majority of people are introduced to spiritual matters. It provides a place of friendly spiritual atmosphere where those who know Christ as their Saviour may bring unsaved loved ones and friends into contact with those who are born-again." It affords opportunity for effective Bible study for all ages in a consistent and concentrated manner. The Sunday school likewise is a place where the pupils come to a personal experience of salvation, for effective Bible study leads to salvation. Evangelism is the chief task of the church, and the Sunday school is often called, and rightly so, "the evangelistic arm of the church." When the pupil becomes a Christian, a desire to become a part of the church naturally follows, and so we discover the Sunday school becomes the recruiting agency for church membership. Then of course as new-born babes in Christ, these recruits need further Bible study and training, that they might become mature Christians. Here again the Sunday school is a channel, for it is a training school for Christian service. Through regular Bible study and specialized training courses the leaders for our churches of tomorrow are provided.

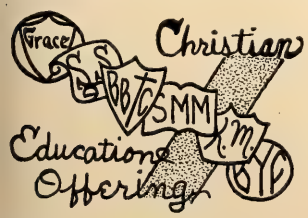
Our caption indicates that this is a "personal matter," for it says **we** are the Lord's in the Sunday-school ministry. Just where do **we** as women of the WMC fit into the picture, and just what part have we to play in the Sunday-school ministry? It begins with the task of bringing others. Did not our Lord say in the parable of the great supper: "Go out into the highways and hedges, and compel them to come in?" Did He not command His disciples to "look to the fields, for they are white already to harvest"? How really white they are today as we consider the vast areas of unevangelized cities in America. How white they are as we think of the new-born babes of 1957—more than four and a quarter million of them who have never yet heard the Gospel. Predictions are that the United States must find room for 60 million more by 1975. Business leaders are asking: "Where will we put them?" Brethren women ought to be asking themselves: "What can I do to help evangelize them." Of course, if we bring them into our schools, it means we will have to provide for them the very best teachers possible. This means the recruiting of hundreds of more teachers. Where will we find them? In the Women's Missionary Councils. We must prepare ourselves now to do the task of teaching. In our churches, we must be active participants in our Christian worker's training classes. Our Lord has commanded that we should "study to shew ourselves approved." As women of the WMC we have had a large share in providing equipment

(Continued on page 86)

Our Project

Our project for December, January and February centers around Christian education. The offering goal is $3,000 and will be divided between the youth board and the seminary-college, as portrayed by the "Christian Education" cut on this page. The project for the seminary and college is for library-table and chair units.

For the youth board, the money will be used for office rental, and youth packets. For the Sunday School Board, mimeograph supplies and filmstrips.

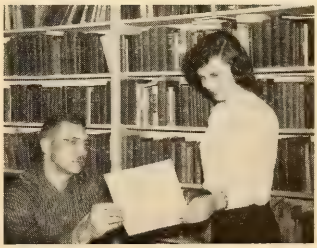




Mrs. Frank Gardner, office assistant for Sunday School Board, working at folding machine.



Miss Bobbette Osborn, secretary of Sunday School Board, wrapping packages.



Mr. Ernest Bearinger, national youth director and Miss Hyla Palmer, secretary, in conference.

PONDERINGS ON PERTINENT PROBLEMS

Q. What can we do to interest the women of our church in WMC?

A. First, a membership committee should be appointed whose sole purpose is to keep regular, prospective, and delinquent members informed of all activities of WMC. One invitation is not enough. The announcement in the church bulletin and from the pulpit is not enough. It must be a personal and repeated invitation each month. Then send a card, followed by a telephone call the day before or even the day of the meeting. The membership chairman should keep a record of attendance, contact absentees immediately, and perhaps send a program of the meeting. Let them know they were missed.

To be chairman of this committee involves more than to have the women "sign a card." She should be chosen for this work for her enthusiasm for WMC, friendliness, and ability to answer intelligently any questions concerning WMC. She should have a supply of Pen Pointers and visitors cards which are given to all prospective and new members.

Divide the council into two, three, or four groups, giving each group the responsibility of a certain number of monthly programs during the year, with points for perfect attendance in each group, guests, and new members, will stimulate attendance. Some councils have organized into a Business Women's Council for an evening meeting. Others, for an afternoon meeting with a name, such as "Florence Gribble Council," or "Estella Meyers Council." It is better to have more than one council organized to meet the convenience of members, rather than as Junior and Senior groups.

Advertise WMC. Urge every member to **talk.** Make posters. Newspaper announcements can be a public service where WMC is explained. Have a well-planned installation or dedication service during a regular church service. A birthday party, banquet, potluck, or tea to invite prospects as special guests. All these would help the church as a whole to know that WMC was really accomplishing missionary goals.

It is work—but remember—"Anything will work that you work."

Q. Why is it necessary to have so many reports read at conference? We would much prefer hearing messages from our missionaries who are home on furlough attending National Conference.

A. A few years ago it was decided to recognize each district on the National WMC program. Each president was to have charge of the devotions at the morning and afternoon sessions. The president was to provide music, Scripture, and prayer, using the women from her district. This included a four-minute report from the president of the district.

National Conference is a time of inspiration and information. Many times hearing the reports of national officers and district presidents is an inspiration and encouragement to do more in our missionary endeavor. Your questions and requests concerning this have been referred to the Conference Program Committee for the next year.

SUNDAY-SCHOOL MINISTRY

(Continued from page 85)

for getting training books ready for our churches. Now, we must take opportunity to use the books already prepared. Then too, even now we are again sharing by the gifts of our money for the purchase of filmstrips some of which are for the purpose of training teachers in our Sunday schools. To continue the library of filmstrip for teaching purposes, we should give liberally this season.

We are the Lord's! Could anything be more wonderful? Paul added the words: "Ye are not your own." It is a fact in which all of us rejoice again and again. But it ought to be the fact that compels us moment by moment. Dr. A. B. Simpson once said: "Lord, put a woe in our hearts that will put a go in our feet." It ought to be the prayer of every woman of the WMC at the beginning of this new year of service for Him.

MISSIONARY BIRTHDAYS FOR APRIL

Africa—

Suzan Marie Goodman April 1, 1952
Mission a Nzoro, Bocaranga via Bangui, French Equatorial Africa.

Miss Edith Geske April 6
Mission a Bellevue, Bossangoa via Bangui, French Equatorial Africa.

Mrs. Robert S. Williams April 15
Batangafo via Bangui, French Equatorial Africa.

Lester W. Kennedy, Jr. April 18, 1955
M'Baiki via Bangui, French Equatorial Africa.

David George Goodman April 21, 1947
Mission a Nzoro, Bocaranga via Bangui, French Equatorial Africa.

Argentina—

Paula Ann Bishop April 15, 1955
178 Calle Reconquista, Corral de Bustos, F.C.N.G.B.M., Argentina, South America.

Peter Philip Marshall April 23, 1953
Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, South America.

Robert Luis Dowdy April 26, 1948
Almirante Brown 808, Barrio Alberdi, Rio Cuarto, F.C.B.M., Argentina, South America.

Rev. Donald E. Bishop April 29
178 Calle Reconquista, Corral de Bustos, F.C.N.G.B.M., Argentina, South America.

Brazil—

Rev. J. Keith Altig April 9
Caixa Postal 861, Belem, Para, Brazil.

John Robert Zielasko April 10, 1948
1630 Sebastiao Freitas, Capanema, Para, Brazil.

Hawaii—

Leilani Lou Tresise April 15, 1956
335 Manae Street, Kailua, Hawaii.

Mexico—

Mrs. Sibley M. Edmiston April 14
Apartado No. 36, Leon, Guanajuato, Mexico.

In the United States—

Rev. Solon W. Hoyt April 2
c/o Rev. Norman Hirschy, Evans City, Pa.



HANDS AND HEARTS FOR JESUS

In Holy Service

By Miss Ava Schnittjer

"But as he which hath called you is holy, so be ye holy in all manner of conversation" (I Pet. 1:15).

When you have heard a message on the pure, sinless, holy life of our Lord, you've had a longing deep in your heart to be better than you are —to be like Him. Though you may not have said anything to anyone, least of all to any of your girl friends, you've experienced that desire to be clean, to be pure in thought, word and deed.

Would it surprise you to know that other Christian girls, even those whose lives give the least evidence of it, have that same desire deep in their hearts, a desire to know the Lord in a deeper way, to experience victory over sin in their lives? But like you perhaps, they have tried—and failed. And having failed, they grew discouraged and gave up the effort.

"I don't know what's wrong. I've tried to keep the rules and do what I'm supposed to, but I never do anything right!" A college freshman sobbed out her heart to the counselor who had reprimanded her. She had broken a rule again, and this time deliberately. She knew better than to leave her room and go out, taking two other girls with her, after the ten o'clock deadline. It had seemed like an adventure at first, but she didn't know why she had done it. She waited now, still sobbing, for some assurance from the counselor. And though the counselor longed to comfort her, she saw a deeper need in her life than that for comfort.

What could she tell this girl who outwardly so bravely flaunted the rules, but inwardly cried out at the lack of joy in these things which she expected to bring excitement and happiness?

She could warn her of the need for a holy life as pointed out in Hebrews 12, where the writer says we are chastened "that we might be partakers of his holiness . . . without which no man shall see the Lord." Or from I Corinthians 3:16-17, "Know ye not that ye are the temple of God? . . . If any man defile the temple of God, him shall all God destroy; for the temple of God is holy, which temple ye are." "He that hath clean hands, and a pure heart," writes the psalmist, ". . . he shall receive the blessing from the Lord." Paul writes to the Thessalonians, "For God hath not called us unto uncleanness, but unto holiness."

The counselor still waited, thinking: "She knows about these verses. She says she has tried to do right. And yet she has failed." (Could this be your experience, too?) Would the members of your family know you are a Christian if you didn't testify and pray? Would people know you are a Christian just by looking at you?)

Looking into the tear-stained face before her, the counselor picked up a mirror and handed it with a hanky to the younger girl. As she watched her wiping away the tear-stains, she spoke softly: "No, you can't do anything right can you? And do you know that you never will be able to?" The younger girl's eyes were full of questions: Then what is the use of trying? How can God ask us to be good when it's impossible? "In our flesh dwelleth no good thing," the older girl continued, "but are you willing to let yourself be made holy?"

She turned to II Corinthians 3:18 and read, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord."

"The glass is the Word of God," she continued. "Even as you looked into the mirror a moment ago and wiped away a stain, are you willing to look daily into the mirror of God's Word, and then wipe anything out of your life that is contrary to His Word? That is your part of this work: to put away any known sin, and then to trust God to change you and make you pure."

The mirror of God's Word will show you much about yourself. Maybe you don't drink or smoke; maybe you don't even go to shows. But what about some other habit? Perhaps it is harsh judgment of other people, or an unloving spirit. Or it's sensitiveness, feelings easily hurt, the tendency to "stick up for yourself," to insist on your rights. It may be jealousy over another's success. Or it may be that your tongue is too quick to speak evil of another. Whatever it is, it's crippling your Christian testimony and making you miserable.

I hope you'll have the courage to do what this freshman girl did. She saw that what she needed was to dedicate her life wholly to the One who had saved her and let Him direct her, moment by moment. She knows that anything contrary to His Word or anything that won't glorify Him is not right for her. But she isn't worrying about what she's given up, for she has found an adventure far greater than that of breaking a rule, of taking part in questionable amusements, an exciting adventure of walking each day by faith, "looking unto Jesus, the author and finisher of our faith."

And she found the answer to that deep longing for purity in the One by whom she is "changed into the same image from glory to glory."

Suggested Program for March

OPENING CHORUSES—Theme chorus for the year and the theme verses (in unison).

SCRIPTURE LESSON AND PRAYER—Seniors and Middlers read I Peter 1:1-17. Juniors read Psalm 119:33-41.

DEVOTIONAL TOPICS—Seniors and Middlers read "Holy Service" by Miss Ava Schnittjer; Juniors study "Flowers of our Hearts" by Mrs. Edwin Cashman.

SPECIAL NUMBER

PRAYER POEM AND PRAYER CIRCLE—Use requests listed in prayer corner.

MISSIONARY TOPICS—Seniors and Middlers read "Doing Things for Jesus" by Mrs. Walter Haag. Juniors read Miss Dorothy Robinson's "Hot Bread."

DISCUSSION—Seniors and Middlers study Chapter 7 in **Teen-Age Etiquette** by Grace Ramquist.

(SUGGESTION FOR JUNIORS)—Perhaps your patroness would like to tell the Easter story from Mark 14:26-46; 15:16-47; and Matthew 28:1-20, or tell a flannelgraph story of the Easter lesson.

CLOSING— Chorus-of-the-month, "He Lives."

BUSINESS MEETING—Roll call, Seniors and Middlers answer with I Peter 1:15; Juniors answer with Psalm 119:10. Be sure to read the president's "Your Reminder" out loud.

SMM BENEDICTION — Psalm 145:1-2.

SUGGESTED BIBLE READING FOR MARCH—Seniors and Middlers, Psalms 103-120; Juniors, Psalms 78-91.

PRAYER POEM FOR THE MONTH

In the stillness, while I wait
For my Saviour at prayer gate,
He will find me on my knees,
Where He listens to my pleas.
In the quietness of life,
Shut away from dim and strife,
While I look into His face,
He shows me my real place.
Cares of earth left far behind
As my Lord's support I find;
Sheltered in His hov'ring wing,
He is my All, my Everything.
Future plans to Him I leave;
Future hope I then receive.
Oh, the love, the joy that's mine
When with Jesus, the Divine!

(Union Gospel Press Publication)

FLOWERS of Our Hearts

By Mrs. Edwin Cashman

Did you ever help your mother plant flower seeds in the spring? Isn't it fun to dig in the dirt, make a hole, and drop the seeds in? The hard thing to do is to wait day after day for those seeds to begin to grow. Before we can even see any little green sprout come up out of the earth, there are things we should do to help. We must keep weeds pulled and see that there is plenty of water. God does His part too by sending the sunshine and the rain. We can all do these things, and yet we can't really understand how they grow. It is one of God's miracles.

God has another miracle which He can do for each girl who will let Him. There are spiritual seeds which we each need to plant in our hearts and let God make them grow into beautiful flowers. Let's look at a few of them, shall we?

"F" the first letter of the word "flowers" can stand for **faith.** Jesus told us something about faith in Mark 11:22-23. When we pray for something we know God would want us to have, He tells us we can have it if we will only have enough faith in Him. We must begin right away to plant this seed in our hearts so it can grow and become stronger each day.

"L" stands for **love.** Again our Bible tells us about this seed in Mark 12:30-31. We must first love God, and then we can really love everyone else.

"O" can mean **obedience.** In Ephesians 6:1, our Bible tells us we should obey our parents. Sometimes we think we should be allowed to do as we please, but here we find God telling us to do as our parents want us to.

"W" could stand for a word we all seem to try to get away from—**work.** James 2:17 tells us that if we have only the seed of faith and don't know the seed of work, too, that our faith is dead. We need to work.

"E" is our **enthusiasm**. The first part of the verse in Ecclesiastes 9:10 tells us about this. If we are doing dishes or asking someone to Sunday school, we should do it with all the energy and love we can.

"R"—Let's let it stand for **repentance.** Luke 13:3 tells us we must repent or perish. This big word means that we should be sorry for our sins and ask God to forgive them.

"S" is the last letter of our word **flowers.** We'll let that stand for **self-control.** (Read Prov. 16:32.) It is so much better to control our words than to let them fly and later be sorry for what we said.

All of these seeds are ones we all need to plant in our hearts. God will do His part and make our lives into beautiful flowers if we will just let Him. Remember though, we must dig the hole and plant the seed. All of these seeds are found in God's Word. Let's make Psalm 119:11 a motto of ours.

A verse to remember is James 1:22: "But be ye doers of the word, and not hearers only, deceiving your own selves."

Doing Things for Jesus

By Mrs. Walter Haag

"Ah, Maria, it's Monday, and not even the hens lay on Monday." These words fell from the lips of the olive-skinned, brilliant-eyed Mexican girl as she sat in the sunshine of the doorstep. Sunday had been tiring; many visits had been made, many cups of coffee shared, and many walks taken around the town and plaza. No wonder Monday was a day for complete relaxation. The sunshine of the clean-swept patio was much more inviting than the cooler air of the house. Furthermore, in the house one was reminded of the many tasks yet to do.

Maria, however, not heeding the words of her older sister, busied herself folding the blankets and skins and doubling up the cots to be placed neatly against the wall for the day. The "tortillas" were made, and the beans slowly bubbled in the earthen vessel on the stove, but the water tubs in the kitchen and patio needed filling before the water was heated by the sun at the well. It would probably be Maria's job to turn the cheese high on the drying rack on the little porch, and today of all days, the meat hanging on the back line would likely be dried out enough to be taken down and stored. The light hurried step of Maria indicated that she had no time to bask in the sun. When she asked permission of her old grandmother to go to Juana's house for the afternoon, she wanted to have nothing yet undone.

Grandmother watched well over all the houses of her sons and daughters scattered around the patio, and complete obedience, as well as respect, was paid to her. Grandmother wouldn't approve of Maria spending the afternoon making curtains for the Evangelical Mission, but grandmother was a just woman and would probably reward Maria's efforts by granting her wish. Maria liked to do things for Jesus, and it was worth the effort even on Monday.

Tonight was choir rehearsal, too. Would she be allowed to go? If she could somehow bribe her little brother into going along, all would be well. Grandmother could certainly not be expected to allow her to go out in the evening without an escort from the family, and her nephews and cousins, as well as her little brother, were so afraid of being snubbed and called "Hallelujahs" if seen entering the Protestant Mission. Maria did like to sing for Jesus, and it was worth struggling to get to go.

How about Wednesday's prayer meeting? Should she try to go? Why, anyway? They didn't **do** things at prayer meeting—just praying and testimonies. And why did the pastor always harp on allowing Jesus to enter your heart and rule your whole life? She liked to **do** things for Jesus, but surrender completely—hands for Jesus, surely, but heart, too?

Many teen-agers are as Maria. We like to do things that Christians do, but we do not like to be what Christians are. Let's give our hearts and hands both to the Lord.

PRAYER REQUESTS FOR MARCH

Pray for the Navajo mission station in New Mexico since Mr. Vulgamore was injured in a gun accident, that the Lord will be glorified in the school and that the work with the Indian boys and girls will go on well without his help.

Pray for the offering taken at this time of year—National Project Offering, National Officers' Conference Expenses Offering, and Higher Education Offering—that each girl will give for His glory and that He will in turn be glorified by the amount.

Pray for your national officers in Winona Lake as they endeavor to attend college and also work for Sisterhood.

Pray that this year every girl in every Sisterhood organization would really try to meet her personal goals.

Pray for requests that your own group has.

SQUIBBLES

By Jeanette Turner

Greetings from the East Coast to the West! Let's start with **Riner, Va.,** this month. These girls had a "delicious" idea when they divided into two groups, and each group prepared a meal. (Each girl in each group brought one cooked dish.) Judges selected the nicest looking table, and best tasting food. The girls also took as one of their projects, visiting one of the local hospitals every fifth Sunday for a service.

The Junior girls from **Kittanning, Pa.,** received such a blessing at Christmastime when they went caroling and handed out tracts that they are planning to go out another night and sing choruses and pass out tracts.

Besides the regular SMM offering, girls from **Berne, Ind.,** gave $10 to pay for one square foot of the new college building. They also bought two Scripture mottoes for their Organization Building.

Osceola, Ind., Junior Sisterhood invited the **Elkhart, Ind.,** girls to **one of their regular meetings for** added blessings of fellowship. The Osceola group, deciding to strive for a larger membership and for more souls, designated September and October as "Bring-a-Pal" months.

Sewing seems to be the favorite project activity of the LaLoma Junior SMM from **Modesto, Calif.** At Christmastime they made each pastor's wife of the new Northern California District an apron. Now they are working on quilts for Navajoland.

The **Beaver City, Nebr.,** SMM presented Sisterhood to the people of the church through a music recital. This included both vocal and piano numbers by the Junior and Senior girls.

SMM OFFICIARY

President—Marie Sackett, Winona Lake, Ind. (Home: 1010 Randolph St., Waterloo, Iowa.)
Vice President—Penny Rae Edenfield, R.R. 2, Box 258-B, Uniontown, Pa.
General Secretary—Rachel Smithwick, Winona Lake, Ind. (Home. R.R. 1, Harrah, Wash.)
Treasurer—Florence Moeller, Winona Lake, Ind.
Bandage Secretary—Joyce Ashman, Winona Lake, Ind.
Editor—Jeanette Turner, Winona Lake, Ind. (Home: Portis, Kans.)
Patroness—Mrs. H. Leslie Moore, 719 Franklin St., Sunnyside, Wash.
Assistant Patroness—Mrs. Wendell Kent, Box 656, Beaumont, Calif.



Hot Bread

A True Story of Mexico

By Miss Dorothy Robinson

With difficulty the missionaries climbed the steep hill by hanging on to a fence. Up above were many houses, and in one of them lived an old grandmother and a little boy. When the missionaries reached the leveled-off place by the little one-room shack, the old lady was in her yard sitting by an outdoor oven. She had made it with mud bricks and two pieces of sheet iron. Below she built the fire of sticks and kept feeding it from time to time. She invited the visitors to sit down on boxes and then opened the oven door. The most fragrant odor filled the air when she drew forth a make-shift baking sheet of tin covered with fresh baked buns. She offered one to each of the missionaries. How delicious they were!

Early that morning she had mixed the dough and now she was baking the buns to sell. She herself had bad feet and ankles and couldn't go down the hill from her little house, but she had taken an orphan boy to raise and he did the selling in the streets below. She put a clean cloth in a pan and filled it with hot buns, then covered them with the corners of the towel. Soon the boy came home, put the pan on his head and started out to sell his bread. As he went up one street and down another he called, **"Hot bread! Hot bread!"** When he was not busy in this manner, he was out on the hills gathering sticks to feed the fire in the oven. In this way the old lady and the little boy were able to make a living.

The missionaries talked to the old lady about Jesus, the Bread of Life. "How beautiful is the story you are telling," she said. "I like it very much." But she soon forgot the stories the missionaries told because her hands and heart were busy with the bread she was baking. She did not realize that more than the daily bread, she needed to have hands and heart filled with the Bread of Life which lasts and satisfies forever.

Jesus said: "I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world" (John 6:51).

YOUR REMINDER

By Marie Sackett

MARCH 10 the National Project Offering is due. Our goal has been set at $1,700, so send in your offering so that this goal can be met. Please send it to the national treasurer—Florence Moeller, Winona Lake, Ind. Remember to send the offering slip with it.

MARCH OFFERING. March is the month set aside for the National Officer's Conference Expenses. The goal is $400. This money will be used for the national officers so they can be present at the national conference in August. This offering is due April 10.

HAPPY BIRTHDAY, SMM! Next month—April—is the SMM Birthday month. During this month we take up our birthday offering which goes for the higher education of missionaries' children. Our goal is $700. Think and pray about this offering.

CHECK-UP TIME. Now would be a good time to take inventory of your goal sheets and see what is lacking for your group. Be sure to get each goal taken care of!

NOTICE—We are sorry that many groups have not received their awards for last year's activities. This is because there has been difficulty in purchasing them from the company. They will be mailed to you as soon as we receive them. Thank you for your patience.

All for Him

Hands and hearts for Jesus,
Give them all to Him.
Love Him daily more and more;
Just invite Him to come in.

Hands to serve Him every day,
Use them just for Him.
Serve Him in every way;
Don't "dabble" them in sin.

Love Him with all your heart;
Fall afresh in love each day;
Love Him more than just a part;
Love Him in every way.

Hands and hearts for Jesus,
All to Him we give.
Hearts and hands for Jesus,
Daily for Him we'll live.

—Pat Morrell



NEWS

WATERLOO, IOWA. Noah Fike, a faithful member of the Grace Brethren Church, celebrated his 81st birthday on Jan. 13.



LEON, IOWA. For over three years the Leon Brethren Church has been faced with the matter of litigation filed by George Ronk, a minister in the Ashland College group of Brethren churches. During this time Mr. Ronk used every influence at his command to take the property from the Leon Brethren Church, contending that it had departed from the historic Brethren doctrine. After these years of legal struggle, the plaintiffs (George Ronk and his associates) have upon reflection determined not to prosecute the appeal from the decision of the Honorable H. J. Kittleman, judge of the 3d Judicial District of Iowa. This means that Judge Kittleman's decision in favor of the Leon Brethren Church will not be appealed to the Supreme Court of Iowa, and the decision is now final. While the constituency of the National Fellowship of Brethren Churches have every reason to thank God for this answer to their prayers, yet the sad fact remains that had it not been for the determined spirit of one man, thousands of dollars, which had to be used in this defense, could have been used in the proclamation of the Gospel.

AKRON, OHIO. Dr. Raymond Gingrich, president of Cornus Hill Bible College, has resigned due to illness. For about two weeks he was confined to a hospital bed due to medical tests and surgery, and is now in a period of convalescence. He will terminate his work on June 30.

MARTINSBURG, W. VA. The Rosemont Brethren Church made it possible for their pastor, Earle Peer, to attend the Alumni Bible Conference, at Winona Lake, Ind., through a love gift for that purpose. Several churches include this in their annual budget.

CUYAHOGA FALLS, OHIO. The Grace Brethren Church observed their 3d anniversary on Jan. 12. In that time there has been a 53 percent increase in attendance, and a 64 percent increase in membership. Richard Burch is pastor.

OSCEOLA, IND. The Bethel Brethren Church has joined the ranks of churches that are 100 percent in subscriptions to the Brethren Missionary Herald. Scott Weaver is pastor.

TROY, OHIO. Sunday-school records were broken Jan. 19 at the Grace Brethren Church with 128 present. The same day the attendance at the evening service was broken when 79 were present. The local bank has granted a loan, and the building program will be finished. Herman Hein is pastor.

WASHINGTON, D. C. The Greater Washington Prophetic Conference will be held at the First Brethren Church Feb. 16-19. Guest speakers will be: Dr. John Walvoord, Dr. Charles Feinberg, and Dr. E. Gruen. James Dixon is pastor.

BERRIEN SPRINGS, MICH. The Grace Brethren Church set a new Sunday-school attendance record of 103 on Jan. 19. Gilbert Hawkins is pastor.

WINONA LAKE, IND. Camp emblems are in stock from first year on up. Neckerchiefs are out of stock. Orders should be placed now if these are desired for this summer. Send orders to National Youth Council, Box 617.

MODESTO, CALIF. Dr. Herman Koontz, pastor of the Grace Brethren Church, York, Pa., was guest speaker Jan. 26 at the McHenry Avenue Grace Brethren Church here where his son, Charles Koontz, is pastor.

The BRETHREN MISSIONARY HERALD

Executive Editor.....Arnold R. Kriegbaum
Winona Lake, Ind.

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Foreign Missions.....R. D. Barnard
Winona Lake, Ind.
WMC Mrs. Dayton C. Cundiff
Beaver City, Nebr.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary Paul R. Bauman
Winona Lake, Ind.

SOUTH BEND, IND. A cornerstone laying service was conducted Feb. 2 for the new edifice of the Ireland Road Brethren Church. R. Paul Miller, pastor of the Grace Brethren Church, Goshen, Ind. was the guest speaker. Gene Witzky is pastor.

ATLANTA, GA. Better Literature Week was observed following a proclamation by Mayor William B. Hartsfield, of Atlanta. Acting at the request of the city board of aldermen, the Mayor urged the public to halt the "great traffic in lewd literature." He said he hoped the observance would bring about "a greater awareness by parents of what their children are reading."

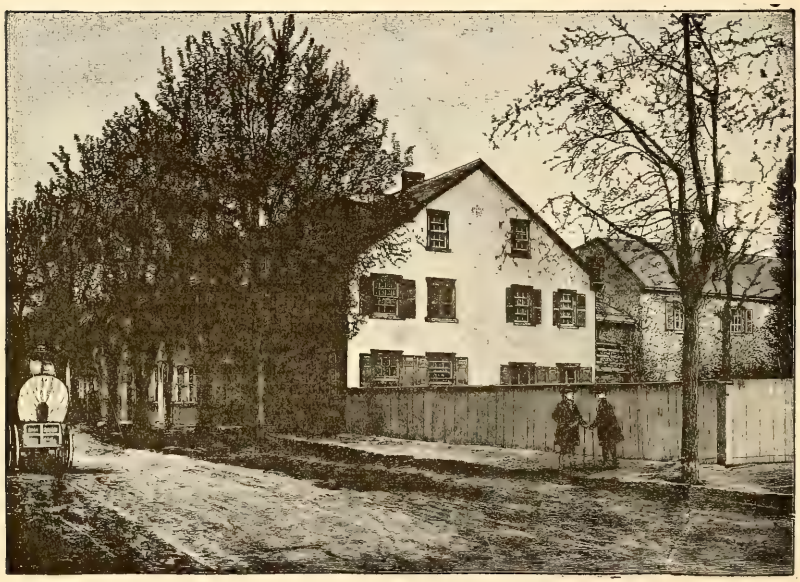
VIZILLE, France (EP)—Atheists of this little town now have a non-religious equivalent of baptism for their children. Parents, children and sponsors assemble before the town's mayor. Parents commit their children "to the protection of the republican law." And the sponsors agree to raise the children, if the parents die, in "the cult of the union and human brotherhood." The new "civil baptisms," as they are called, were provided by an action of the Communist municipal council.

SAN MATEO, Calif. (EP)—The San Mateo Planning Commission denied a church group permission to use a home in a residential area for church services. By a 3-2 vote the commission agreed with residents of the area that the use of the home for religious services would cause "disadvantages" to other residents. The permit had been asked by the Calvary Baptist Church to use a residence for church services and Sunday school.

WINONA LAKE, IND. The average attendance at the Alumni Bible Conference, held Jan. 20-23 at Grace Theological Seminary, was 344, with 453 present for the closing service.

The Brethren in America

The year 1958 marks the 250th anniversary of The Brethren Church. In a series of articles a short history of the church in poetic form is being provided for our readers. This is the fifth in the series which have been taken from the booklet "Ecclesianthem, or A Song of the Brethren" by James Y. Heckler, printed in 1883.



WHERE BRETHREN PRINTING BEGAN IN AMERICA
Home of Christopher Sower near Philadelphia, erected in 1731. The Brethren meeting house was upstairs. The printing was done in the building at the rear.

The church in New Jersey commenced with a handful
Of members in earnest, and these were the names,
The Dierdorffs, the Harleys, and Mohr and Van Lawshe;
John Naas was a preacher of note in those times.
They also succeeded in gaining more members,
And planting a church that remains to this day;
And these have been spreading the Gospel around them,
That sinners embrace and the Savior obey.

The next was Great Swamp, in the county of Bucks, where
A church was soon founded as Brethren were there,
And Abraham Duboy was made their first preacher,
On him it was laid of the burden to bear.
But after nine years of assiduous labor,
Their preacher and elder by death was removed.
The Brechts and the Millers and Ritters and others
Remained to lament for their brother beloved.
But soon the Moravian embassador primal,
Count Zinzendorf, came and seduced them away;
Though some that were steadfast remained, but were scattered,
Like sheep that go out on the mountains astray.
At Indian Creek also there soon was some preaching;
The church there was founded by Becker* and Price,
The Nices and Harleys and Kempfers were members,

*Peter Becker, the first minister of the Brethren in America, was born in 1687, and died on the 19th of March, 1758, aged about seventy-one years. His remains are at rest in Harley's burying-ground, near Harleysville, Pa.

And others, who took their dead Savior's advice.
The Indian Creek church has been very productive,
Like many her equals, in spreading around,
In planting new churches, diffusing the Gospel;
And some of her sons through the West may be found.

In Oley, Berks county, some members were living,
And Gabey and Yoder are first on the list:
The Prices and Kinseys were also in order,
Who labored with pleasure the church to assist:
But after some labor and numerous additions,
They moved to the west to the Conecocheague,
And founded a church there in Franklin county,
When others went after their brethren to seek
New homes; emigrating to Maryland, southward,
They founded a flourishing church in those days;
From thence to Virginia, the Ancient Dominion,
They traveled in many directions and ways,
Proclaiming the Gospel, establishing churches,
Wherever the Brethren an entrance could find
To labor for Jesus, our Lord and our Master,
Our merciful Savior so loving and kind.
From old Conestoga, in Lancaster county,
They spread themselves over the country around
To bright Tulpehocken, the rapid Swatara,
Where homes and good neighbors and friends they soon found;
But others, migrating, went farther, locating
in Bedford, and Somerset counties; in each
They pitched tents, and laid the foundation of churches,
As thus went forward the Gospel to preach.
Wherever they went they proclaimed the glad tidings.
And sinners were brought to repentance and faith,
And members were added with hopes of salvation
By being obedient and faithful till death.
But some emigrated still farther on westward;
They crossed the Ohio, the beautiful stream,
And there could be heard the lone axe of the settler
Subduing the forest to yield unto him.

Meanwhile, as the Brethren were spreading the Gospel,
The Germantown members were active, alive,
And, as they were greatly in want of some Bibles,
They saw their old press for the printing arrive:
The very same press in which Mack had an int'rest
Already in Germany long before them,
And on which the Berleburg Bible was printed,
Arrived, to be used by the Brethren again:
And old brother Sower, the almanac printer,
A talented man, took this matter in hand:
He printed some books and some excellent papers,
And Bibles enough to enlighten the land.
Although they were wasted by desperate soldiers,
And Sower himself was arrested by them,
And evil entreated, his things confiscated,
His property sold, all impoverishing him.
Sometime before this, ere the great Revolution,
That idol, the Heidelberg Catechism, made
The Brethren some trouble, because brother Sower
Had printed some of them, for which he was paid
By Lutheran or other sectarian persuasions.
Because he had done so the Brethren were grieved;
They thought it was wrong, and they made him confess it,
For fear that the brother himself was deceived.

I told you already of troubles and trials,
Of such as the mystical hermits had made.
But now I will tell you of things that have happened,
To which some attention by councils was paid.
At first I will mention the great Revolution,
The war Continental that waged in the land,
The long "Irrepressible Conflict" with Britain,
Which some of the Brethren could not understand;
When brethren were called to "attest" their allegiance
To Congress, they thought it a terrible thing:
They knew not that God would approve of their freedom:
They read in the Book they should honor the king.
And so there was trouble because of some brethren
Who took "the attest," to be loyal and true
To the National Government being established—
Which, brethren decided that they must undo;*
Because they knew not that the king was rejected
Of God, who sometimes in such matters intrudes:
The church as a body essayed to be neutral,
Because they abhorred such political feuds.
And hence, they were often considered as "tories,"
And treated as such by the desperate horde.
They suffered the loss of their temporal substance,
And tried to endure in the fear of the Lord.

And next, there was trouble away in Virginia,
In Maryland also, concerning the slaves,
That horrible traffic! That vile institution!
The ignorant negroes whom bondage depraves.
It seems that a few of the better slaveholders
Were also converted and came to the church;
And all the dear brethren enlightened with wisdom,
Concerning this matter, were not in a lurch.
To do unto others as we would have others
To do unto us, is the peaceable law
Of God in all ages, in all dispensations,
From which they decisive conclusions could draw.
And hence, they assembled and held a "Big Meeting,"
To settle this matter in righteousness fair:
To give the slaves free, or to pay them for working,
Is what they decided in conference there.
And ever before they rejected the evil,
The traffic in slaves, and the bondage of men,
It being contrary to Gospel injunctions,
That people be fettered in thralldom and sin.
But nevertheless, they were difficult subjects
With others that followed along in the wake.
They held consultations on doctrinal questions,
Of some of them yet I some mention will make.
Their annual council was called the "Big Meeting"
In which every query of note to decide.
To gather together from provinces wide.
The love and the order pervading these meetings,
Were noticed by strangers of opposite views,
Who came to consider their deliberations,
And their hospitalities did not refuse.

*It is a fact that the majority of the Brethren and of the Mennonites, sympathized with the Tory party, because they could not understand how a government could be sustained without a king.



Compiled by Roy H. Lowery

The Virgin Birth

To reject the virgin birth of our Saviour as recorded in Matthew 1:18-24 and in Luke 1:26-35 is to involve both the trustworthiness of the Scriptures and the deity of Christ. Men of integrity like Matthew and Luke, the physician, were above being betrayed into error by fantastic stories of a miraculous birth. Mark insists on the divine paternity of Jesus (Mark 1:1). He records the words from heaven at our Lord's baptism (Mark 1:11), the statement of the demons (3:11), and the voice from heaven at the transfiguration (9:7), which shows the Christ of Mark to be the same as the Christ of Matthew and Luke.

The "Word" in John 1:1, 14, could not be the son of Joseph. John 3:16 refers to Jesus as God's "only" Son. John records Christ's doctrine of His pre-existence (8:58), and His equality with God (10:30). Paul brought out the same doctrine of equality with God (Phil. 2:6). Jesus asserted His power to lay down His life and His power to take it up again (John 10:17-18). He claimed He would return to the earth in glory again (John 14:3). The purpose of John's Gospel is pertinent to this question (20:31). He was not a theorist but an eye-witness (I John 1:1-3).

If Paul did not know of the virgin birth of Christ, he could hardly have believed as he did in the sinlessness of Jesus (II Cor. 5:21). Paul taught that all mankind, without exception, sinned in Adam (Rom. 5:12; I Cor. 15:22). Adam, the natural head of the human race, transmitted to his posterity the fallen nature (Eph. 2:3). So Paul contends that only one, whom he calls "God's Son" (Rom. 8:3), who is truly a man not descended by natural generation from Adam and thus free from his guilt and sinful nature can save men from their sins (I Cor. 15:45-47).

If "the whole life of Jesus is one long miracle," which it is, why discard His virgin birth? The sinlessness of Jesus depends upon His virgin birth. No sinful man can qualify as the Saviour of the world and the Lord of life (Heb. 7:26). Christ could not become our Kinsman Redeemer without the virgin birth which makes possible His relationship to man and to God as the only Mediator between God and man (I Tim. 2:5). Jesus had to be sinless not to come under the curse of the law of God which is death so that as our Substitute He could pay the penalty for our sins (Rom. 5:18; II Cor. 5:21). Men who reject the doctrine of the virgin birth of Christ scarcely ever hold a Christian view of Christ as to His atonement for sin, resurrection, and return. The promised return from a mere son of Joseph would mean nothing. But a virgin born Jesus can easily be a returning Jesus. Jesus was God manifest in the flesh (I Tim. 3:15). If Jesus is the "Son of God," He is entitled to be worshiped (Heb. 1:6; Matt. 2:11; 8:2; 14:33; 18:26; 28:9, 17). If Jesus is not the Son of God, then the worship of Him is idolatry. May we hold forth the truth once and for all delivered to the saints.

SUGGESTED PROGRAM FOR FEBRUARY

Opening Hymns: "The Solid Rock"; "Faith of our Fathers."
Scripture: Matthew 1:18-25.
Prayer Time: Pray for our foreign-missions offering.
Hymn: "I Surrender All."
Business Session: Offering for our foreign-mission project; support of our Laymen's missionary, Brother Donald Spangler.
Bible Study: The Virgin Birth.
Hymn: "I Love to Tell the Story"; closing prayer.

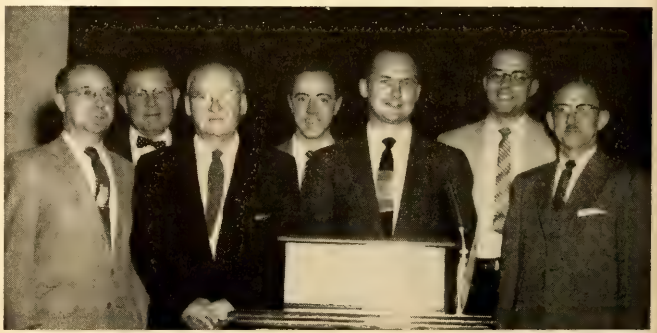
NEWS

Allentown, Pa. The first quarterly meeting of the Northern Atlantic Fellowship of Brethren Laymen will be held here Saturday, February 22 starting at 3:30 p.m. All men of the Northern Atlantic Fellowship are urged to be present. Rev. John Neely is the pastor of the host church.

Dayton, Ohio, First Brethren. Brother Herb Edwards reports that they have had some fine meetings, and expect to have a good offering for all our projects. They also have a fine and growing Boys Club. Rev. William Steffler is the pastor of this church.

Special. We would urge you again not to forget your offering for the Board of Evangelism to be taken in February. Our goal is $2,500. Send offerings at once to:

Mr. Earle Cole, treasurer
2753 Elmwood Street,
Cuyahoga Falls, Ohio



PHILADELPHIA, PA. Rev. Arthur Malles, Pastor of the Braintrim Baptist Church, Lacyville, Pa. was the speaker for the fourth quarterly meeting of the Northern Atlantic Fellowship of Brethren Laymen at which time a complete slate of officers was elected to serve in 1958. They are pictured above, left to right: Kenneth Kohler, president, Philadelphia; Edward Stevens, assistant treasurer, Philadelphia; Louis Kolb, assistant recording secretary, Philadelphia; Leroy Siegfried, correspondent secretary, Allentown; William C. Schulze, recording secretary, Hatboro; Richard McCarty, boys' work adviser, Palmyra; Allen Zook, treasurer, Palmyra. Absent when the picture was taken was Lloyd Herr, vice president, Palmyra.



Wedding Bells

All announcements for this column must be mailed to the Missionary Herald.

Noreen Boylan and Gay Miller, Dec. 28 in Angola, Ind.

Pat Henneman and Roger Ward, Jan. 12 at the Cherry Valley Brethren Church, Beaumont, Calif.

Peggy Blubaugh and Robert Richards, Dec. 28 in Washington, D. C.

Grace Van Wagner and Jerry Christensen, Dec. 20 at the North Long Beach Brethren Church, Long Beach, Calif.

Nancy Sprouse and Tom Asper, Dec. 13 at the First Brethren Church, Compton, Calif.

Lenore Watson and Albert B. Esterline, Jr., Ashland, Ohio.

Marilyn Burke and Phil Cariaga, Jan. 15 at North Long Beach Brethren Church, Long Beach, Calif.

News

ANKENYTOWN, OHIO

A spirit of genuine revival prevailed throughout the two weeks of our evangelistic campaign at the First Brethren Church. There were 34 decisions for Christ, most of them rededications of life. Dean Fetterhoff, Brethren Evangelistic Crusade evangelist, was a real blessing to our people. We praise God for several real victories, for which there had been much prayer.—Neil Beery, pastor.

Points for the Usher

By Rev. A. Stanley Keast

Ushers should be at the church at least half an hour before the service time.

If for any reason you find it necessary to absent yourself from church on Sunday, when normally you would be ushering, please try to give advance notice of the fact to the chairman or cochairman of the Committee on Ushering, or get another usher to substitute for you.

When ushering either our own parishioners or visitors to pews, it is good policy, for obvious reasons, to seat them as far front as possible, thus reserving pews in the rear for habitual latecomers, or for those who inadvertently are late.

Do not overcrowd pews when seating worshipers. Overcrowding is never conducive to physical comfort or spiritual refreshment.

As soon as you are able to recognize parishioners on sight, greet them cordially by name on their entering the church. This gesture of good will tends to dissipate any notions that we are a cold, unfriendly lot.

A friendly smile and a cordial word of greeting serve as a splendid stimulus in getting people to attend church services with greater regularity. This applies to children, as well as to grownups.

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Dec. 24, 1957

"I received the "Herald" for a good number of years. I dropped it once before but missed it so much I renewed my subscription. I dropped it again this last year and I realize more each day how much I miss it."—Mrs. Martha S. Kyle, Box 1062, Gallup, N. Mex.

Dear Editor:

You must receive a lot of brickbats in your work, so I will try to pass along a bouquet to encourage you. Yesterday as I was shaking hands with the people at the close of the morning worship service, I was told by one of the young couples that they greatly appreciated my message on baptism. I then remarked to them that I would be happy to visit in their home and answer any further questions concerning baptism and the matter of coming into our church membership. The wife then remarked that she would be pleased to have me visit the home any time; however, she added that the **Brethren Missionary Herald** was very helpful in convincing her of the Biblical position of The Brethren Church, as well as its evangelical and evangelistic emphasis. Some pastors are skeptical as to the value of paying for subscriptions to prospective members. This very incident will go a long way in showing them the value of sending the Missionary Herald into the homes of prospective members.—Ward Miller, pastor, Community Brethren Church, Whittier, Calif.

December 26, 1957

Dear Christian Friends,

We want to write you at this time to express our appreciation of the Brethren Missionary Herald which you send us.

We read it with interest, first of all because of the interest we have in the work to which you are called, and then because of the good, spiritual tone of its articles which are continually an inspiration to us.

As the New Year is upon us, we ask the Lord to bless you all abundantly more and more. We pray for your good workers in Lyon, France, the Fogles whom we know and love in Christ, that God may use them more and more for His glory in this needy land, and we thank God for them and their work.

May we take advantage of this opportunity to send you our hearty greetings in the Lord, with best wishes for your work.

Yours in His joyful service,
Harvey and Della Phelps
28, rue Melchion
Marseille 4, France.



My Financial Responsibility

By Russell M. Ward, Pastor
North Riverdale Brethren Church
Dayton, Ohio

"Pennies From Heaven" was the name of a worldly song, and does **not** describe God's method for financing His work. No successful business enterprise operates without a financial method, yet how many of the Lord's people think God's business does! The wonder of it is that the Lord's work has lasted as long as it has with the shameful, shoddy, unspiritual, un-Scriptural methods supporting (?) it! God's method has been the same principle from the Garden of Eden —that of **proportionate giving!**

This expression describes the divine method from ancient times to twentieth century days. Its **basis** is in the Old Testament laws of "first-fruits" and "tithing." In Exodus 23:16-19 the "firstborn" of animals was the Lord's. In Leviticus 27:30 the tenth (tithe) was taken from produce. Elsewhere it was taken from money obtained from the sale of produce, animals, property, et cetera. **There is no question whatever but that God demanded of His covenant people a proportionate share of their material prosperity!**

The **practice** of this method is illustrated by Abraham (Gen. 14:17-20), who gave tithes to Melchizedek; by Jacob (Gen. 28:18-22), who, after a vision of the Lord, made a tithing agreement with God, and **afterwards** was prospered of God; by Hezekiah (II Chron. 31:3ff.), who, at a time of great spiritual revival, reinstated the practice of tithing to support the revivified work of God; by Nehemiah (Neh. 10:32-39), who, upon the return of the remnant from Babylonian captivity, reinstated the practice of tithing in a great time of spiritual revival. Its continuation is plainly taught in the New Testament in I Corinthians 16:2, where we are told to give "as the Lord hath prospered" us. The tenth, or tithe, is nowhere mentioned in the New Testament in connection with the church of Christ because we owe Him not simply a tenth, but **all** (I Cor. 6:19-20); we "are bought with a price."

The **characteristics** of this method are to be found mainly in I Corinthians 16:2. **All** God's people are expected to participate. "Let every one of you lay by." Certainly under Mosaic law none were excused! Even the priests tithed (Num. 18:24-28) as the preacher of the twentieth century is a proportionate giver. **Regularity** marked the frequency of giving. "Upon the first day of the week . . ." Thus it became a definite part of the worship service of the early church, to lay up before the Lord on His day every week that proportionate part of material blessing.

God's house is the place to which the offering is to be brought; "in store." It was so in ancient times. Israelites brought all their "tithes into the storehouse" (Mal. 3:10), where they were disbursed according to need. This was the obvious intent of Paul, but the worshiper must make sure the house to which he brings his proportionate gift stands true to the Word of God. Especially is this true in these days. The amount to be brought to the Lord was **proportionate** to the way God had blessed during the week. This now becomes a matter of conscience, devotion to Christ, love for lost souls, and a missionary vision. Certainly we would not give less under grace than did Israel (the tithe) under law! Giving becomes proportionate to income, motivated by the love of Christ.

Unless giving is **cheerful** it is worth little. God loves the cheerful giver (II Cor. 9:7), the gift which is free and unbegrudged. Exodus 35 is a perpetual monument to the free-will offerings of people who loved God and His house and who sought to build it. The same is true in the great revival of Hezekiah's day (II Chron. 31:5ff.). The widow gave two mites (Luke 21:1-4) out of her extreme poverty, but she gave unregretfully because she loved the Lord and His house.

The **purposes** of this method are obvious: (1) that God may be glorified with our material things; (2) that the work of God may be furthered; and (3) that God's people may grow in grace (that of giving) —Romans 12:6-8. The greatest **incentive** to give will be for love of Christ because He gave himself up for our sins. "Thanks be unto God for his unspeakable gift" (II Cor. 9:15).

With **proportionate giving** it is not the size of your gift that counts—it is what you have left!

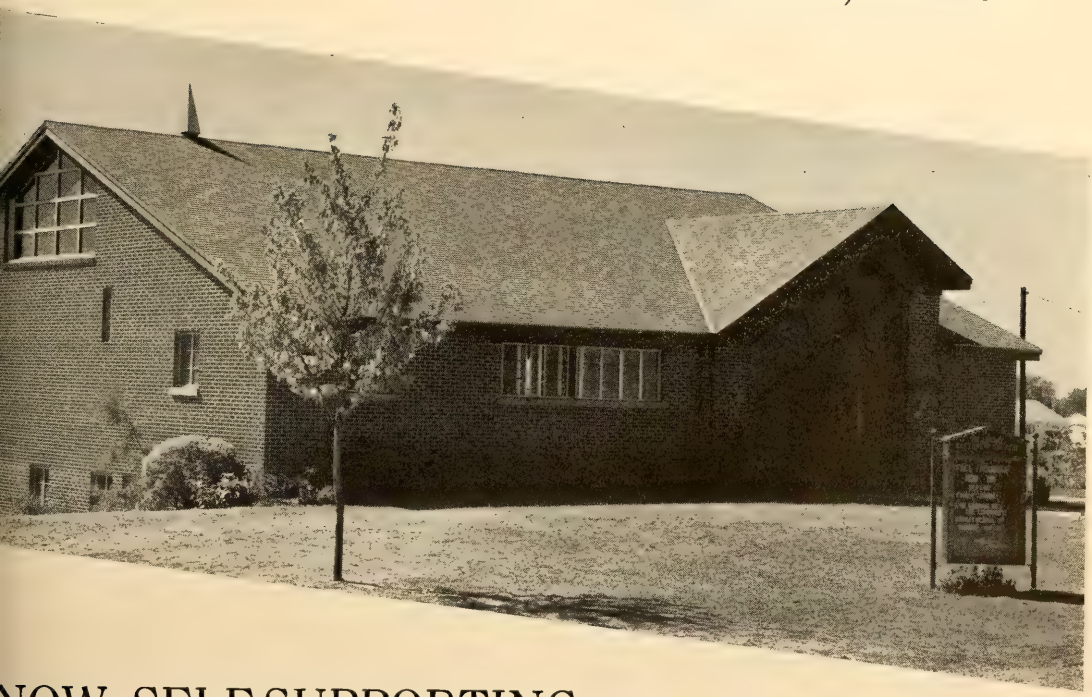
"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come" (I Cor. 16:2).

The BRETHREN MISSIONARY HERALD

HOME MISSION NUMBER

FEBRUARY 15, 1958

FINDLAY, OHIO



NOW SELF-SUPPORTING

EDITORIALS

By Lester E. Pifer, Contributing Editor

Congress Authorizes More Spending on Future

A paradox exists in our economy. A minor recession is upon our nation. Unemployment is close to the 4 million mark, the highest since 1954. The steel industry is producing a bare 60 percent of its capacity. New homes begun in 1957 dropped under a million for the first time in 12 years. Auto production is far ahead of sales. New car dealers are loaded with unsold units.

The other side of this gloomy picture is revealed in 64 million holding jobs today—5 million more than ten years ago. While the caterpillar plant is shut down in Peoria, Ill., and many are out of work, yet a new plant for further expansion goes on. Thousands are out of work in aircraft factories; yet further building goes on. New and larger airports are being rapidly built, and the new jet age is upon us. Our government and business economists are optimistic, saying 1958 will be one of the biggest years in business.

Congress seems ready to approve the biggest budget yet. The public clamor over the missile rage has caused an enormous increase in the defense budget. One can foresee that this arms race may lead to conflict, the shedding of blood in war. We must also admit that though late, our nation has enough vision to prepare.

Is The Brethren Church Preparing for the Future?

What effect the minor recession has upon Christian giving is hard to determine. We face the fact that as the economy tightens, the Lord's work is the first to suffer. Each of our Brethren agencies face financial stringency. The child of God is to give as the Lord prospers him (I Cor. 16:2). God intends that His work shall be supported solely by the children of God. He promises to supply the need (Phil. 4:19). He owns the silver and gold and the cattle upon a thousand hills (Hag. 2:8; Ps. 50:10).

In the light of these facts, it is difficult to see how there can be a financial recession of greater consequence in the church than in the economy of our nation, unless there is a spiritual recession.

The future of The Brethren Church for expansion is bright. It is anticipated that 60 million more people will be in the United States by 1975. With the millions now unsaved plus those to come as the population increases, we have a tremendous mission field. Young men and women have yielded their lives and some are in preparation for use in gathering in this harvest. Most of our present churches have been able to provide needed facilities or at least improve those already present. **Does The Brethren Church have the vision, the passion, the power to expand as she ought?**

We agree that the basic responsibility of the church is to instruct, to inspire the saints to get the Gospel out. Our **vision** is based upon the reality that we face in the Word, that men are lost, condemned to hell and that Christ has instructed us to go to them with the message of saving grace.

The **passion** comes out of the effect which the reality of the Word produces in the Christian heart, and the measure to which he allows the message and love for the lost to stir his soul and being.

The **power** is promised by the Holy Spirit and in the use of the message. It will be realized in direct correlation to the amount of yieldedness of the believers' hearts to the bidding and direction of the Holy Spirit, and will only be realized when He has been allowed to reveal sin and properly cleanse. God must have pure channels through which He can accomplish the evangelization of the lost.

Our church has been charged with the responsibility of taking the Gospel to every nation—creature (Matt. 28:19; Mark 16:15). We cannot minimize the need of America for the Gospel, we see it all about us. Are we oblivious to this need? Do we lack the vision, the passion, the power? Or is it a combination of all three —a need for genuine revival?

In the past 11 years the per capita giving for the local church needs has increased 126 percent, whereas, per capita giving for home-mission extension (national, district, national radio, etc.) has increased only 13 percent in the same period. God has blessed The Brethren Home Missions Council with an increase of 90 percent in annual offerings. These facts are evident—

(1) To the individual the local church's needs far outshadow the need for others in the United States.

(2) Some individuals have seen the need for building other churches, but others have not given anything to home missions. Out of a total membership of 25,000 in the NFBC, approximately 8,000 respond with a gift of $5 or more.

(3) The financial interest in seeing new churches built is not as great as it was when we had fewer churches in the NFBC.

(4) More Brethren people must see the need for increased expansion of the home base.

The Brethren Church grows with home missions. Shall we build for the future in obedience to God's command?

THE BRETHREN MISSIONARY HERALD VOLUME 20, NUMBER 7
ARNOLD R. KRIEGBAUM, Executive Editor
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FINDLAY BRETHREN RECORDING STEADY GROWTH

By Gerald Teeter, Pastor

Since the first meeting of interested Brethren people in Findlay, Ohio in March 1951, the Lord has again proved that the "gospel is the power of God unto salvation." Today, seven years later, Findlay Brethren Church has the wonderful testimony of the majority of its members being saved during the existence of the Brethren church here in Findlay.

July 1, 1951 Findlay Brethren Church was organized in a nearby Methodist church at the direction of Dr. L. L. Grubb. One year later both morning and evening services were held in an abandoned school building. With the realization of the need of a church building, and through the financial aid of the Brethren Home Missions Council and the Northern Ohio District Missions plans were made for a building in a new area of the city. June 11, 1953 a ground breaking-service was held on lots measuring 210 feet by 200 feet at 209 Lexington Street, a location not too well populated, and not very much developed but now with new streets. Rev. Lester Pifer and Rev. Miles Taber, neighboring Brethren pastors, were the guest speakers. Anxious to join their hearts of praise to God for answers to their prayers, a Christmas service was the first service in the partially completed building.

Dedication service was held March 21, 1954 with Rev. Russell Ogden, first pastor of the group and a student at Grace Theological Seminary as the guest speaker of the day. The dedicatory sermon, as well as the following week of Bible Conference, was given by Dr. Herman Hoyt.

Sincere words of appreciation are surely owing to those early workers, some of whom are now working in other fields, and to the first student pastor, Rev. Russell Ogden. The five-year ministry of Rev. Forest Lance can be best described by faithfulness in the supervision of a fine building program and a labor of love in establishing this God-given challenge. The Lord surely has rewarded those faithful efforts here in Findlay, as well as the prayers of God's people throughout The Brethren Church.

On arriving here in Findlay on January 17, 1957, I found a people eager to move forward for the Lord. By the Lord's binding us together in unity and giving us zeal, we have realize God's "exceeding, abundant, blessing." In this past year the Lord has blessed with 37 first-time decisions and in this year of 1958 three more.

Sunday-school attendance shows an average in 1957 of 148 compared to 116 in 1956. In the first three months of the National Brethren Sunday School Contest for this year, Findlay Brethren have taken first place in their division. The average Sunday-school attendance for the month of January 1958 was 172 with a high of 190. Through the faithful calling of Sunday-school teachers and the weekly Tuesday evening visitation night, each month new prospects are brought in. Through invitations of our people, six prospects recently came to a Sunday service. Another great joy is praying for these new folk and seeing many of them trust Christ as their personal Saviour. It has been a special joy to see several couples make their decisions together. In the last six months we have seen five such couples. In one adult class with an enrollment of 33, 16 have joined the class in the last year. We are convinced visitation pays rich dividends.

Having manifested an interest in the Lord's work, we introduce the new people to the full program of the church which includes: junior and senior Brethren Youth Fellowship, Boys Club, junior and middler Sisterhood of Mary and Martha, Children's church held simultaneously with adult worship, an active Women's Missionary Council, and a Men's Fellowship who sponsor a blacklight gospel sign near the church.

The midweek service has been one of the greatest thrills to this pastor. At present we are pursuing a Bible Study Course on the Christian Life. Thirty-five are enrolled in the class including all of our Sunday-school teachers. The course has attracted folk of neighboring churches. Our average attendance is near the sixty mark. Up-to-date testimonies of witnessing, visitation contacts and converts out of the various Sunday-school classes are not infrequent. During the Bible study and prayer season, the children are given a Bible lesson in the basement.

Preceding the prayer hour, a weekly Sunday School Challenge hour is supervised by our capable Sunday-school superintendent.

Realizing that the Word of God and the Lord Jesus presented therein are the answers to man; yet we do believe the Lord uses many other mediums. In this regard we would praise the Lord for our beautiful building which we feel is a bit different from many others. It is not only attractive from the outside but is attractive inside and well equipped. Through a special gift from a couple here in Findlay, we enjoy some extras like our organ, chimes, attractive pulpit furniture, and bulletin boards all in harmony with our color scheme. We have a beautiful, light, nicely furnished basement. This summer the Lord provided through the work of some of our members a parking lot at the rear of the church which enables us to have a separate entrance and exit for driving, as well as the use of a back entrance to our church. The call of the chimes before each service over our outdoor public address system (another gift to the church), the beauty of our church, and most of all the demonstrations of the work of God's grace in our people stand out as a public testimony in the northern end of Findlay.

We do sincerely praise the Lord for all we enjoy physically and spiritually through the interest of Brethren people and other interested folk. We covet your prayers as we face this new chapter in our history of being a self-supporting church. Pray that we may meet our weekly financial challenge, and that we may reach many for our Lord who are already attending who have not trusted Him as their personal Saviour.



Pictured above are classes of the Findlay Sunday School on January 26. Top down left: Beginners, Junior Boys, Junior Hi, Young Married People. Top down right: Cradle Roll, Junior Girls, Senior Hi, older Adult class. Inset: Pastor and Mrs. Gerald Teeter.

FINDLAY TESTIMONIES



Findlay Primary Class

Another chapter has been written here at Findlay Brethren and we are now going self-supporting. The Lord has blessed, and we do praise Him for what He has done for us. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6).

I am only six years a member of the Lord's family. To grow and to watch our Sunday school expand from an attendance of 40 to a high of 193 has been a real blessing. I now teach a junior-high class with twenty members and it is difficult to coin words to tell you what joy it has been to see many of them trust the Lord as their Saviour in our worship services.

Prayer meeting is a thrill too. It has been an unusual blessing to see it grow from an attendance of six or eight to sixty or more. I am thankful that the Lord chose me to be a part of the Findlay Brethren Church.—George Farmer.

I accepted the Lord Jesus as my personal Saviour at the age of 12, and attended Sunday school and church but never had complete assurance of my salvation until I attended the Brethren church here in Findlay. My daughter and my two grandchildren came to live at my home and they too accepted the Saviour after they heard the wonderful unfolding of God's Word through our faithful pastor. It has always thrilled my heart to see the little children go quietly from their seats and let the Lord Jesus into their hearts. Even they clearly understand God's Word as it is taught and given from the pulpit of the Brethren church. This summer two of my grandchildren accepted Christ as their Saviour in the daily vacation Bible school.

It always thrills my heart to hear our visiting Brethren pastors and missionaries, and to see their radiant countenances, as they speak God's Word.—Mrs. Gayetta Hoffman, charter member.

Through constant invitations of faithful members of the Findlay Brethren Church, I attended the church and accepted the Lord Jesus Christ as my personal Saviour on November 21, 1957. My wife and I (she accepted the Lord Jesus that night also) praise the Lord every day that Jesus died on Calvary that we might have everlasting life.

I thank God that I can attend a church that has as its motto "The Bible, the whole Bible, and nothing but the Bible," and a fine pastor who brings the Word of God to us. It was the strict teachings of The Brethren Church concerning the Holy Bible that led me to make a decision for Christ.—Mr. Jerry Blem, recent convert.

SPECIAL BULLETIN

The Lord is answering prayer for Howard Vulgamore. He has been released from the Veterans' Hospital for a two-week's leave to be spent at the mission. He is able to get around some on crutches. His leg is in a cast which must be changed at regular intervals. There will be a long, slow process ahead to complete recovery. He suffers very little from pain. We are indeed thankful to God for His intervention in the recovery to date and ask that you continue in prayer on Howard's behalf. Thank you for your response in prayers and gifts for the family.

Harrisburg Church Supplies Another Missionary



Mr. Curtis Stroman, a member of the Melrose Gardens Brethren Church, Harrisburg, Pa., is taking the place of Brother Howard Vulgamore as teacher at the Brethren Navajo Mission. He will be finishing out the present term of school during Mr. Vulgamore's convalescence. Mr. Stroman graduated from Grace College and plans to enter the Christian day school field.

A letter from the mission superintendent, Evan Adams, states that Mr. Stroman has arrived on the field and is meeting a real need in the mission program. Again we must thank the Lord for providing this young man to fill in the gap. He was prepared for teaching and ready to go on short notice. Even his transportation was provided in that Dr. Floyd Taber, foreign missionary, was going to the mission on his way to California at the very time transportation was needed.

Miracles of Grace at Norwalk

By Henry G. Rempel, Pastor

In Acts, chapter 12, the Holy Spirit records how a praying church put the power of God into operation. The church was in need; it faced a tremendous problem, so its members went to prayer, and God wrought the humanly impossible. In reporting the growth of the work of the Norwalk Brethren Church, let us do it in the light of the passage above cited. The inception, establishment, and growth of our church have together been a genuine exhibition of the grace of God working in miraculous ways. We take this occasion to thank the Brethren Home Missions Council for giving space in its pages to make this report to the glory of our Lord and to the blessing of our readers.

Sunday School

Sunday-school leaders tell us that the Sunday school is the evangelistic arm of the church. Our workers have been, and are persuaded, that this is true, and hence have cashed in upon this premise. Owing to the great faithfulness on the part of our leaders and teachers, we have seen pronounced growth, both in Sunday school and in the church. For three consecutive years this Bible school has won first place in its division in the denominational attendance contest. The Sunday-school cabinet adopted a budget of $2,375 for the coming year. To Him be all the glory.

Christian Day School

The Christian day school is providing a splendid avenue through which to reach and establish people in Christ. This school is in its third year. The first year, on the opening day, the enrollment stood at 148, the next fall 162 children were present, and last fall the enrollment reached 181. Both parents and children have found the Saviour by means of the school. This school is self-supporting, all bills to date are paid (and we have excellent accommodations and equipment), with a working balance in the treasury. To God be the praise.

Church Growth

The Lord has placed this church in a very lucrative field. The very thing which pastor and people envisioned is becoming a reality. Most homes in Norwalk house from three to five children. Most parents in these homes are needy of, and responsive to, the Gospel. To the joy of the angels in heaven, many of these couples have come to Christ and have united with the church. To date 108 new members have been added to the congregation since the work opened here in 1954.

Financially Speaking

Very generously the Lord has given us a portion of His wealth to sustain every department of our work. All bills are paid, despite the fact that every year the church has increased the amount of its annual budget. Many of our members are tithing, and some go far beyond the tithe. The congregation passed a resolution to adopt a storehouse tithing program. Under this plan the members have pledged to the Lord to place their tithe into the church for current needs and their offering into missions.

Activities

It is gratifying to report that the Lord has raised up leaders in all of the various auxiliaries in the church. The Men's Fellowship is moving forward under the blessing of the Lord. Under the sponsorship of our men, the Brethren Boys Clubs are growing. Currently some forty boys are enrolled and are attending weekly meetings. Two Sisterhoods (Mary and Martha) are busy establishing young Christian girls in the Lord. The girls prize a loving cup which they won through faithful attendance in the district rallies. Four Christian Endeavor groups meet each Sunday night for study and leadership training. The ladies of the Women's Missionary Council are very active. The council is organized into four divisions, each division taking its turn in sponsoring and conducting the monthly meetings. A minister of music was secured early in 1957 in the person of Mr. Lyle Marvin (son of Elder Lyle Marvin, pastoring the San Bernardino church). Under his leadership, a choir has come into being.

Missionary Herald

Brethren enjoy reading our weekly church magazine. It is always replete with spiritual food and interesting facts of our several churches. Norwalk Brethren send the Missionary Herald into all the members' homes.

Our Projection

The congregation has already taken action in instructing the board of trustees to bring in recommendations as to the construction of more classroom space. Since the Sunday-school attendance has been hovering around the 320 mark (average for the fall quarter was 310), we are in need of classroom space. Also we are contemplating to enlarge the day school by next fall, so that we must have more room. Building operations should be under way by Easter time and ready for occupancy by late spring.

Since our fourth-grade teacher, Miss Marjorie Owen, was child evangelism director for two years, she is setting up a training program by which teachers will be prepared for teaching and conducting a number of home classes. Plans include the starting of 12 such classes, which will mean both enlargement of gospel preaching and the enlargement of our Sunday school. A committee on transportation is responsible for the transporting of teachers, pupils and Sunday-school children.

Conclusion

Thanks be to the Lord for a people with a vision of reaching men with the Gospel, and for a mind to work to get the job done. The pastor is happy to report that our people have worked ardently and consistently. Much of the existing building was constructed by volunteer labor. After the buildings were up, the work went on, for through calling, praying, and giving, a steady growth has been realized. With better organization and with more workers now than ever before, we believe that our record for the next four years ought to show even greater growth. We believe the time is short, and if we are going to reach people for

Christ it **must be done now.** This congregation and its pastor do recommend relocating a church. A church in an old community can never do the work that a church can do in a new community. A relocation program is a gigantic task. It entails selling, buying, building, moving, and readjusting. It takes vision, determination, endurance, waiting, and praying. Never before has this pastor had as much genuine joy in serving the Lord as he has in the relocation program. It was worth all the hard work, the tears, the toil, the testings, and the heart breaks. A growing church in good repute in the community, with fundamental Christians coming to unite with an **all Bible** church, is most gratifying.

It is very common for a mother to call, inquiring as to openings in the Christian day school. It is disconcerting to have to reply, "We are full up!" Often mothers call and announce: "I am sending my children Sunday morning to enroll them in your Sunday school." Despite delinquency and modernism and utter indifference, there are still those who want to find the right way. How good then to be able to offer them the Gospel, to lead them to Christ, and then to enroll them in a Sunday school where they are taught the ways of the Lord, or to bring them into a church where the whole council of God is presented. This church is bent on reaching all whom we can, teaching all whom we reach, winning all whom we teach, training all whom we win, and putting to work all whom we train (I Cor. 15:58).





Pastor Henry G. Remple and the Christian day school staff



Christian day school students and staff



Home of the Norwalk Brethren Church and day school

DRYHILL SETTING ATTENDANCE RECORDS



Members of the Dryhill Brethren Chapel are setting, new, individual attendance records each year. This past year 11 had perfect records. The two boys received four-year pins and the girls received two-to five- year pins. In addition to the pins, gifts of dolls were presented at Christmastime. The dolls were provided by Mr. Charles Nowak, Dayton, Ohio.

Home Mission Field Reports

FORT LAUDERDALE, FLA. (Ralph Colburn, pastor)—

Our meetings with Dr. Grubb were good. We had five first-time decisions with many calls made and much seed sown. Last night we had our annual business meeting and adopted a budget that will not require our 1958 building appropriation. We are going to try to get along without it. There were twenty-six voting members present and the business meeting followed the prayer service.

PARAMOUNT, CALIF. (John Mayes, pastor)—

We are having a time of blessing in our church. We baptized 13 a week ago and received 12 of them into the membership—five of these were adults. We have broken two Sunday-school-attendance records for two weeks in a row with 176 and 179. The morning worship service had 151 present.

LONG BEACH (Los Altos), CALIF. (Wayne S. Flory, pastor)—

You will be interested to know that last Sunday we had 283 in Sunday school with one class on a trip in the mountains. The morning worship service total was 200 with 99 for the evening. We are thrilled with the possibilities here and the way the Lord is blessing in the work. The dedication date for our new building has not been set as yet.

ELYRIA, OHIO (Galen Lingenfelter, pastor)—

The Lord has been wonderful to us in Elyria and we are happy to share the blessings with you. This past year 38 people were baptized and added to the church. Of that number, nine were baptized on December 8, when I had the unusual experience of baptizing a complete family of seven.

Just before Christmas another young couple accepted Christ and have been coming faithfully since that time. The new year has witnessed three high-school young people making public decisions for Christ.

VIRGINIA BEACH, VA. (A. Harold Arrington, pastor)—

I am happy to report we are in our own building! All the work has been done by volunteer help which has enabled us to do a better job than otherwise. There is still some work to do, so we plan to dedicate later. Our attendance is coming up gradually. The first three Sundays this year have been 49—47—40 with the last Sunday a very bad day weatherwise. Pray for us as we attempt to get under way in these new quarters. (Ed. The church has been meeting in a community building while the residence on a new location has been remodeled for church and Sunday-school facilities.)

PHOENIX, ARIZ. (Charles Ashman, Jr., pastor)—

We are thankful to the Lord that we are able to send you an offering that is 13 percent over last year's. In addition all our local funds but one have been pulled out of the red. Maybe by this time next year we can say: "Put your money somewhere else, we're going self-supporting." At least this is our prayer and aim. Pray with us. A baptismal service is planned for next Sunday night. Several families are ready for membership.

GRANDVIEW, WASH. (Robert Griffith, pastor)—

The Lord has been blessing abundantly here. Last Sunday we had 124 in Sunday school, 94 in the morning worship service, and 47 in the evening. In the Hour of Power service we had 38. Last Sunday morning we received six more people into the membership. Last night the WMC had their regular meeting with 28 ladies present. The Lord has been good in sending us leaders and we are entering the new year with a lot of zeal and enthusiasm.

SOUTH BEND LAYS CORNERSTONE

The Ireland Road Brethren Church, South Bend, Ind., held a cornerstone laying service on Sunday, February 2, 1958. Rev. R. Paul Miller, pastor of the neighboring Goshen Grace Brethren Church, was the special speaker. The service for the most part was conducted in the basement of the new building. Rev. Gene Witzky is the pastor and the Brethren Construction Company is building the church.

ISRAEL CALLS!

THE MESSAGE OF ISRAEL (Part II) By Bruce L. Button

It was during the twelfth century that the modern Jewish concept of the absolute oneness of God first appeared prominently in Jewish theological thought. This concept was set forth by a Jewish scholar named Maimonides in his "Thirteen Principles of the Jewish Faith." Since then these "Principles" have been published in most, if not all, Jewish prayer books. In his second principle, he attributed to God an **absolute oneness** when he stated: "I believe with perfect faith the Creator, Blessed be His name, is an Absolute one." In making this statement, he disregarded the Hebrew word used in the Holy Scripture to describe this attribute of God. In place of the correct word, he substituted a word with an entirely different meaning. Instead of setting forth God as a **Unity,** he set Him forth as an **Absolute Unit.** And because Maimonides had prominence as a student and a philosopher, he was able to corrupt the Jewish mind with his false concept of God.

One might ask: "Where did this Jewish man, Maimonides, receive this erroneous idea of God? Was he not a Jew?" The answer is simple and direct. He received it from the Mohammedan faith! While Maimonides was of Jewish blood and Jewish at heart, still he was raised in Mohammedan lands and was brought up in the Mohammedan faith by compulsion. He always lived in those lands which were dominated by the Mohammedans, such as Turkey, Egypt, Spain. In fact, he was court physician to the Sultan of his day, and was held in high esteem by that individual. Thus because of his early "religious" training, Maimonides had Muslim tendencies in theology. And so he corrupted the idea of God's unity, which is described by the Hebrew word **Echod** (as used by Moses in Deut. 6:4) when he maintained that God was an Absolute One, and he had to use the entirely different Hebrew word **Yachid** to do so.

The passage of Holy Scriptures, Deuteronomy 6:4, so corrupted by the erroneous thoughts of Miamonides, is not telling us that One is One. If the passage does not mean more than that, then it is of little value, for even the most ignorant know this fact. The passage is telling us something far more profound. The very words of the introduction should cause us to see this, for "Hear O Israel" leads us to expect a statement of great importance. And in the light of other passages of Holy Scripture, such as Isaiah 9:6; 48:16, Psalm 2:7 and Zechariah 12:10, we can plainly see this truth to be "Hear O Israel, Jehovah our God, Father, Son, and Holy Spirit, is one Jehovah."

The message of Israel does not stop with belief in one God. Deuteronomy 7:9 takes us further when Moses says: "Know therefore that the LORD thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him." Moses spoke these words to Israel when they were in the wilderness. God had promised them a homeland, a great nation, a mighty Messiah. Since that time 4,000 years have passed. Israel has been a great nation, and seems to be becoming one again. She has had a fruitful land, and after being out of it for 2,000 years, she is once again making the land fruitful. But what of Messiah? Rav, a Jewish authority, says in the Talmud: "The times [of Messiah] are long past." Rabbi Rachman, speaking of the reaction of the Sanhedrin at the time this body lost the power of passing the death sentence in Israel (about A.D. 10) says: "When the members of the Sanhedrin found themselves deprived of their right over life and death, a general consternation took possession of them. They covered their heads with ashes, and their bodies with sackcloth exclaiming, 'Woe unto us for the scepter has departed from Judah and the Messiah has not come.' " There is also a tradition found in the Talmud which says that the world will stand 6,000 years—2,000 years of confusion, 2,000 years under Law, but after that period Messiah should come. Certainly such rabbinical thought and tradition should show us the strong messianic hope that has existed in Israel in the past, and still exists at this present time in Israel, for all they may deny it. But since Israel has failed to recognize Jesus as the Messiah, and since they believe the time for Messiah's coming is long past, does this mean that God is **not** faithful to His promise? Did He fail in the sending of the Messiah? Oh, absolutely not!

We are assured and answered by the men of Israel, the prophets of God. These sound forth the message of Israel in ringing words. They tell us over and over again that God **is** faithful; God **did send** Messiah. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). Although Jesus may be rejected as Messiah and God by countless Jews **and** gentiles **alike,** God is faithful! He did send His Messiah: "For when we were yet without strength, in due time Christ [Messiah] died for the ungodly" (Rom. 5:6). Present-day Judaism is not the message of Israel. It is the message of mistaken, bitter men. Someday, we believe in the near future, Messiah has said: "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn" (Zech. 12:10). Then Israel will once again proclaim her message of hope in God and Messiah. When this message is given in all its fullness, "the earth shall be full of the knowledge of the LORD as the waters cover the sea" (Isa. 11:9; Hab. 12:14).

Lord, hasten that great day!

NEWS



SPECIAL. A 24-hour of prayer for revival has been set to begin Friday, Feb. 21, at 6:00 a.m., and will continue until 6 a.m. Saturday, Feb. 22. Each local pastor will be responsible for the service in his church.

PHILADELPHIA, PA. A training seminar in Vacation Bible School will be held at the Philadelphia Bible Institute Apr. 15-18. The four-day training seminar will present VBS experts and Christian educators who will conduct practical courses designed to equip teachers and workers with successful methods for teaching Bible truths.

OSCEOLA, IND. The Bethel Brethren Church is considering the possibility of adding additional grades to their Christian day school. Scott Weaver is pastor.

MARTINSBURG, W. VA. The Mid-Atlantic district youth rally was held at the Rosemont Brethren Church on Feb. 7-8. The rally was well attended. Earle Peer was host pastor.

CHICAGO, ILL. Sunday-school secretaries from 17 different denominations met at the Conrad Hilton Hotel Jan. 7-10, for what Dr. Clate A. Risley, executive secretary of NSSA, termed one of the most important meetings of the year. Harold Etling, director of the National Sunday School Board of the Brethren Church, attended the conference.

LONG BEACH, CALIF. A vigorous and determined group has started a bitter fight to force taxation on all nonpublic schools below the collegiate level in the State of California. Church-supported schools save the taxpayers of California more than $105,000,000 a year, according to State Controller Robert C. Kirkwood. Such unjust taxation, if made law, could threaten the Christian day-school program, and therefore merits the prayers of Brethren everywhere. The Brethren churches of southern California support nine such schools.

CHICAGO, ILL. Family Week will be observed across the nation May 4-11. The theme will be: "Put Christ in His Future . . . Now!" Family Week is sponsored by the NSSA, Clate A. Risley, executive secretary.

WASHINGTON, D. C. The Greater Washington Prophetic Conference will be held at the First Brethren Church Feb. 16-19. James Dixon is pastor.

LAKE ODESSA, MICH. Rev. Homer R. Miller will conclude his ministry at the Grace Brethren Church on June 29. He plans to continue in the ministry as the Lord leads.

PAWTUCKET, R. I. (EP)—The management of Radio Station WPAW in Pawtucket has decided not to cancel the religious program, Temple Time broadcast, as planned. A month ago the director of Temple Time, the Reverend Edward B. Hill, told his listeners that the station was going to change to a new concept of programming which would not have room for Temple Time. The station manager received such a flood of protests from radio listeners that he reversed his decision. Zion Gospel Temple in East Providence has been sponsoring the daily broadcast for four years.

GREELEY, COLO. (EP)—The Greeley Area Ministers Association threatened to seek voter approval for a ban on Sunday store openings if grocers do not voluntarily close their stores on Sundays. The ministers appealed to the community not to shop on Sunday but "to observe the day which our nation has respected as a day of worship and rest" and not "make Sunday just another day of the week." The Chamber of Commerce gave its support to the clergymen's plea.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Artesia, Calif.	Feb. 16-19	Adam Rager	R. I. Humberd.
Washington, D. C.	Feb. 16-19	James Dixon	Jewish Conference
Alto, Mich.	Feb. 23-Mar. 2	Wm. Johnson	Lester Pifer.
Wooster, Ohio	Feb. 23-Mar. 2	Kenneth Ashman	P. R. Bauman.
Dayton, Ohio (First)	Feb. 23-Mar. 9	Wm. Steffler	Anthony Zeoli.
Dallas Center, Iowa	Feb. 23-Mar. 9	Forrest Jackson	Bill Smith.
Chico, Calif.	Mar. 2-9	Phillip Simmons	Ward Miller.
Waynesboro, Pa.	Mar. 2-16	Wm. Gray	Crusade Team.
Middlebranch, Ohio	Mar. 4-16	Wesley Haller	John Aeby.
Dayton, Ohio (N. Riverdale)	Mar. 18-30	Russell Ward	Crusade Team.
Fort Lauderdale, Fla.	Mar. 23-27	Ralph Colburn	Herbert Pugmire.
Mansfield, Ohio	Mar. 23-Apr. 6	M. L. Myers	A. R. Kriegbaum.
Hagerstown, Md. (Calvary)	Mar. 30-Apr. 6	Jack Peters	L. L. Grubb.
Englewood, Ohio	Mar. 30-Apr. 6	Lon Karns	Lester Pifer.
Limestone, Tenn.	Apr. 20-27	Clarence Lackey	Lester Pifer.

The Brethren Missionary Herald

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Winona Lake, Ind.

DISTRICT CONFERENCES

Allegheny May 6-8—Listie, Pa.
California May 20-24—Long Beach, Calif.
East July 21-24—Johnstown, Pa.
Indiana April 14-17—Fort Wayne, Ind.
Iowa June 26-27—Dallas Center, Iowa
Michigan—Lansing, Mich.
Mid-Atlantic May 12-14—Washington, D. C.
Midwest June 6-8—Pine, Colo.
Northern Atlantic May 6-9—Philadelphia, Pa.
Northern California Apr. 2-3—Modesto, Calif.
Northern Ohio Apr. 23-25—Ashland, Ohio
Northwest June 24-27—Spokane, Wash.
Southeast June 23-25—Hollins, Va.
Southern Ohio

Living the Christian Life

By Clair Brickel, Pastor
First Brethren Church,
Cleveland, Ohio



Mount Rushmore, S. D. Only time tells the story of a life that has been lived.

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Titus 2:11-12).

The most wonderful Bible truth that man can claim for his own is the truth concerning the grace of God that brings salvation freely to all men. Many hearts have been made glad and burdens have been lifted when the truths of God's salvation by grace have become a reality in the lives of men. But God's grace does not end with the salvation of the soul; it continues to operate in the transformed life. Having become a possession of God, a Christian sees that there is an abundant supply of His wonderful grace to enable him to live victoriously. How dear we must be to God and how infinitely important in His eyes conduct and character must be if such an abundance of divine grace is made available for righteous Christian living.

God's Desire for Every Christian Life

It is God's desire that every believer, who has become a trophy of His grace, live soberly, righteously and godly in this present world. God is only asking us to live the kind of life every man feels in his heart he should live. In living **soberly,** we are living the life that we owe to our own nature. We are made up of blind desires. The evil within us would be most happy to direct those blind desires and a tragic life would be the result. Just as a ship needs a rudder, so do we need self-control in order that we may live soberly in this present world.

In living **righteously,** we are living the life that we owe to people round about us. There is a standard of righteousness that we get from the Book and the Christ of the Book. Love and mercy were always a part of the life and teaching of our Lord as He dealt with men in their sins. By living righteously Paul is saying that we should "do as we ought to do." In living **godly** we are living the life that we owe to God. In this Christian life we are not only bound by ties that knit us to our fellow men and this visible order but the closest of all bonds are those that bind us each to God. The chief end of man is to glorify God and to enjoy Him forever. Godliness must govern the whole life and be the power of self-control and of righteousness.

Difficulties in Living the Christian Life

Many young men and women have tried once and again and have failed once and again to live soberly, righteously, and godly because the evil in them has been too strong for them. The text tells us to deny ungodliness and worldly lust. **Ungodliness** is the opposite of godliness. Man is basically selfish and it is much easier to glorify ourselves than to glorify God. Pride goeth before a fall. Many have fallen, so it must be right to believe that there is much pride in the hearts of Christians . . . ungodliness.

John the Baptist said that he was not worthy to unloose the latchet of the shoes of Jesus Christ. He also stated that Christ must increase and John must decrease. John was denying ungodliness when he gave his Lord all glory for all things. **Worldly lusts** are desires that say to the earth and to what the earth can give, in any of it's forms; "Thou art my god, and having thee I am satisfied." Desires and longings, no matter how refined or how debased, which attach themselves to the fleeting things of this life, are considered worldly lust. If we only had to advance in wisdom and knowledge and practice, that would not be so difficult to do; but we have to reverse the action of man; and that is hard. It seems that in order for a little bit of good to enter our lives we have to dispel a lot of bad. But the evil cannot be dispelled without the entrance of good. There is much that attracts the world today that makes it difficult to live the Christian life.

God's Part in Living the Christian Life

But the grace of God appeared to teach or to "discipline" us. The things which are impossible with men are possible with God. Christ and his love, Christ and His life, Christ and His death, Christ and His Spirit give to us new hope and new powers which help us do the things that we could not do ourselves. If you want to clean out a tube, the way to do it is to insert some solid substance, and push, and that drives out the clogging matter. Christ's love coming into the heart expels the evil, just as the sap rising in the tree pushes off the old leaves that have hung there withered all the winter. Luther said: "You cannot clean out the stable with barrows and shovels. Turn the River Elbe

(Continued on page 109)

Love in Action

By John Evans, Pastor
Grace Brethren Church
Flora, Ind.

One suggested definition of the word "grace" is that which affords us the subject-title of this message; namely, "love in action." It is fitting that He who is called "the Grace of God" (Titus 2:12), Jesus Christ, should provide our prime example in gracious living—our lesson on love activated. Here in our text for our challenge and edification is the biography in brief of our Lord Jesus Christ. May we, as those who are called by His name, experience the transforming power of the Spirit of God as we muse on the marvels of Christ's condescension. May we heed the Spirit's purpose in so presenting this brief biography of our Lord's life, before and after Bethlehem.

"He Was Rich"

Who can fathom the depths of these three words? Who can span the scope of their meaning? "He was rich." Our Saviour was rich **in power** in His pre-existent state. It was He who in the ages prior to His condescension created all things by the word of His power (John 1:3). Moreover, He was rich **in possessions.** And well might He state: "Every beast of the forest is mine, and the cattle upon a thousand hills. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof" (Ps. 50:10, 12). Again, we might surmise, He was rich **in praise.** Indeed, the One who receives praise and adoration of all creatures in Revelation 4 and 5 is the same God of Isaiah 6:1-8 who was the object of the heavenly beings' worship and the prophet's dedication to humble and worshipful service.

Yes; "He was rich" in power, possessions, and praise; but consider, finally, that He was rich **in the love** of the Father. We believe the Holy Spirit of God sets forth this love of God for His Son under the typology of Abraham's love for Isaac. "Take now thy son, thine only son Isaac, whom thou lovest . . . and offer him for a burnt offering," Abraham was instructed (Gen. 22: 2). But surely Abraham's love for his son can but typify in a small measure the perfect and eternal love of God for His Only Begotten. "He was rich."

"He Became Poor"

And thus in a breath we pass from riches to poverty, from heaven to earth. "He became poor." Though we or an angel from heaven attempt to do justice to these words, we cannot begin to fully express their meaning. We must remain mute if challenged to sufficiently explain their full content. But from the record we know He became poor **in power** He once wielded as Omnipotent God. Of His own will He lay down



that power when born in Bethlehem's manger, taking upon himself the weakness of a babe, the debility of our human nature. Poor He became **in possessions.** moreover. As others have observed: He borrowed the manger to cradle His head in birth; He borrowed the loaves and fishes whereby He fed the multitudes; He borrowed the donkey upon which He rode into Jerusalem to present himself as the Messiah of His people; He borrowed the upper room for His last tryst with His disciples before accomplishing His exodus at Calvary; and, capstone to it all, He borrowed Joseph's garden tomb in which to lay His head in a three day's sleep of death.

Yes; He became poor in power and possessions, but think further how He became poor **in praise.** Consider the barter of the worship in glory for the blasphemy and cursing of depraved hearts in life on earth. He whose head once wore the diadem of praise exchanged it for the cross of thorns of man's hatred and scorn. Hear the spitting and the mocking that still echoes from Golgotha and wonder with me at the condescension of our Lord Jesus Christ, the kenosis of our Saviour.

Poor in power, possessions, and praise was our Lord in earthly life, but, without a doubt, the depths of poverty only were known by Him when upon the central cross outside Jerusalem He was forsaken of God, **love was withdrawn,** and He felt the poverty of that love. Hear Him cry: "My God, My God, why hast thou forsaken me?" (Matt. 27:46), and realize how His heart was rent as He was made to be "sin for us" (II Cor. 5:21). Surely "He became poor." And who can know the magnitude of that poverty?

"That Ye . . . Might Be Rich"

The point in the biography of Christ which elicits the greatest wonder on our part is the reason for His self-abasement. Paul tells us: "For your sakes he became poor, that ye through his poverty might be rich." He did it for you. He did it for me. He did it for our souls' redemption, unworthy and unlovely though we be by nature.

> "Out of the ivory palaces
> Into a world of woe;
> Only His great redeeming love
> Made my Saviour go."

He died to redeem us, it is true, but notice the words of our text which tell of the more far-reaching purpose in His self-abasement: "That ye through his poverty might

be rich." Unsatisfied to give himself for our souls' redemption, He became poor that we through His poverty might be rich. And are we not rich, my brethren? Yes, indeed we are, though, perhaps, we own not a foot of earthly real estate. We are "heirs of God and joint-heirs with Christ" (Rom. 8:17) to all the glories of our Father's heavenly home. Surely our riches are as sure as the promises of God; and "he is faithful that promised" (Heb. 10: 23). In God's tomorrow unsurpassed riches await all who have named the lovely name of our Saviour, though, indeed, some may have to pass through the vale of death before they come into their own.

The Grace of Our Lord

The purpose in the Apostle Paul's mind in bringing to the attention of the Corinthians this lesson on love in action from the life of our Lord was to encourage a like-minded attitude of liberality in the giving of themselves, of their purse and all, to the help and encouragement of their brethren in hard places. With the needs of our brethren on the various fields of Brethren endeavor critical at the present time, we today might well consider this lesson as applicable to us. We believe the Holy Spirit so applies it. May we give our life, our soul, and our all to the challenge that God has set before us to the helping of those in need, and thus put into practice love in action as did our Lord Jesus Christ.

LIVING THE CHRISTIAN LIFE

(Continued from page 107)

into it." Let the grace of God pour into your heart and it will not be hard to live soberly, righteously, and godly in the present world.

The grace of God gives us in Christ the power to be what He commands us to become, and our spirits are stirred into thankful obedience. If you have tried and failed at this matter of living the Christian life, trust yourselves to Christ, let His life come into yours, and He will make your feet as hind's feet to tread upon the high places. Trust yourself to that Son of God who came down from heaven, and He will become the ladder with its foot on the earth by which even your feeble steps may rise to God.

Round-Up of World-Wide RELIGIOUS NEWS REPORTS

NOTICE TO READERS: The purpose of this page is to provide our readers with worldwide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.

CHARLOTTE, N. C. Steps are being taken by the Mecklenburg Ministerial Association to work out a plan with local hospital officials to prevent the interruption of clergymen while they are conducting private worship services for patients.

One of the most feasible suggestions made by the Ministerial Association is that each clergyman carry with him, or pick up at the hospital desk, a plastic cross to wear on his lapel. When entering a patient's room the cross would be placed on the outside of the door, thus informing the nurses of a pastor's visit. James P. Richardson, administrator of the Presbyterian Hospital in Charlotte, has given the go-ahead to this system in his institution.

ATLANTA, GA. Fifty thousand Georgia Methodists will be given pocket editions of the Gospel of John during a statewide evangelistic mission in March. The "Tell Georgia About Christ" campaign will open about March 9 when pastors from North Georgia go to South Georgia for five days of preaching. From March 23 to 28, pastors in South Georgia will go north to repay the visit. Between them, the 1,500 Methodist churches of Georgia hope to win 21,000 new members.

LEXINGTON, KY. The Lord's Prayer was offered as a deterrent to teen-age crime in Lexington. Judge Bart Peak, presiding in juvenile court, considered the case of two boys who admittedly searched parked cars for money they could steal. The judge gave each of them a medallion inscribed with the prayer that begins, "Our Father, Which Art in Heaven." "Take this emblem," he said, "and the next time you are tempted to do something wrong, think and don't do it until you take this out of your pocket and throw it away."

OWATONNA, MINN. Pillsbury Conservative Baptist College has named Dr. Monroe Parker, former assistant to the president at Bob Jones University, to the presidency of the new school. Pillsbury was established last September with 106 students. Dr. Richard V. Clearwaters has been serving Pillsbury until a full-time resident president could be selected. He will remain as president of the board of directors.

TEL AVIV, ISRAEL. Tel Aviv University will offer bachelor degrees for courses of study on the Christian, Moslem and Jewish holy places of the Middle East. The new course, an innovation in higher education, will be introduced in the next academic year. Aim of the three-year studies will be to train scholars for research, but intercreedal understanding will be an important by-product.

BERLIN. Bishop Dibelius, head of the Evangelical Lutheran Church in Germany, is disturbed over the impression being gained by the public that pastors in the Soviet Zone have moved to the West in wholesale numbers. Actually, he said, only about 100 of a total of 6,000 pastors in the East Zone have gone to the West, with or without permission from their church superiors. The overwhelming majority are staying with their flocks, he said, "as is their duty."

WASHINGTON, D. C. A 40-year-old Congregational Christian minister, the Rev. Frederick E. Fox, is one of President Eisenhower's most trusted assistants. As the President's special office assistant, Mr. Fox spends ten hours a day rattling away on a White House typewriter with a furious but effective two-finger system.

Currently he is hard at work on the speech the President is scheduled to give on March 1, opening the annual Red Cross fund drive. As a matter of fact, whenever the President makes a speech containing an element of spiritual significance, it is probable that Mr. Fox has had a hand in it.



THE JEW

AND PEACE ON EARTH

By R. I. Humberd

Bible Teacher
Flora, Ind.

When Adam and Eve sinned, the Lord God entered the Garden of Eden and gave the first promise of a coming Redeemer. Speaking to the serpent He said: "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:15).

This verse may well be called the text of the Bible, for as God moves to fulfill His promise Satan strikes at the line to the Redeemer and seeks to thwart God in His purpose.

As time passed, Satan so corrupted the human race that God brought on the flood and destroyed all but eight of Adam's race. Then He repeopled the earth through the three sons of Noah: Shem, Ham and Japheth. God told them to scatter and replenish the earth, but they did the exact opposite and got together to build a tower "lest we be scattered."

Beginning the Nations

God confounds their tongues as they build the tower of Babel, and thus He forms the various nations as those who speak Chinese go forth to form the Chinese nation, and those who speak French group together and form the nation of France and those of other like languages band together to form the other various nations.

Now God does a new thing. Up to now, He has dealt with the whole human race as a unit, but now He takes one man out of the line of Noah's son Shem, leaving the rest of Shem and all of Ham and all of Japheth to form the Gentile nations.

God's Purpose for the Jew

Then God takes this one man and says, Abraham, do you see that great mass of humanity racing across the stage of life? Abraham, they are all dead in trespasses and sins. They are all racing along in the course of the world, under the direction of the prince of the power of the air, and as they move over the plane of life, they race on into the Lake of Fire and perish forever (Eph.2).

Now, Abraham, I want to save all of them that I can and I want to use you as a means of blessing to them. I will bless you and "in thee shall all families of the earth be blessed" (Gen. 12).

First I want to give them my written word. (The Jews fulfilled this purpose and gave us our Bible.)

Second, I want you to be a channel for the coming Redeemer. (The Jews fulfilled this, for Christ was born a Jew.)

Third, I want you to be a national witness to me. I will give you the land of Canaan. You serve me faithfully and I will mightily bless you, showing the other nations that it pays to serve Me rather than their idols. Then I will make you the head of the nations and will bring peace to the entire world.

Jewish History

As time passed, this tiny stream of humanity moved into Egypt where it became a great multitude. The bondage came and united them into one great people; then God opened the Red Sea, led them across the desert and through the River Jordan. God pushed over the walls of Jericho and gave them the land, and finally, under King Solomon, the nation of Israel became very high among the other nations of the earth.

But when they forsook the Lord, He permitted Nebuchadnezzar, King of Babylon to destroy their homeland and take the people captive. Among the captives was a young man by the name of Daniel. Daniel was a very likely young man, so the king made him one of the prime ministers of the kingdom.

After some sixty-eight years, Daniel was one day reading his Bible when suddenly a verse in Jeremiah sprang right out and presented itself with great force before his mind, that God "would accomplish seventy years in the desolations of Jerusalem" (Dan. 9:2; Jer. 25:11). Oh, thinks Daniel, only a year or two and the Kingdom Age will be upon us, and in great joy he went into prayer and thanksgiving before his God.

But God sent an angel. Daniel you are right. There will be a kingdom age upon this earth, an age of peace and righteousness, but "seventy weeks are determined upon thy people" (Dan. 7:24). Anyone interested in a study on the seventy weeks of Daniel can get a book on that subject, but to save time we will talk of years.

Seventy weeks of years, or four hundred and ninety years are to run their course before the Kingdom Age. Their Messiah will come in 483 years, but will be cut off. "But not for himself" (Dan. 9:26). (He died for our sins.) Then there will be a time of wars and desolations and then another prince will come who will make a contract for the remaining seven years.

The first thing we note is the fearful "mistake" the angel made. The angel said it will be 490 years until the Kingdom Age and it has already been some 2,500 years. Why such a mistake?

But we find that God deals with Israel much like we used to play basketball. When I was in high school, we often played basketball with other high schools. One night they ran me head first into a brick wall and things began to swim and whirl.

"Time out" cried the referee.

The clocks ticked on and the hands on the watches moved on, but as far as the game was concerned, time had ceased to exist.

And so here. One day our Lord rode into Jerusalem astride a little ass. Someone associated Zechariah 9:9 with the fulfillment of prophecy,

and the crowd went wild with joy. It was David's Son presenting himself exactly as the prophet had said their King would come.

Thy Day

But our Lord did a strange thing. He stopped and wept over Jerusalem: "Saying, if thou hadst known, even thou, at least in this thy day" (Luke 19:42). **"Thy day."** What did He mean by "Thy Day"? Verily, it was 483 years ago to the very day since Nehemiah had stood before the king to receive his orders to restore Jerusalem (Neh. 2). It was Israel's King presenting himself on the very day and in the exact way their prophets had foretold.

Let Israel now accept her King and all will be well, but when our Lord arrived at the Temple, the chief priests and leaders of Israel demanded He stop the demonstration (Matt. 21:16). Verily, it was the official rejection of Israel's King, and God in heaven called "Time out." And God's clock has not ticked with Israel since that moment, and it will not tick again until the Jews are in position for the last years of their history before the Kingdom Age.

The Last Three and One-half Years

During the last seven years, another prince, the Antichrist, will make a covenant with the Jews, but will break his covenant in the midst of the time (Dan. 9:27). We do not know the terms of this contract, but the Jews need protection and the Antichrist will need money, so this may form the basis of their pact. To get a better understanding of Israel's history during these last years, we turn to Revelation 12: "And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars" (Rev. 12:1).

The Book of Revelation, from the fourth chapter, has to do with this seven-year period. The seventieth week of Daniel is as much Old Testament truth as the other sixty-nine, so we go back to the Old Testament to find the meaning of this woman. Let us remember that Revelation means exactly what it says. When it says that water turns to blood, it means that water turns to blood. But it is written in picture language and often we must get the meaning of the picture before we can get the message.

The Woman Is Israel

Jacob had twelve sons and one day Joseph told his father his dream. "The sun and the moon and the eleven stars made obeisance to me." For some reason Jacob immediately recognized the sun and moon and twelve stars (Joseph is the twelfth) as referring to himself and his family. "Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?" (Gen. 37:9-10.)

Here in Revelation we have a woman with the marks of Israel upon her.

Christ, the Man Child

"And she being with child, cried, travailing in birth, and pained to be delivered" (Rev. 12:2). The child is Christ. It was Israel who gave birth to the Christ child.

"And there appeared another wonder in heaven; and behold a great red dragon . . . and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born" (Rev. 12:4).

Here is a dragon that is great and red. Satan is a murderer from the beginning. That mouth reeks with human blood and from that throat there issues the stench of a thousand sepulchers.

This is the other side of the account in Matthew. There it was Herod who sought to destroy the Christ child as soon as it was born. But here we see that it was really Satan who drove him on to commit the fearful deed.

"And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne" (Rev. 12:5).

The first verses of Revelation 12 are introducing us to the great age long conflict between Satan and Israel. When we speak of a person, we only mention the things we are interested in and pass over the rest of his life. We might say that Abraham Lincoln was born in Kentucky, split rails in Illinois, and was President in Washington, D. C.

Here we see Israel bringing forth the man child that God has promised will rule the world and Satan seeks to destroy it, but our Lord ascends back to heaven. This passes over the cross and resurrection, for it is merely introducing us to the conflict of the last three and one-half years of Israel's history before the Kingdom Age.

Israel Flees in the End Time

"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed here there a thousand two hundred and three score days" (v. 6).

Here we jump over the church age and come to the end time. This is the fulfillment of Matthew 24:15. When the Antichrist breaks his contract in the midst of the week, he sets himself up in the Temple and demands worship (II Thess). Christ, speaking to the Jews says: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place. . . . Then let them which be in Judaea flee into the mountains." Here in Revelation 12:6, we see Israel, the woman fulfilling our Lord's command and fleeing into the wilderness to a 'place prepared of God" (this may be Petra, which was carved out of solid rock in ages past and which now stands empty and ready to receive the fugitives of Israel).

"Feed her." God may feed Israel again with manna, much like He did when He brought them through the desert, and thus God will feed Israel for three and one-half years or the last half of the seventh week.

(Continued next issue)

NATIONAL FELLOWSHIP
OF
BRETHREN CHURCHES
AUG. 18-24, 1958
WINONA LAKE, INDIANA

SPONSORED BY

THE BOARD OF EVANGELISM
OF
THE BRETHREN CHURCH

Scott Weaver, Chairman

EVANGELISM SUNDAY

FEBRUARY 23



1957 REPORT

—19 evangelistic meetings held.

—12 of these 19 meetings were financially supported by the Board of Evangelism.

—6 campaigns were held in home-mission churches.

—99 first-time confessions were made.

—265 rededicated their lives to Christ.

The Hour Is at Hand For

Revival or Crisis

The BRETHREN MISSIONARY HERALD

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Dear Mom

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EDITORIALS



By Paul R. Bauman, Vice President in Charge of Public Relations

As these words are being written, Dr. W. A. Ogden and I are traveling through the great American desert homeward bound after two months of itineration work for Grace Seminary and College. We have been out particularly for the purpose of acquainting our Brethren people with the financial plan for the present construction program. The plan was formed and adopted by the board of trustees at their last meeting, and we have been asked to present it to our churches.

Our travels have taken us to visit churches in 17 states and the District of Columbia. Everywhere we have gone we have been shown the finest hospitality. In fact, the food has contributed so much to the expansion of our waistlines that both of us face the prospect of a reducing diet when we get to Winona Lake. We are grateful indeed, for the hospitality, but even more for the spiritual fellowship in so many Brethren homes.

We are thankful for the evidence of increasing interest in the ministry of Grace Seminary and Grace College. This was shown by the display of interest on the part of prospective students and their parents, by the number of questions asked about the various aspects of the school's program. Helpful suggestions were made, and the many assurances of prayer were most heartening.

Of course, the representatives of our denominational interests always return to Winona Lake with mixed emotions, and this is true of us as we consider the reaction of pastors and churches to the present building program at Grace.

First, there are many who are enthusiastically for the program and all the other missionary interests of the church. They are for them in spite of business recessions, building programs, and any other conditions which affect the operation of the local work. They believe God honors a church in proportion to the extent of its missionary vision. They know this calls for the exercise of faith. Such churches, some large and some small, are experiencing the blessing of the Lord. Souls are being saved, members are being added; mountains—financial and otherwise—are being moved. They are proving the truth of God's missionary promise: "He which soweth bountifully shall reap also bountifully" (II Cor. 9:6).

A second class, which we do not believe to be large, is made up of those who manifest an attitude of loving complacency. Their missionary vision reminds one of these described by James, who see their brethren in need and say to them, "Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful" (James 2:15-16). Such are the people who say: "God bless you, brother. We think you are doing a wonderful work back there at Grace." But they give no evidence of a conviction that the missionary responsibility is theirs or of a readiness to do anything about it. Such an attitude is discouraging, to say the least. A goal unset is usually a goal unmet.

There is a third class, made up of those who say: "We'd like to help in the program, **but . . .**." In other words, if it's a choice between the local church and missionary responsibility, missions will have to wait.

Such an attitude reminds us of our Lord's parable of the great supper, when the invited guests "all with one consent began to make excuse." One had bought a piece of ground and felt he should "go and see it." Another had bought some oxen and wanted to "go to prove them." A third had "married a wife" and said he couldn't come. (See Luke 14:16-24.)

What was wrong with the attitude of these men? All three of them had work to do—work which was necessary and justifiable. Yet they were at fault. The work which they undertook concerned their own interests, and they failed to recognize their greater responsibility.

Here is a principle which should never be forgotten by our churches. The Bible warns against narrowing our missionary vision because of the needs of the local work, and the church that carries on or expands its local program at the expense of its missionary responsibility puts itself in a position where it cannot claim or expect the blessing of the Lord.

The teaching is clear. In II Corinthians 9 the Apostle Paul is writing to people, poor in this world's goods. There was always a pressing need at home. Yet, the inspired writer speaks of the church's responsibility to its missionary program on the outside. He reminds the Corinthian church that "he which soweth sparingly shall reap also sparingly" (v. 6). The implication is that the church which withholds to serve its own needs demonstrates a tragic lack of faith in God's promise to "make all grace abound" toward the local work, so that it will always "have all sufficiency in all things" pertaining to their own needs. There are different means the Lord can use in accomplishing this. He can add "to the church daily such as should be saved" (Acts 2:47). Or, he can supply more work or better jobs. In either case, the Lord ministers to the need of the local church (see II Cor. 9:8-13).

As we return home, we do praise God for the many churches which have given us the assurance that no part of the home program will be permitted to stand in the way of missionary responsibility, whether it be in the Grace College building program for more effective training of our young people, or in the programs of the boards that send them forth in the homeland and across the seas.

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ARNOLD R. KRIEGBAUM, Executive Editor
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The Sin of Presumptuous Leaning

By S. Herbert Bess, Professor, Grace Theological Seminary

The very title of this article will startle the casual reader. He might ask, when could it ever be sinful to lean upon the Lord; are we not everywhere exhorted to do that very thing? The answer is indeed "Yes." To cite only one passage of many that would encourage the believer to lean upon Him, observe the latter part of Isaiah 50:10, which commands the tested saint to stay upon his God. The Hebrew word translated "stay" in this passage is exactly the same one as that translated "lean" in our text, Micah 3:11. A comparison of the two texts will show that to lean upon God in unquestioning faith is to please Him, whereas to lean upon Him in the fashion of those whom Micah denounced is to court His judgment.

The attitude of those whom Micah condemned for leaning upon God was sinful for the following reasons:

I. They conducted themselves as if God were indifferent to moral and religious sins. Three classes of Israel's leaders are included in the prophet's denunciation. The heads, that is, the civil administrators, judged for reward. Micah had already indicated there was much economic oppression in the land. The rich were despoiling the poor, and taking their houses and lands from them. The practice was made possible by bribing the judges to decide cases in their favor.

The priests taught for hire, and the prophets divined for money. Professionalism in God's service has always been a hateful thing; that which these religious leaders should have done out of devotion to God and in response to their high calling they were doing "for what they could get out of it."

But the depth of this religious sin is greater than that which first meets the eye. The verb "to divine" that is used here is employed throughout the Old Testament of a practice which God utterly abhorred. It was associated with paganism, and the fact that the prophets of Israel were given to divining shows the measure to which they had adopted the religious practices of their heathen neighbors. How sad that the nation should later have accepted these self-styled prophets who sought to obtain light by the very means which God condemned. Before Israel had entered Canaan, God warned them through Moses against adopting the practices of divination. In fact, God instituted the office of the prophet who received God's word by direct revelation (Deut. 18: 9-22).

Ezekiel 21:21 discloses how some of this divining was carried on among the pagan people of Babylon: the king of Babylon "shook the arrows to and fro, he consulted the teraphim, he looked in the liver" ASV). By these various means he sought to understand the will of his gods. To "look in the liver" was to trace the configurations in the liver of a sacrificed sheep, seeking to find in those patterns some indication of the god's will. Out of the ruined mounds of ancient Mesopotamian cities have been dug clay models of sheep livers used to instruct novice priests in this black art.

At the very outset of Israel's national life the hireling prophet Balaam had been employed by a heathen king to work some kind of divination against Israel whereby he would bring upon them a curse. His efforts were baffled, and he was first compelled to exclaim: "How shall I curse, whom God hath not cursed?" (Num. 23:8), and later: "Surely there is no enchantment against Jacob, neither is there any divination against Israel" (23:23). The practice of this kind of paganism was utterly unavailing against the chosen of the Lord. But how sad, what Satan had been unable to work **against** the people of God, he was later able to work **into** their national life. In Micah's day, a large segment of God's people had been assimilated to the pagan culture surrounding them, and the prophetic office was given over to practicing that which it had been raised up to combat.

Thus it was that while the national leaders indulged in such abominable wickedness, they had the presumption to lean upon the Lord.

II. They based their confidence in God's favor upon the externals of ceremonialism. They said: "Is not the Lord among us?" Not only had God chosen this nation to be peculiarly His own, but His name was established in a special way in the holy city. The beautiful Temple was there, with all its rich symbolism showing the acceptable way to approach God. It was the presence of the Temple in their midst and its associated sacrificial ritual which these deluded leaders regarded as a sort of insurance policy against any calamity. But the Old Testament, as well as the New Testament, insists that judgment must **begin** at the house of God. Against this same false confidence in the Temple Jeremiah had to speak out in his day (Jer. 7:4), but yet the lessons of Scripture and of history are lost to vast numbers of our own times. Multitudes base their hopes of eternity upon the insecure ground of some relationship to a church, or upon the performance of some ritual.

III. They believed God would remain inactive with respect to their sin, for they said: "None evil can come upon us." They plainly felt that God would do nothing about their sinful conduct. To their way of thinking, God would simply not interfere in the realm of man's moral activity, and so they reflected the same attitude that Zephaniah later condemned (Zeph. 1:12). But such an attitude toward God placed him on no higher level than the gods of the pagan neighbors surrounding Israel (Jer. 10:5; Isa. 41:23), who were able to do neither good nor evil—i.e., judgment. It is unnecessary to remark how much this pagan idea prevails in our own society, where countless numbers mistake God's longsuffering for indifference. Unhappily, many professed Christians indulge sinful habits or willfully live in rebellion, and yet they "lean" upon the Lord, presuming they will "get away with it." Is that faith?

CONVOCATION SERVICE

By Homer A. Kent, Sr., Th.D., Registrar, Grace Theological Seminary

The spring semester of Grace Theological Seminary and College opened with a joint convocation service on Tuesday morning, January 21, at nine o'clock. The faculties of both schools appeared in full academic regalia and marched in a processional to the platform of the lower auditorium of the school building where the service was held. Dr. Homer A. Kent, registrar, was in charge. The invocation was offered by Dr. James Boyer, financial secretary of the school, after which the Scripture was read by Dr. Norman Uphouse, head of the department of education in the college. The music of the service was led by Professor Donald Ogden who directs the music in both the college and the seminary. The convocation prayer was offered by Dr. Homer Kent, Jr., teacher of Greek and the New Testament in the seminary.

The address for the occasion was delivered by Dr. Frank C. Torrey, pastor of the Calvary Independent Church, of Lancaster, Pa. He presented the first of three messages on the Song of Solomon. The other two were delivered at the same hour on the following two days of the Grace Bible Conference which began its sessions on Monday evening preceding the convocation. The benediction was pronounced by Dr. Herman A. Hoyt, dean of the schools. A recessional concluded the service.

Registrations for the new semester in the college took place all day Monday, January 20. The total is 208. This compares with 170 at the same time a year ago. The breakdown of the total registration reveals 110 men and 98 women. There are 16 new students and 192 returning students.

These students come from 24 states of the Union and one foreign country. The largest representation comes from Pennsylvania which has 48. Indiana is second with 43, Ohio third with 33, California fourth with 21, and Virginia fifth with 10. Two states, Iowa and Michigan, each have eight representatives; West Virginia has seven while Kansas has five.

The second term registration as it now stands is exactly the same as that of the first semester. This is very encouraging in view of the present economic situation and also due to the fact that usually there is a decrease in registrations the second semester.

The seminary registration took place on Friday, January 24, the day following the close of the Grace Bible Conference. The total at present stands at 118, there being 110 men and eight women registered. This compares with a total of 120 who registered the first semester. Seven new students have entered the seminary while two have completed their work and will wait until May 28 for graduation, and several were forced to quit school at least temporarily because of the economic situation. Included in the total enrollment are ten who are taking post graduate work looking toward advanced degrees. The total enrollment in both college and seminary is 326 as compared with 296 for the same time a year ago, which represents a gain of slightly over ten percent during the year.

The faculty and administration covet the prayers of the churches for a faithful discharge of their tremendous responsibility.

GIFTS TO GRACE THEOLOGICAL SEMINARY

January 1958

	General Fund	Building Fund
Akron, Ohio	$415.00	$314.25
Aleppo, Pa.	13.00	
Alexandria, Va.	87.45	35.00
Allentown, Pa.	29.25	78.00
Alto, Mich.	25.00	
Altoona, Pa. (Grace)	15.00	
Anaheim, Calif.		10.00
Ankenytown, Ohio	17.00	
Ashland, Ohio	214.50	17.00
Barbee Lake, Ind.	45.85	
Bellflower, Calif.	14.52	188.13
Berne, Ind.	40.00	
Berrien Springs, Mich.	2.50	
Camden, Ohio	3.00	11.00
Canton, Ohio	295.87	
Cedar Rapids, Iowa	204.00	66.00
Clay City, Ind.	81.06	
Clayton, Ohio	84.50	96.00
Cleveland, Ohio	10.00	20.00
Compton, Calif.	37.00	
Conemaugh, Pa. (Pike)	214.74	
Covington, Va.	26.00	
Cuba, N. Mex.	100.00	
Dallas Center, Iowa	1.00	
Dayton, Ohio (First)	262.00	1,876.63
Dayton, Ohio (N. Riverdale)	213.00	84.00
Dayton, Ohio (Pat. Park.)	60.20	5.50
Elkhart, Ind.	22.00	116.00
Elyria, Ohio	24.00	
Englewood, Ohio	110.00	
Everett, Pa.	21.00	35.00
Fillmore, Calif.	54.82	70.34
Flora, Ind.	48.50	71.50
Fort Lauderdale, Fla.	100.00	
Glendale, Calif.	58.60	207.80
Grandview Wash.	8.70	
Hagerstown, Md. (Calvary)	201.86	52.00
Harrisburg, Pa.	35.75	282.00
Hatboro, Pa.	31.00	30.00
Homerville, Ohio	5.00	2.00
Hopewell, Pa.		40.00
Inglewood, Calif.	47.00	16.00
Johnstown, Pa. (First)	334.00	592.50
Johnstown, Pa. (Riverside)	235.50	
Kittanning, Pa. (First)	222.69	224.50
Lansing, Mich.	100.32	
La Verne, Calif.	37.00	1.00
Leamersville, Pa.	106.45	
Leesburg, Ind.	60.90	288.02
Listie, Pa.	225.70	50.00
Long Beach, Calif. (First)	7.00	
Mansfield, Ohio (Grace)		5.00
Mansfield, Ohio (Woodville)	15.00	51.43
Martinsburg, Pa.	49.00	275.38
Meyersdale, Pa.	37.00	31.00
Meyersdale, Pa. (Summit Mills)	12.00	13.00
Middlebranch, Ohio	82.00	
Modesto, Calif. (La Loma)		25.00
Modesto, Calif. (McHenry)	41.00	40.00
Monte Vista, Calif.	47.79	4.00
New Troy, Mich.	215.00	186.10
North English, Iowa		90.00
Norwalk, Calif.	59.00	46.50
Osceola, Ind.	45.05	18.00
Palmyra, Pa.	136.22	81.00
Peru, Ind.	81.00	115.00
Philadelphia, Pa. (First)	234.25	697.85
Radford, Va.	17.55	3.00
Roanoke, Va. (Ghent)	10.00	
Roanoke, Va. (W. Hgts.)	42.10	28.00
San Diego, Calif.	4.00	5.00
San Jose, Calif.	5.00	
Seattle, Wash.	101.75	300.00
Sidney, Ind.	5.00	15.00
South Pasadena, Calif.	34.50	265.00
Sterling, Ohio	101.00	104.00
Sunnyside, Wash.	130.00	29.00
Toppenish, Wash.	37.00	
Warsaw, Ind.	128.60	
Washington, D. C.	34.55	1,106.52
Waterloo, Iowa.	172.79	91.25
Whittier, Calif. (First)	87.00	22.00
Winchester, Va.	84.00	17.00
Winona Lake, Ind.	10.00	55.00
Winona, Minn.	11.00	
Wooster, Ohio	725.13	81.00
Non-Brethren	154.23	1,030.00
Maintenance Gifts	55.00	
Seminary student body	306.96	
Totals	7,920.70	9,711.20
Designated Gifts:		
Allentown, Pa.		$5.25
Ashland, Ohio		120.00
Fort Wayne, Ind.		50.00
Goshen, Ind.		100.00
Long Beach, Calif.		250.00
Martinsburg, Pa.		14.76
Martinsburg, W. Va.		55.00
Portis, Kans.		50.00
Waterloo, Iowa		20.00
Winona Lake, Ind.		17.93
Non-Brethren		103.00
Alumni Association		666.81
Total		1,452.75

Interesting Facts About the Bible

By R. L. Wheeler, Rugby, England

THE BIBLE is one of the simplest books in the world, for where is the child who does not understand and enjoy the delightful stories in the Bible; the teaching in the Gospels; the parables; as the parable of the Prodigal Son, and of the Good Samaritan. Yet,

THE BIBLE is the most profound book in the world, for it contains also the deep things of God. Books innumerable have been written concerning its sacred contents, and more scholarship, and research, and labor have been and still are being expended on it than on any other book ever produced.

THE BIBLE is the cheapest book in the world, for its size, yet more money has been spent for a single copy than for any other book in the world ($500,000 for the Sinaitic Version).

THE BIBLE is the most available book in the world, having been printed in more languages and dialects than any other book, and millions of copies have been available for the asking. Yet it has been the most costly of all books to preserve its freedom, entailing untold sufferings and persecutions, and life itself to many of God's faithful servants.

THE BIBLE is the most quoted book in the world, by all classes and creeds, and persuasions, religious and irreligious, philosophers, atheists, scientists, and politicians, for men cannot get away from its wisdom and knowledge and influence, even though they may ignore its personal call to repentance toward God, and faith toward our Lord Jesus Christ.

THE BIBLE is the most hated book in the world, for time and time again through the ages, and also in modern days, men have sought to destroy it, and to forbid its possession, sometimes even putting to death those found having a copy in their possession.

THE BIBLE is the most loved book in the world. Yes, truly, and among all classes and nations. Many have risked death rather than give up their treasured possession. Some have sold all they had in order to obtain a copy, walked weary miles to hear it read, and multitudes with the psalmist confess that the Bible is their delight and meditation, and that they hide God's Word in their heart that they might not sin against the Lord.

And why the above? Is there not a cause? Yes, truly, for the Bible is a living book. It is a lamp in a dark place, unveiling the past and revealing the future. Speaking with divine authority, it discerns the thoughts and intents of the heart. Was it not C. H. Spurgeon who once said, "Other books can delight the mind; this one only can quiet the conscience." For the Bible teaches us the true fear of the Lord, which is the beginning of wisdom, and it is able to make us wise unto salvation through faith which is in Christ Jesus (II Tim. 3:15-17).

May we therefore read it earnestly, read it prayerfully while we have opportunity. Like the psalmist may our prayer be, "Teach me Thy way O Lord, lead me in Thy truth." So shall the blessing of the Lord be ours, and we shall know assuredly by His Spirit, that we who were once in darkness are now light in the Lord.

RABBI EVALUATES REVISED STANDARD VERSION

By Paul R. Bauman

Rabbi Israel Bettan, Professor of Homiletics at Hebrew Union College, Cincinnati, Ohio, was recently asked his opinion of the Revised Standard Version of the Bible. In reply Dr. Bettan said: "The Revised Standard Version is not a faithful translation, and in some places the revisers do violence to the original Hebrew. It is a good book on the Bible, but it is not the Bible.

When asked to compare the King James Version with various other translations, the rabbi said that of the English versions mentioned the King James Version was, in his opinion, the most faithful to the original. He stated further that his opinion had to do with the Hebrew text as a whole and not those passages causing the doctrinal controversies which have arisen between some Christian churches since the introduction of the Revised Standard Version.

Of course, we would hardly expect the Rabbi to participate in a doctrinal controversy involving him in a decision which would force him to make any statement in support of an Old Testament prophecy of the virgin birth of Christ. What he says about the Revised Standard Version not being a faithful translation which in some places does violence to the original Hebrew has been demonstrated again and again by competent Old Testament scholars. It should be remembered that the committee responsible for this version was made up of men who, for the most part, were liberal in their theological views and untrue to some of the great doctrines of the Bible. A man cannot translate without reflecting to some extent his doctrinal bias. Let us be careful in the use of this tainted translation.

BOOKLET AVAILABLE

Shortly after the publication of the Revised Standard Version the members of the faculty of Grace Theological Seminary published a critical evaluation of this new translation. This booklet, entitled, "Which Version?" is available from the school at twenty-five cents, postpaid.

Dear Mom,

When I came home today from a history test to find your letter, you can't imagine how it lifted my spirits. It's good to hear about everybody at home and in the church. Don't laugh, but I even like to hear what you had for supper last night.

One of the girls had a box from home this week. We had a party with cookies, popcorn, and pop. Homemade cookies! Mm! but shared with so many girls the cookies just didn't last long enough.

My roomie and I changed our room around when we cleaned Saturday. I'm glad you taught me to keep my room neat. Do you know, we have room inspection everyday, and an extra special one on Saturday. Woe to the girl who leaves her bed unmade. She gets a warning and it only takes four warnings to get a campus. (I'm avoiding it like poison.)

You asked me to pray for the young people in the church. I have been and my prayer group is remembering them too. It's really wonderful to have this kind of fellowship. I'm so thankful, too, to know you're praying for me every day.

I've been studying for two hours tonight and have just finished all I had planned to do. At 9:30 I'm going down in the lobby to meet you-know-who. The silence has just been shattered by banging doors, laughter and talking so it must be 9:30. Goodnight, dear ones.

Love to you all,

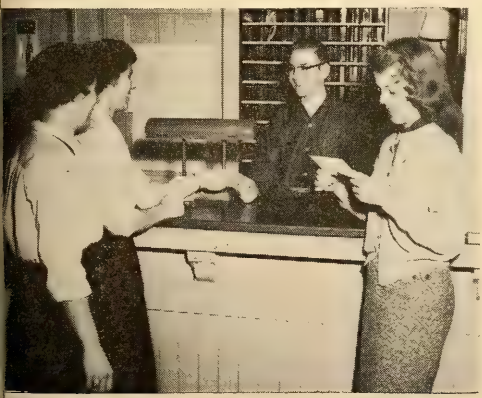
Dormitory Life: Trianing for Maturity

COVER PICTURE—SALLY SADLER
Photos by Ken Russell

A college dormitory is more than a place to house and feed students. It has been called "a home away from home." Here a girl may room with someone she has never met before. Together they learn to share drawers and closet space which each could easily use alone. They learn to fit their habits and desires to one another; many of these roommates become lifelong friends. In a dormitory a student must learn a balance between individual freedom and responsibility to a roommate and to the group.



1. Grace College has taken advantage of the facilities which Winona Lake provides to care for the students. Seventy-five girls live in the dormitory, the third floor of the Westminster Hotel. Here they are pictured at dinner in the hotel dining room along with the single college men, whose dormitory is the McKee Courts.



2. Philip Landrum delivers mail to (left to right) Adeline and Caroline Dirienzo and Edna Robinson.



3. Student government is designed to develop individuals who can understand problems, and in an unbiased and reasonable way solve these for the good of each girl and of the whole group. Pictured above are the domitory officers meeting with Miss Ava Schnittjer, dean of women (left) to discuss these problems. The girls left to right are: Willa Leidy, president; Mary King, vice president; Joan Simon, social chairman; and Janice Grubb, prayer chairman. These four girls make up the disciplinary body for the girl's dormitory. Three of them, excluding the vice president, together with a similar group from the men's dorm—Ron Henry, Don Bonebrake and Jim Custer—with a seventh member, Ken Koontz, chosen by the deans, Mr. Wayne Snider and Miss Ava Schnittjer, make up the dorm senate.



4. Fifteen girls take turns serving as monitors in the girl's dorm. Gloria Fiscus, pictured on duty as monitor in the third floor lobby, enforces silence during study hours, answers the telephone, and sees that girls are checked out and in. All girls are expected to be at the library or in their rooms studying during that time.



5



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6



7

5. Four girls studying. These are: Lucene Sampson,

6. Social fellowship is important too and there is the girls the time to congregate for fun. Pictured are: Paden, Kitty Trumble and Rachel Smithwick. Weekend limited to weekend nights except by special permission.

7. From 9:30 to 10:00 each evening all may have having a social time in someone's room. Pictured are: Gayle Pechta, Beverly Fox, Mary Elsa Bowser, and

8. Others may spend the half hour visiting in the Pictured are: Elizabeth Mollenkott half way up the stair Don Bonebrake, Willa Leidy and Ron Henry.

9. Jeanette Turner, pictured, and Betty Butterba All girls are expected to be in their own rooms. Failure call for a campus (disciplinary action which restricts a and church). Since good health necessitates sleep,

10. Sally Heckman and Nancy Whitaker wield the but otherwise washing her clothes and cleaning her room

11. Prayer is an important part of dorm life. Janice eight groups of eight to ten with a prayer captain for them choosing prayer partners for additional prayer fe nette Williams, Sue West and Marilyn Juday. Seated on Pechta.

12. Group prayer never replaces individual fellow a girl to be alone when she desires. Darlene Matula here

It is our purpose to provide an atmosphere of whole character, but enough freedom for a growing edge: ar and emotional growth and maturity, and spiritua life shall be "to the praise of His glory."



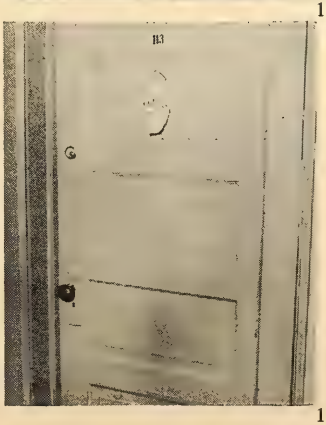




10



11





12

Anderson, and LaDonna Smith.

for it. An hour after dinner affords Marie Sackett, Claudette Ellis, Linda om enforced study hours. Dating is

laxation. They sometimes spend it Karen Calkins, Carolyn Caldwell, having popcorn and pop.

but at 10 o'clock, it's "good night." o, Wayne Tucker, Sally Heckman,

t 10 o'clock (11 p.m. on weekends). a warning slip, and four warnings r a whole weekend, except for meals at 11 p.m. on week nights.

l takes care of laundering bed linen, ponsibility.

airman, has divided the girls into meet regularly for prayer, many of ck row are: Jeanette Turner, An- Juday, Sally Lingenfelter, Gayle

A prayer room provides a place for dorm prayer room.

with enough discipline to develop ed for physical well-being, social minate in each girl's desire that her

Newspage



NOTICE. All church statistical reports are now past due. Pastors and secretaries of local churches are requested to check as to whether these have been mailed to the national statistician, Rev. Caleb Zimmerman, 2942 Dwight Ave., Dayton 20, Ohio.

PARAMOUNT, CALIF. Attendance records have been broken during recent weeks at the Paramount Brethren Church, John Mayes, pastor. The records now stand at 190 for Sunday school, 173 for morning worship, and 73 for the evening service. A new subdivision has been open three blocks from the church, and 160 new homes will soon be under construction.

SPECIAL. February 23 is Evangelism Sunday. Pastors and laymen are cooperating in the interest of evangelism in The Brethren Church. This day is sponsored by the Board of Evangelism.

DAYTON, OHIO. Guest speakers to appear at the North Riverdale Brethren Church include Dr. Horace Dean, Mar. 2; and Dr. Bob Cook, May 4. Russell Ward is pastor.

BELLFLOWER, CALIF. Mrs. Edna Purse was honored Feb. 9 at the First Brethren Church as she celebrated her 92d birthday.

ALLENTOWN, PA. The laymen's rally of the Northern Atlantic Fellowship is being held here Feb. 22 at the First Brethren Church.

YAKIMA, WASH. The WMC rally of the Northwest Fellowship was held at the Grace Brethren Church, Feb. 21.

GOSHEN, IND. Goshen College and Biblical Seminary, operated by the Mennonite Church, has applied for a non-commercial educational FM radio station to train students in radio evangelism.

WASHINGTON, D. C. Mrs. Rhoda Simmons has served as organist at the First Brethren Church for nearly a quarter of a century. On Feb. 2 Mrs. Simmons presented a special organ recital, assisted by Mrs. Barbara MacFarlane, pianist, and Mr. Karl Stutzman, tenor soloist.

PIATT LAKE, MICH. The youth camp of the Michigan District Conference will be conducted here July 19-26. Earl Funderburg is camp director.

CONEMAUGH, PA. Rev. Stanley Hauser has begun his 6th year as pastor of the Conemaugh Brethren Church.

WINONA LAKE, IND. The Missionary Herald has some fine handcraft kits for use in summer camps. A brochure will be sent on request.

DAVAO, PHILIPPINES (FENS) —Evangelist David Morken, of Hongkong, has just completed a successful 18-day citywide crusade in this third-largest city of the Philippines. Several months of intense preparation had been led by Orient Crusades missionaries and national staff. Norman Nelson, Orient Crusades tenor soloist, led the music and performed concerts in schools throughout the city. Ten of the city's twelve Protestant churches united for this witness to the city. Nightly crowds averaged 3,000 in attendance at the open-air platform and public plaza. Several hundreds of local residents responded to the gospel invitation. Among the number was a priest of the Philippine Independent (Catholic) Church, and a former Protestant minister, who, ten years before, had left the ministry in discouragement. Following the crusade, follow-up classes and intensive visitation will be conducted by the churches. This is the plan followed in all Orient Crusades-sponsored citywide meetings in the Philippines.

CRYSTAL LAKE, IND. The young people's camps of the Indiana district will be held here June 16-21 for juniors and June 23-28 for seniors.

The BRETHREN MISSIONARY HERALD

Executive Editor....Arnold R. Kriegbaum
Winona Lake, Ind.

DEPARTMENTAL EDITORS

Foreign Missions.....R. D. Barnard
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WMC Mrs. Dayton C. Cundiff
Beaver City, Nebr.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary Paul R. Bauman
Winona Lake, Ind.

In Memoriam

James Edward DuMond, 52, was called to be with the Lord on Sept. 20, 1957. He was a member of the First Brethren Church, of South Gate, Calif., since 1937. Alf Dodds was in charge of the service.

Ralph Lape went to be with the Lord on Nov. 26, 1957. He had been a member of the First Brethren Church, Canton, Ohio, since 1935. He was a member of the Men's Bible Class which he attended regularly until the Lord called him home. He and Mrs. Lape had just returned from an extended trip to Florida during which time they attended services at the Grace Brethren Church, of Fort Lauderdale.—John Dilling, pastor.

Mrs. Martha (Benshoff) Lewis, 86, of Johnstown, Pa., was called home to be with the Lord on Sunday, Jan. 26.—Russell Weber, pastor.

Mrs. Margaret Witter was promoted to be with the Lord on Jan. 13 at the age of 75. Her husband, Rev. Marcus Witter, a Brethren minister, preceded her in death in 1927. Funeral services were conducted by the writer in the historic Germantown Church of the Brethren, Philadelphia, Pa., which was the first Brethren church built in America. Interment was in the adjoining cemetery where lies the bodies of Alexander Mack, Louis S. Bauman, and other Brethren leaders. Mrs. Witter's grandson is graduating from Dallas Theological Seminary this spring.—Robert D. Crees.

Barbara Popp, 16, of Troy, Ohio, was killed in an automobile accident on Jan. 9. She attended the Crystal Lake (Indiana) camp last year.—Herman Hein, pastor.

This Is My Task

By Lt. Col. F. W. Shiery, Chaplain U. S. Army



At the beginning of World War II, I was impressed with the vast opportunities for the Lord in the armed forces. So many of my congregation were being called into service, and I wanted to join them. In speaking to Dr. Lewis S. Chafer about it, he said: "Herein is the greatest opportunity for Christian witness ministers have ever had." Later the Lord opened the door and I entered the chaplaincy.

In 1946 I was stationed in Korea. We built a new chapel and dedicated it on Christmas Eve with a never-to-be-forgotten service. Thereafter we had more than three hundred men in our service each Sunday. One morning after services, while I was still debating whether to continue in the Army, the commanding officer said to me: "Chaplain, where in the United States can you preach to a congregation of young men like this?" His question seemed the divine answer to my question, and I have continued to serve the Lord in this capacity.

The task is never easy. Demands on time and service far outweigh one's ability to feel that a day's work is done. We are often unappreciated, and there is frequent subtle opposition. But there are rewards too. The light in a young soldier's eyes who has been helped in solving a knotty problem is an unfailing source of comfort. The power of the Gospel is evidenced in the growth of these young men in the things of God. The fact that some of these are planning for the Christian ministry gives one a sense of gratitude.

Today, an army post is my parish. Here the men worship, work, and grow together as people do in any large church. The work of an army chaplain in peace time is quite similar to that of a minister of a large parish. Practically all the activities of a typical parish are to be found on every army post. Facilities in general are very adequate, and the best of modern equipment and materials for teaching, social service, and fellowship are provided.

These are true to an unusual degree at Fitzsimons Army Hospital in Denver, Colo. Here is a beautiful chapel with impressive appointments including an electronic organ, previously donated by its makers to the Republican National Convention at San Francisco. It was presented to Mrs. Dwight D. Eisenhower who in turn gave it to the Fitzsimons Hospital, where it was dedicated with appropriate ceremonies last October.

Another outstanding facility is the Chapel Center, a former hospital ward converted to the chaplains' use. Here are housed the chaplaincy offices, and the church school with its worship center for each department, and a separate classroom for each class. Here also are a reading room and library, a music room with the best recordings, a social room and a separate lounge with full television facilities.

Sunday evening vespers, Bible classes, a youth fellowship, the chapel guilds, the men's group, choir rehearsals, plus chapel family dinners and conferences are all held under this same roof. Hot coffee and cookies are ready for serving each day from 8:30 in the morning until 10:00 in the evening.

The post sponsors a youth club, Boy Scouts and Cub Scouts, Girl Scouts and Brownies. In all phases of post life the influence and cooperation of the chaplains play a vital part. The leadership of Christian lay workers help the chaplains to fulfill their mission, and to unite the post's personnel in furthering the religious program.

Besides ministering to military personnel and their families, the chaplains are responsible for the spiritual care of hospital patients. This involves a schedule of regular visitation, the conducting of ward and bedside services, and pastoral counseling.

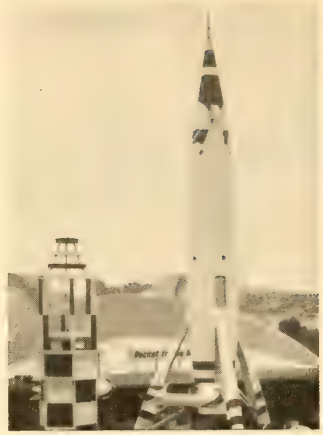
Many competent observers judge that the work of the chaplains in our armed forces has made a definite impression on the thinking of a large segment of our nation as a whole. Chaplains are constantly being valued more highly by our military leaders.

Much progress has been made within the chaplains' branch itself, moreover, toward increased effectiveness in training procedures, toward strengthening administrative leadership, toward the provision of better facilities, and toward an overall stress on the cultivation of spiritual sensitivity and maturity among the chaplains themselves.

It may well be that the striking growth of our civilian churches at this time is due in part at least to the dedicated efforts and the effective program of our chaplains' branch. Almost every chaplain has "spiritual sons" presently serving as parish ministers, chaplains or student pastors. When many of our men return to their home churches, they take with them a new insight and a vitalized interest in religion as a result of their experience through the churches' representatives during the period they spent in uniform.

Our Intercontinental Missile

By Jack Peters, Pastor
Calvary Brethren Church
Hagerstown, Md.



This is a day when much emphasis is being placed on our newest types of weapons. Men's hearts today are filled with awe as they listen to the news broadcasts and read the newspapers of the latest types of satellite rockets and missiles. One of those weapons that would be especially effective in case of an all-out war would be the intercontinental ballistic missile. This missile would make it possible for a military force to fire a missile fitted with an atomic or hydrogen warhead to its target thousands of miles away. This missile is the latest thing in technical warfare. It is believed that Russia today has a missile capable of hitting a target many miles away with an accuracy plus or minus of six miles.

We have a spiritual missile as old as man that carries a wallop, and is more effective than our latest types of weapons. With this missile there is no mistake of plus or minus of six miles. This missile—the intercontinental prayer missile—hits the target! The first time this preacher was brought face to face with this great weapon was during World War II. Shortly after my conversion I was aboard a battleship that was fighting the Japanese in the South Pacific. I shall never forget those five Japanese suicide planes that came directly at our ship. One of those planes managed to get through. There was a great explosion and then a period of silence. I knew exactly where the plane had hit and immediately I was concerned about a Christian Marine who was stationed nearest to the explosion. We who knew the Lord rejoiced greatly when we learned that our Christian Marine friend was spared.

About two weeks later we learned why this brother's life was spared. He had a believing family who knew how to pray. This young man received a letter from his mother, who was thousands of miles from this incident. She wrote: "Dear Sonny, on Tuesday of this week at 8 o'clock in the morning your sisters and I felt compelled to pray for you. We felt that you were in some immediate danger. The girls and I knelt by our beds and sought the face of our Lord in your behalf." Sonny, the Marine, shared this letter with his Christian friends. To our amazement the day of the week and the corresponding time were the same as the day and the hour that our battleship was undergoing an attack from the Japanese Air Force. Ever since that day I have believed fervently in the great power of prayer—one of our greatest spiritual weapons.

In our present-day millions of dollars will be spent toward the development of missiles with nuclear warheads that will destroy. We who know Jesus Christ as our personal Saviour have access to a power far greater that is free to us who believe. In the case of my friend, what was it that caused their intercontinental prayer missile to work? At least three factors were involved in this prayer that saved the life of my friend.

1. **To launch our prayer missile, we must pray.** I am amazed as I read the Word of God how just the the fact that "they prayed" changed an entire circumstance. It is no wonder that Daniel was delivered from the lions' den, for he knew how to pray. (cf. Dan. 6:11.) I have heard the question: "Have you prayed about it?" A question that would better portray some Christians is "Have you worried about it yet?" Our Lord Jesus Christ said with regard to the woman who prayed with importunity that "men ought always to pray, and not to faint." (cf. Luke 18:1.) In every walk of life there are trying circumstances that our God desires to work out for us. Our missionaries thousands of miles away in Africa, Argentina, Brazil, France, Hawaii, Mexico are constantly undergoing attacks from the enemy of their souls. Not long ago the life of one of our missionaries was spared from a spitting snake of the poisonous variety. Someone thousands of miles away was praying. Our missionaries at home and abroad are in constant danger, for our spiritual enemy is of supernatural power. Let us be sure that our prayer missiles are being launched in the behalf of their well-being and spiritual victories. At the judgment seat of Christ God will deal with us about our prayerlessness. Let's be sure **to pray.**

2. To launch our prayer missile, we must pray **in the name of Jesus.** There are many today throughout the world who pray, but their prayers couldn't launch a prayer missile because they don't pray in the name of Jesus. One of the criticisms of the unbelieving Pharisees of our Lord's day was that they made long prayers. (cf. Matt. 23:14.) Do you believe today that all of the Pharisees are dead—that is, figuratively speaking? No; they are not. Many of them today utter long prayers to the Father of mankind. These prayers cannot go any higher than the ceiling, however, because they are not offered by those who know Jesus Christ as their Saviour. Men must realize that if their prayers are to be answered, they must be prayed by men who have been to Calvary with their sins. (cf. John 9:31: "Now we know that God heareth not sinners") They must pray in Jesus' name. John 16:24 confirms this: "Hitherto have ye asked nothing in **my name:** ask, and ye shall receive, that your joy may be full." God's ear is ever alert to hear His own pray. Unsaved friend, you must trust in the Saviour to be able to pray in His name.

(Continued on page 128)

THE SUFFICIENCY OF

The Good Shepherd

By Irvin B. Miller, Pastor
Bethel Brethren Church
Berne, Ind.



"I Am the Door"

There is no portion of God's Word that provides a better expression of the sufficiency of the Lord Jesus Christ than this Twenty-third Psalm. David, the writer of the Psalm, knew of this sufficiency by an intimate relationship with Him. There is a vast difference between knowing about Him and personally knowing Him.

The story is told of a public gathering at which a great "actor" was presented. Some one requested that he display his talents by quoting the Twenty-third Psalm. So with all of his eloquence he quoted the Psalm, while the audience listened with amazement at the display of his outstanding abilities. After he had finished and was again seated, there was much discussion about his accomplishments.

Suddenly, in the rear of the auditorium, a man stood to his feet and requested that an elderly man who was present be asked to quote the same Psalm. Upon this request, the elderly man stood to his feet. He hesitated for a moment, then he began to quote. Tears of joy stained his wrinkled cheeks as he unveiled the beauty of the Shepherd in the Psalm. The audience did not see a great display of ability, but they were moved to tears as they recognized the beauty and sufficiency in the Shepherd.

When the elderly man had finished and had taken his seat again, someone asked the actor: "Why was there such a difference of response to the same Psalm?" The actor, with bowed head, answered: "This dear old man knows the Shepherd, but I only know the Psalm."

Likewise, David knew the Shepherd, and he recorded three great truths that every believer should recognize. Verse 1, reveals the **Person** in the Psalm. Verses 2 and 3 amplify the basic truth of the first verse by revealing the **provision** of the Shepherd. The three concluding verses speak of the never-failing **presence** of the Shepherd in the believer's daily walk.

Notice the progression here. We must first claim the Shepherd as our own before we can afford ourselves of any of His provisions. Then as we rest in His provisions, we find that His presence becomes a reality.

The Person of the Psalm

"The Lord" speaks of Jehovah the living One, the self-existent Being. He only is unchangeably the same. All other life in this universe is dependent and derived from Him. This One is none other than Jesus Christ our Saviour, for He said: "I am the good shepherd."

David, as a shepherd, could best express himself in the familiar terms which he uses. Knowing the position and responsibility of a shepherd and his sheep, David could well say: "The Lord is my shepherd." Knowing also that the shepherd leads, feeds, and protects the flock, the psalmist displays the Lord with His power, sympathy, and compassion upon those who trust Him.

How is it with you today? Is Christ real to you in your daily experience? Do you know Him vitally and personally so that you are able to say with the psalmist: "The Lord is my shepherd"?

The Provision of the Shepherd

David reveals three steps of leadership in the provision of the Shepherd.

He **first** shows that there is a bit of unwillingness in the part of the sheep in allowing the Shepherd to provide rest and food. He says: "He **maketh** me to lie down in green pastures: he leadeth me beside the still waters." Sometimes the sheep are so active in "things" that the Shepherd must require them to lie down for a period of rest and feeding. Often in our churches we become so busy in programs and meetings that very little time is spent in fellowship with God and in feasting upon His Word.

If we are resting and feeding in Him, then we receive the **second** provision, that of restoration and healing for the soul. The psalmist said: "He restoreth my soul." As sheep, we are continually bruised by sin. We are tempted daily by the adversary. We are being contaminated by the filth of this world. We are so full of unbelief. But, whatever the individual need may be, our Shepherd anxiously awaits to restore His sheep.

David continues by saying: "He leadeth me in the paths of righteousness for his name's sake." In this phrase he uncovers the **third** provision, that of righteousness and service. What a wonderful provision this is! After rest and restoration, then we are ready to do service for Him. But this service can only be produced by the sheep who follow the Shepherd in "paths of righteousness." This path may not be the path of our choosing. However, it will always be the path of His leading. The Shepherd never leads His sheep into circumstances that will not bring glory to Him. Therefore, we can always depend upon Him to fix our feet in that path as we follow His leadership.

The Presence of the Shepherd

In verses 4-6 David seems suddenly to have felt the very presence of the Shepherd. Having rested in Him, and having been led in paths of

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A Message From Our Moderator



Miles Taber

If you see anything like what I see when you look out of your window, you are not reminded much of National Conference time. Nevertheless, half of the present conference year is already gone, and it is time to begin making plans and saving money to go to conference.

The annual gathering of the Brethren in Winona Lake, Ind., is always a pleasant and profitable experience for our people. There are always old friends to see, new friends to make; there are familiar voices to be heard from the pulpit and unfamiliar ones too; there is recreation for both body and spirit. National Conference has become a "must" in the lives of hundreds of Brethren people.

But this year there are unusual reasons which we believe should bring additional hundreds of Brethren people to the annual gathering. We hope that by this time you are aware that 1958 marks the 250th anniversary of the beginning of The Brethren Church in Germany, for it was in 1708 that Alexander Mack and seven others banded themselves together to follow the Word of God wholly in the worship and service of God. Furthermore, this year commemorates the 75th anniversary of the separation of The Brethren Church from the legalism and dictatorial methods of the Church of the Brethren. So it is extremely fitting that this year's conference should be something special. And we believe your executive committee will not disappoint you. Chairman James G. Dixon and Secretary H. Leslie Moore, together with the other members you have placed on this committee, have been working faithfully to plan a program that will be in every sense unique.

For example, take the speakers. When have you had the opportunity of hearing so many denominational leaders within one week's time? A partial list of the speakers includes such names as Dr. Homer A. Kent, Sr., Dr. Luther L. Grubb, Dr. Alva J. McClain, Dr. Russell D. Barnard, Rev. Arnold R. Kriegbaum, Dr. Herman A. Hoyt, Rev. John M. Aeby, Dr. Charles H. Ashman, Dr. Charles W. Mayes, Dr. Paul R. Bauman, and Rev. Kenneth B. Ashman. Also to be heard are the leaders of various boards, returned missionaries, auxiliary leaders, and the young people from Camp Bethany, not to mention a two-day Sunday-school convention with nationally-known speakers.

Or, consider the theme. From many suggested themes "The Challenge of Our Heritage" was selected by the executive committee. Throughout the week that heritage and its challenge will be developed by the speakers. For example, the speakers at the morning Bible Hour will tell the story of our historical heritage, led off by Doctor Kent, Sr., who has written a textbook on Brethren history. The evening messages, following the moderator's address on the theme of the conference, will concentrate on our spiritual heritage. And throughout the conference the emphasis will be on "challenge," not on "heritage"; that is, we will dwell on the past only as it helps us to do better in the present and the future.

Another special feature this year will be a baptismal service in the lake on Sunday afternoon. All Brethren ministers are invited to bring candidates for baptism to conference and to participate in this service.

The closing night of conference is usually an anticlimax, for most of the Brethren have started home by that time. We are urging everyone attending this year's conference to come prepared to stay through. For the closing service will undoubtedly be the greatest of all, a mammoth communion service. The Indiana pastors will prepare for and conduct this service. We believe that if you are present, you will remember the experience for the rest of your life. It probably will be the largest Brethren communion service anyone of us has ever attended. But we want it to be more than that—we want it to be the climax of a week in which God manifests His power in and on The Brethren Church. And we believe it can be just that if we apply the messages of the week to our hearts and our conduct.

To prepare for such revival the executive committee has decided to return to a custom of a number of years ago when all groups met together for the morning prayer period at 6:30. The services are scheduled to close at 7:00 o'clock so that an hour will be allowed for breakfast. But it may be that some persons will choose to pray on through until time for the auxiliary sessions at 8:00.

If this sort of a program sounds interesting to you, start making plans to be in Winona Lake, Ind., August 18-24. More information will be forthcoming from month to month as the program develops.

P. S. Has your statistical report been mailed?

Rally Echoes

By Karen Grubb
Palmyra, Pa.



Corporal Clyde Lamborn of the Pennsylvania State Police Training School, is shown explaining to a group of the youth the various displays of narcotics and weapons taken from prisoners. They were also shown the police dogs that are used largely in safety lessons at schools and farmshows in this area. (Photos by Allen Zook.)

Do you know what it would be ike to be taken over by communism? About fifty teen-agers, who attended the Northern Atlantic Fellowship youth rally on January 17-18, experienced that almost in actuality.

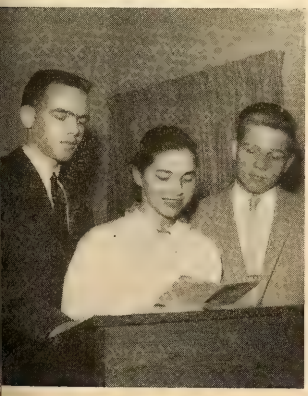
On Friday evening we met in secret with the light of only one candle, and since all Bibles and songbooks were confiscated, everything was done completely from memory. Richard Cassel, the youth leader of the host church, challenged us to be dynamic in our testimony for Christ.

The rally was held at the Grace Brethren Church, in Palmyra, Pa., where Rev. Wm. Markley is pastor. It was centered on the theme, "Where Are We Going." The Pennsylvania churches represented were Harrisburg, York, Philadelphia (First) and Philadelphia (Third), Allentown and Palmyra.

On Saturday, January 18, devotions were led by Mr. Jeremiah Kauffman, one of the local laymen, who presented the need for letting Christ have His way in our lives.

Following a tour through the State Police Training School, in Hershey, Pa., we had our Brethren Youth Fellowship meeting with Ken Huber, from the Philadelphia (First) church, presiding. New district officers were elected as follows: president, Knute Larson, of Harrisburg; vice president, Luke Kauffman; and secretary-treasurer, Karen Grubb, both of Palmyra church. Next we had our regular SMM and Boys Club meetings.

One of the highlights of the rally was the banquet. A scrumptuous meal was prepared by the ladies of the local WMC with Mrs. Wilson Summers and Mrs. Earl Cassel in charge. The banquet speaker was Mr. Lloyd Herr, one of the local laymen, who spoke on life's purposes and illuminated on the rally theme. The next rally will be conducted in April at the Grace Brethren Church, York, Pa., Herman W. Koontz, pastor.



Northern Atlantic District youth officers. Left to right: Knute Larson, Harrisburg, Pa., president; Karen Grubb, Palmyra, Pa., secretary-treasurer; and Luke Kauffman, Palmyra, Pa., vice president.

THE GOOD SHEPHERD

(Continued from page 125)

righteousness by Him, the psalmist now manifests hope and confidence because of His divine presence.

The most feared event in the heart of man is that of death. Yet David realizes that there is nothing to fear even in the closing moments of this life, "for thou art with me." If the Lord is present, even though we "walk through the valley of the shadow of death," why should we fear that He will forsake us in the lesser things in life? Yes; the Good Shepherd is always present.

The presence of the Lord provides three precious promises to the child of God. The writer of the Psalm expresses a promise of **comfort** in verse 4. Verse 5 reveals the promise of **protection.** The closing verse rings out the promise of **security.**

Do you know the Shepherd as David knew Him? Are you personally acquainted with this Person? Are you receiving His gracious provision? Are you continually aware of His divine presence? Are you able to say with the psalmist: "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever"? If so, then you know the sufficiency of the Good Shepherd!

(Continued From page 124)

3. To launch our prayer missile, we must pray **in accordance with the will of God.** The Bible is very clear in this regard. "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us" (I John 5: 14). There are certain things that are not the will of God for His own. There have been times when the saint of God has by faith looked up into the beautiful face of our God and prayed: "Lord, the going is getting rough and I have such a longing to see you face to face. Lord Jesus, return today." He didn't return when we asked Him to because this prayer was not in accordance with His will. I think of the time when the saints of Antioch prayed for the release of Peter who was incarcerated for his stand for Jesus Christ. "Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him" (Acts 12:5). The Lord heard the unceasing prayers of those loved ones of Peter in the Lord. An angel awakened Peter and led him to freedom. Just before this time James was taken at the command of Herod and was thrust through with a sword. The saints probably prayed just as much in behalf of James. But the will of the Lord for James was that this was the time for his home going. Peter was spared in answer to prayer and in accordance with the will of God. The Lord had more work for Peter to do. After his incarceration the Holy Spirit of God used Peter to give us two precious books of our Bible.

In the case of my friend whose life was spared on the battleship, God answered prayed. This young man today is an outstanding missionary in Africa. God promises to hear our prayers that are in accordance with His will. As for the unsaved, we should launch our prayer missiles in their behalf for their salvation. This is according to His will. "The Lord is . . . not willing that any should perish, but that all should come to repentance" (II Pet. 3:9b). Concerning the saved, we should pray for their consecration. God is greatly desirous, and it is according to His will, that we grow in the grace and knowledge of Jesus Christ each day. "For this is the will of God, even your sanctification . . ." (I Thess. 4: 3).

The Jew and Peace for This Earth

By R. I. Humberd, Flora, Ind.

(Continued from last issue)

And the dragon "persecuted the woman which brought forth the man child" (v. 13). This will bring on a time of "great tribulation such as was not since the beginning of the world to this time, no, never, nor ever shall be" (Matt. 24:21).

"And to the woman were given two wings of a great eagle, that she might fly into the wilderness into her place" (v. 14).

The same God who once plagued Egypt, as He brought His people out and led them to the Promised Land, will again bring much the same plagues on a more worldwide scale as He sets His hand again the second time for Israel's last trek back home.

When Israel left Egypt, they were on foot with their children, families and herds. It made an easy mark for Pharaoh and his chariots, but God helped Israel and the pillar of the cloud "came between the camp of the Egyptians and the camp of Israel" (Exod. 14:20). Later in reminding them of their flight, God said: "Ye have seen what I did unto the Egyptians, and how I bare you on eagles wings, and brought you unto myself" (Exod. 19:4).

God Helps Israel

And so as Israel flees from the Antichrist, they will need help. "Woe unto them that are with child, and to them that give suck in those days" and "pray that your flight be not in the winter" (Matt. 24:19-20) because of the difficulty in travel. So God will give the woman (Israel) "two wings of a great eagles." That is, He will help her like He did in former times, when they fled before Pharaoh.

"And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood" (Rev. 12:15). When Israel fled from Egypt, Pharaoh sent his army after them. So when the Jews flee from the Antichrist, he will send his army after them.

"And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth" (Rev. 12:16). When Korah rebelled against Moses," the earth opened her mouth, and swallowed them up" (Num. 16: 32), and as Israel fled from Pharaoh, "the earth swallowed" the host of Pharaoh (Exod. 15:12). And so here—as the Antichrist sends his army after the fleeing Jews, there will be an earthquake, or some such disturbance, and the earth will open up and destroy them.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed" (Rev. 12:17). Satan is raging. He has been losing. He struck at the man child, and missed; he opposed Michael and was cast out of heaven; he struck at the woman and lost. Now in terrible rage, he turns his efforts against the remaining Jews that are scattered over the earth. This brings on the "time of Jacob's trouble." A time so bad and so "great, so that none is like it" (Jer. 30:6).

The Jews and World Peace

Our Lord could have used no better word than that recorded in Luke (ch. 21), for indeed the nations are in distress and with "perplexity." This old world is calling for peace, but peace cannot come until the Jews are converted and have come into the full possession of Palestine. The Jews will not be converted until they pass through the terrible persecution of the Antichrist, and the Antichrist will not be revealed until the church is removed (II Thess. 2).

When I was a little boy, these events were impossible of fulfillment for the Jews were scattered to the four corners of the earth and their national life lay buried among the gentiles.

But today all is different. Today Israel is in her homeland. Israel is a recognized nation among the nations of the earth. She has her rule; she has her flag; she has her educational, her financial, her political, her agricultural systems. Israel is all there—waiting—waiting.

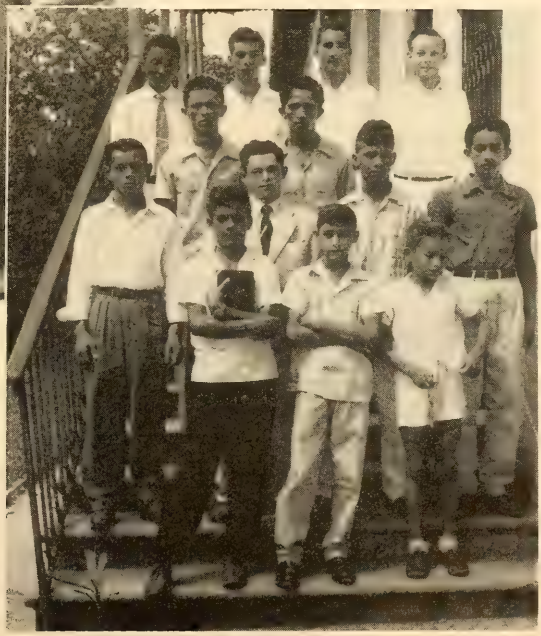
The BRETHREN MISSIONARY HERALD

OREIGN MISSION NUMBER

MARCH 1, 1958



ICORACI



YOUNG PEOPLE

—with potential for the future of the Brethren work in Brazil

(see page 131)

Speaking of Foreign Missions

By Russell D. Barnard

Let's go on!

In recent visits to the various districts in meetings with pastors and church leaders, we have explained our foreign-mission work and plans. The resulting expression so frequently given has been: **"Let's go on! We can't stop now with only 96 missionaries when so many more are needed."**

Our board of trustees in its recent meeting has reflected this same feeling. They have stepped out by faith and have made some additional missionary appointments. The job is so big that it will require the very best from all of us. God has done much through us; we must permit Him to do much more.

We did have ten years!

In 1947 it seemed there was very little time left in which to evangelize a lost world. At that time some said we had five years, others ten. Few, if any, saw more than ten years. We **did** have ten years. Much has been done during those years. For The Brethren Church four new foreign-mission fields have been opened, and the two older fields have been greatly expanded. Many thousands have been won for Christ. But time is running out! Even our scientists say we may have 1958, possibly 1959, and some venture there will yet be a 1960. We do not know. One thing we do know, however, is that time is so short for the great job that is ahead of us if we are even to evangelize, then to teach and to train in our own mission areas.

Am I dreaming?

When I see our present mission fields with all the workers and all the equipment they need; when I see at least enough families in Germany and possibly in Puerto Rico to establish responsible and effective testimonies in those countries, am I dreaming?

Just to occupy our present **six** fields in any commendable way will require at least 16 more missionary families, and we should have about 38. That would add between $90,000 and $180,000 to our present annual expenditures. Then were we to put three families in both Germany and Puerto Rico, that would add another annual expenditure of between $45,000 and $75,000. To do all of this in addition to our present work, and to do it quite well, would require a total of between $465,000 and $582,000 per year.

Let's dream some more!

Surely our church membership will grow rapidly during the next few years. Our Sunday-school goal is for 60,000 by 1960, and there is good reason to believe that we can reach it if we will. But for computation's sake let's consider our church membership as the same for the next four years. Should each member of The Brethren Church catch the vision of foreign missions as a great many have, and begin to give— 4 cents per day during 1958 we would have a total of $335,000; 5 cents per day during 1959 we would have a total of $420,000; 6 cents per day during 1960 we would have a total of $504,000; 7 cents per day during 1961 we would have a total of $587,000.

This would care for the large group of missionaries, and all the expansion mentioned above. Is it an unreasonable thing to expect? **Seven** cents a day only means $25.55 per year for each member of The Brethren Church, and we have Brethren people now who are living on Social Security and giving more than that.

If I'm dreaming, let me dream on!

Decisions of general interest—

(Note: The following items are among those on which decisions were made by the board of trustees of The Foreign Missionary Society of the Brethren Church in their midyear meeting at the First Brethren Church, of Long Beach, Calif., January 27-30, 1958.)

The "GO" sign—The "go" sign was given for the return of Miss Marybeth Munn. She has served one term in Africa, and now following an extended period of time finds it possible to return. Arrangements will be made as quickly as possible. The Thomas Julien family was also authorized to prepare to go to France. Mrs. Julien is teaching school, so it will probably be June or July before they can go.

Board to be polled—The general secretary was asked to poll the board about April 15 relative to the appointment of two other family units, one for Brazil and one for Africa. The decision at that time will depend largely on the first fruits of the foreign-mission offering, and on the general economic conditions.

Kabba New Testaments—Three thousand Kabba New Testaments were authorized for printing. This is for Africa, and will cost between $1,000 and $2,000.

Financial matters—Our financial secretary's report showed offerings in 1957 of $293,530.99. This was a 10.1% increase over the offerings of 1956. The total income from all sources including gifts, interest and matured annuities for 1957 reached the highest total in our history—$327,736.34. Expenditures, however, increased even more. In 1956 our expenditures were $295,309.65, while in 1957 we reached the all-time high of $354,914.68.

In light of the fact that some $75,000 of our expenditures in 1957 will not need to be repeated in 1958, and with economy all along the way, our board believes we can care for all our regular expenses, send out the new missionaries appointed, and repay the excess ex-

THE BRETHREN MISSIONARY HERALD VOLUME 20, NUMBER 9
ARNOLD R. KRIEGBAUM, Executive Editor
Entered as second-class matter April 16, 1943 at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $3.00 a year; 100-percent churches, $2.50; foreign, $4.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; True Hunt, assistant secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to executive Committee; William Male, Mark Malles, Robert E. A. Miller, Thomas Hammers; Arnold R. Kriegbaum, ex officio.

Icoraci Young People

The youth of the Icoraci church are showing a great deal of interest and, under the direction of Mrs. Altig, their teacher and sponsor, are developing spiritually. It was arranged to take their pictures one Sunday and the boys were asked for testimonies. Presented herewith are pictures of the entire class (top) and of the boys by themselves. Three testimonies of the boys are given.

Testimony of Idalino de Paula Lima, second row, second from left: "I am very happy because I am a believer in Jesus Christ. For me it has been one of the best days of my life despite the difficulties. But I will triumph as Christ triumphed. 'I can do all things through Christ which strengtheneth me.' For me the Bible has been a treasure for my spiritual life. I like the Bible very much, but beyond liking it I am a student of the same. (I Tim. 1:15.) I kindly thank my brother in the faith."

Testimony of Joao Agusto Barbosa Lima, second row, far right: "I give testimony that I have great pleasure in my life in being a believer in Jesus Christ because I myself say with sincerity that in this world there is no other who can give us salvation except Jesus Christ, He who died on the cross of Calvary to liberate us from the power of sin.

"Brethren, I can really say that I do not feel sorrow in my heart in being a believer, but I do feel joy because I recognize that it was He alone who died on the cross to free us from the power of Satan. May God bless the life of each believer in this world. Amen."

Testimony of Agusto Guilherme Barbosa Lima, back row, second left: "It is with great pleasure and joy that I say a few words of rejoicing in my Saviour.

"My dear brethren, when I had never heard speak of salvation by Christ and was still living in sin, without joy, without peace, without salvation, then the voice of a Saviour penetrated to the depths of my heart and I could not have rest in not declaring myself to the living God that He might give me salvation of my soul. One day I read in the Word of God that there was no other Saviour except Christ and it was to Him that I have given my life. Amen. (Acts 4:12.)"

Several other young fellows were not present the day the picture was taken because of sickness and other "justified motives," as they would say, but this gives the idea of how the Lord is using His Word to reach the youth of this city. One of the fellows who wrote a testimony has been attending the services for a number of years but only accepted the Lord about a year and a half ago. The other two have been saved since the earliest days of the work. Keep praying and working for the lost here and in all our fields.—J. Keith Altig.

penditure of $27,178.34 if we can have a 10-15 percent increase in offerings during 1958. To do this our offerings must be between $325,000 and $340,000. This can be done, and our board believes it will be done. It will take the full cooperation of every foreign-mission minded person in our Fellowship.

Extensive building repairs—Extensive building repairs are needed, partly as a result of the tornado in Africa and partly through the years of service of some of the buildings. One grass roof has served for over 25 years, and will now be replaced with aluminum. Some ten different buildings in different fields will cost almost $7,000.

New buildings—Only one was authorized from our general funds, and that only an addition to the Almafuerte property in Argentina. This is the Bible Institute center, and the growing institute makes this necessary. It will cost about $750. Several additional buildings will be built during this year at the Boguila Medical Center in Africa, but the government through an eight-million-franc ($40,000) subsidy is supplying the funds necessary for all of these buildings. No strings are attached to this grant so far as limiting our message in any way is concerned.

Business agent for Africa—The board approved the recommendation of the field council in Africa that we begin to look for some person to serve in this capacity in Africa. The person will need to have business ability, a knowledge of the Bible, and a very fine knowledge of French.

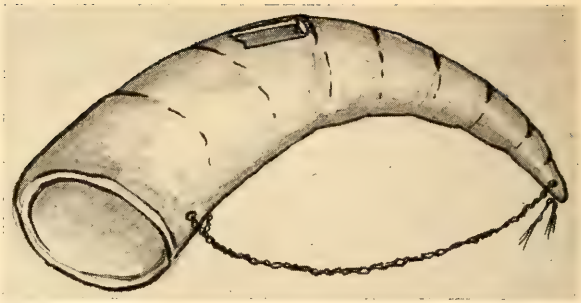
Replacement teacher—When Miss Ruth Kent comes home on furlough it is always a very difficult thing for the missionary mothers to arrange for the teaching of the missionary children. Our board has approved a recommendation by the field council in Africa that we let the need be known, trusting that some teacher will offer her services on the basis that she would pay her own traveling expenses and the Society would care for her field allowance and living quarters while she was on the field.

A big program for France—Bro. Fred Fogle has a big program outlined for France during the coming summer. The plan is to have at least four portable-tabernacle meetings in four different cities between Lyon and Tours during the summer. He will have a fine French evangelist helping him. These meetings will cost about $200 each and the board has authorized the expenditure. Also, in the first of these cities Bro. Fogle plans to present to every home a Gospel of John along with the invitation to the meetings. This will cost about $200. Then in addition he plans to carry some newspaper ads in the city newspaper of Lyon. These will cost about $20 each, and possibly a half dozen will be carried.

Trompette Evangelique

(Note: Here is a biographical sketch which appeared in the **Trompette Evangelique** for Dec. 1957—the first issue of this publication produced on the new offset press. Abraham is one of the African native pastors who has been used of the Lord in the winning of his own people. English translation is by Mrs. Floyd Taber, and drawings by Mrs. Samarin.)





A dou mbi na ngou so, iri ni atene Lolo. Koussala ti baba ti mbi ayeke ti fa yaka. Kodjoni, mbi sala koua ti boy, na nda ni, mbi sala koua ti pousse-pousse. Mbi mou aouali ota.

Mbi yeke goue na Bozoum na pousse so ti ho na Bangui, mais tonga na mbi si na Bozoum, mbi yeke ho ti mou legue ti Yaloke. Anda, Monsieur Foster ato mbeni jo ti fa tene, si ala ouara mbi na legue, si ala fa tene na mbi, si mbi ma na be.

Tonga no mbi kiri aoue, mbi sala kete da ti Nzapa. Ajo acommence ti ga. Mbi fa tene ti Nzapa na ala na 1930. Na ngou ti 1931 mbi goue na Fort Crampel na nguinza ti dime na offrande, na ti gui mbeti ti Nzapa. Nda ni, tonga na mbi kiri aoue, ato mbi catechiste ti Crampel ni na Bouca ti fa tene juska, mgbii.

Na ngou ti 1942, si mbi ga diacre —na ti ancien-pasteur na 1947 na ngou ti Monsieur Barnard aga na ni so. Fade so, ouali ti mbi gui oko, ta ouali so Nzapa amou na mbi.

I was born in the year the name of which was Lolo. The work of my father was to make garden. At first, I did the work of a boy, and afterwards, I did the work of a push-boy. I took three wives.

I was going to Bozoum with this push to go on to Bangui, but when I arrived at Bozoum, I was going on to take the road to Yaloke. Behold, Mr. Foster sent certain preachers that they might find me on the way, and explain the affair to me, that I might believe.

When I returned home, I built a small house of God. Men began to come. I showed the affair of God to them in 1930. In the year 1931 I went to Fort Crampel with the money of the tithes and offerings, and to find a book of God. Later, when I had returned, they sent me a catechist of Crampel to Bouca to preach for a long time.

(It was) in the year 1942 that I became a deacon—and an elder-pastor in 1947, in the year Mr. Barnard came (in it). Now, my wife (is) only one, the true wife which God gave to me.

Trumpets in the Black

By William J. Samarin

A cute little colored girl in Los Angeles was once asked by Jack Green, now serving the Lord among the Russian Molokan young people of that city, what was her favorite color. (Since he was building up to tell the Wordless-Book story, he was hoping that it was white.) "Mah favrite colo'," she answered—much to his surprise and dismay, "is black."

Black is not the favorite color among Africans, however. The long, flowing cotton gowns worn by women are colorful and attractive. The greens and reds and yellows go especially well with their dark skins. The men are not too much outdone by the women either. Trousers of forest green or flamingo pink are striking but not uncommon.

The African attraction by color and design is finally to be exploited for the propagation of the Gospel. The new offset press, run by printer-missionary, Don Spangler, is prepared to start out with yellow, green, blue and red, as well as black. Although colored ink has always been available, the old hand-press could not use it so effectively as the versatile offset press recently installed in the new press building on the Bible

OPERATION PRESS

By Donald A. Spangler

"So they **read** in the book in the law of God distinctly, and gave the sense, and caused them to **understand** the reading" (Neh. 8:8).

It is almost impossible to realize the hunger of the African for reading matter as soon as he learns to read. And daily there is an even-greater number learning to read. When we were asked at the Portland conference to come to Africa to set up and run a printing press, little did we realize the magnitude of the job. Of course, we were full of ambition and ideas, and visualized setting up what would be a model print shop. We started looking for good used equipment and right away were made to realize that a few of the things we wanted would have to wait a few years. But the Lord was good to us (as He always is when we listen to Him and obey His will), and we made some good contacts with suppliers. The best used press we could find was priced very high for our limited budget, and new presses were out of the question. So we decided to wait until we reached France to see if we could find a European press that would be reasonable. We had heard that everything was cheaper in Europe.

We did buy a used camera, though that has been the subject of quite a little humor. When it arrived, it was more than ten men could unload. We had to back the truck up to a tree, fasten a cable to crate and tree, and drive out from under it.

While in France we found a press manufactured in England which looked ideal for our purpose and which was very inexpensive. So, we went to London, bought the press and took a ten-day course in maintenance and operation. For those who are acquainted with printing, it is similar to the A. B. Dick offset press, turning out between four and five thousand impressions an hour. It is very simple to operate, and we feel that it is the best for use in our climate and considering other local conditions. We took pains to see that the press would be shipped in time to reach Douala so that the Williamses could pick it up. They were going that way to get a Volkswagen which had been purchased for the Roy Snyders. This would have saved us transport charges in from there, but alas, the ship was delayed somewhere and we got the press two months later.

When we arrived at Bozoum they were laying the foundation for the new press building. Formerly they had been using a room next to Wayne Beaver's office for a print shop. We got to help with the building, and got an "education" along with it. Finally the building was completed and we moved in. Our little (?) camera (after I cut three feet off the length) completely filled one end of the room. The old press, which Noah must have designed while still in the ark, is still serviceable for small jobs that are short runs. But the type! We were supposed to have a good supply, but

(Continued on page 135)

Institute concession near Bozoum.

With very little extra work Brother Spangler will be able to do two and three-color jobs with the aluminum or paper plates that are used with this press. The Africa Mission is finally equipped to publish attractive tracts, illustrated Bible stories, and even photographic reproductions.

The pioneering on the press is being done by the **Trompette Evangelique,** the first monthly magazine in the Sango language. Started in January of 1957 (see "Trumpet in the Dark," **Brethren Missionary Herald,** Aug. 3, 1957) and published for ten months on the mimeograph machine at the Bellevue (Bossangoa) station, the **Trompette** has outgrown the mimeograph stage. Neat, clear, handsomely illustrated copies are now being published on the press.

The December issue of the **Trompette** has a brief biographical sketch of Pastor Abraham Yalingui, of Bouca, along with a hand-drawn portrait of him. Other features include news about the terrible flu epidemic that so cruelly treated the Africans, an article on medicines, a Banda fable as told by Pastor Yalingui, a song about Saul's conversion, and two articles on Christmas.

Subscriptions for the year 1958 have been taken at the various district Bible conferences to insure a minimum circulation of 3,000. These are being bought for the most part by the Christian workers whose hunger for knowledge has been aroused by the Bible schools they have attended. Uninterrupted, persistent publication of a pleasing **Trompette** will eventually overcome the lack of interest of much of the rest of the literate population. It will, in fact, stimulate them to learn to read, and to read for the purpose of learning something.

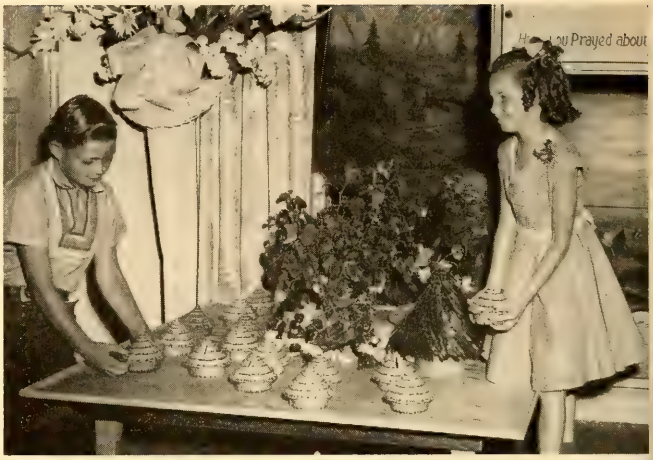
The text of the **Trompette** will continue to be printed most of the time in black. But it cannot run itself in the black. Supplies of paper and ink, as well as funds for labor, must always be available if the **Trompette** is going to stay out of the red.

To keep the **Trompette** trumpeting and to keep the press rolling to supply the African church with readable, appealing literature depends on substantial contributions from faithful, interested Brethren in the States.

THE CHILDREN'S PAGE

Clyde K. Landrum, Director

Thanks for your pictures! A goodly number of our missionary helpers sent pictures of themselves in answer to our letter recently. They are nice too. I'm glad for all of them and plan to use them. If you didn't send yours, better get on the ball and send it right away. How did you like that souvenir from Africa? Maybe some of you didn't get one. If you were a member of the Missionary Helpers Club, you did. Better join now 'cause next month we are going to send every member of the Missionary Helpers Club a souvenir from—France or maybe Mexico! Write in now for your membership card.



It's fun to build a hut-bank village!! These youngsters from the Cherry Valley Brethren Church, at Beaumont, Calif., seem very happy with theirs, don't they? Perhaps your pastor and Sunday-school teacher will help you to make such a village on the day the hut banks are brought in. Let's see how many of our missionary helpers will bring in a "full bank," and how nice a **hut-bank village** you can make. If you make a real good one, please take a picture of it and send it to the Children's Page. Thanks, kids!

Lots of Birthdays!

Yes, lots of Junior Missionaries have birthdays in March—11 in all. I know our missionary helpers will want to remember them in prayer. In our praying let us thank the Lord for these Junior Missionaries, and also pray that He will use them in reaching other boys and girls for Christ.

Lorraine Edmiston—Mar. 4, will be 1 year old—in Mexico.
Kenneth Churchill—Mar. 5, will be 11 years old—in Argentina.
Verna Dunning—Mar. 10, will be 13 years old—in Africa.
Judith Kennedy—Mar. 16, will be 5 years old—in Africa.
Beckie Fogle—Mar. 17, will be 10 years old—in France.
Thomas Howard—Mar. 17, will be 5 years old—in Mexico.
James Zielasko—Mar. 17, will be 3 years old—in Brazil.
Barbara Miller—Mar. 18, will be 7 years old—in Africa.
John Howard—Mar. 20, will be 12 years old—in Mexico.
Paul Goodman—Mar. 25, will be 7 years old—in Africa.
Diana Taber—Mar. 25, will be 4 years old—in Africa.

It was good to see you! Yes, on my recent trip through the Northwest, California, and the Midwest I saw many of our missionary helpers. It was real good to see you and to talk to you. I am always glad to see you. This month I will be seeing some of you in the Southeast, Mid-Atlantic, and Northern Atlantic Districts. I'll be looking forward to seeing YOU!!

MARY MISSIONARY—



What Are Little Boys Made Of?

By Miss Rosella Cochran

What are little boys made of? In Africa the ingredients do not include red beets or granulated cane sugar. It is only the little boy who has close contact with the missionary who may be lucky enough to have a beet can for a drinking cup and a sugar box for a "sac" in which to keep his prized possessions—which may include scraps of paper, strings, or numerous other objects which one might find in a little boy's pocket anywhere in the world.

A boy is a boy no matter where he lives. If he is a normal boy, he is a bundle of boundless energy. He loves a ball and animals and dislikes bath water and girls. But seriously, what is the status of a little African boy? Physically, he has something like a 50-50 chance of growing up to be a man. His protuding abdomen is often caused by intestinal or urinary parasites. These parasites, along with malaria, are often responsible for his "thin" blood and low resistance to the many diseases lurking about in the unsanitary conditions of village life. If he is fortunate enough to live near a dispensary, his chances for survival are greatly increased.

A little African boy is one of God's creatures. He is as precious in the Lord's sight as a child who has had every opportunity that science and education can afford. He doesn't have much of this world's goods, but he has a soul and some day someone will be responsible for the salvation of that soul. Might that someone be you?



Timothy

We as missionaries are able to meet the needs of African boys (and girls) in many ways. First and foremost, we have come to preach and to teach the Gospel of the Lord Jesus Christ which is the "power of God unto salvation to every one that believeth." By the way of the educational program we can so prepare him that he may be able to read and study the Word of God. By spending his formative years in a Christ-centered school, he is better prepared to heed the instruction to "put on the whole armour of God, that ye may be able to stand against the wiles of the devil." And certainly the medical worker can have a part in meeting the need. If a little diseased and weakened body can be restored to health and strength through the means of sympathetic medical care, can this not redound to the glory of God?

We as missionaries have a part in the "making" of boys and girls in this land of Africa. But we cannot function without **you.** Without prayer we can accomplish nothing. **You** can pray. Without funds we cannot maintain or expand the work. **You** can give. If there are no replacements or additions to our personnel, the present plans for the mission cannot be carried through. If you are one the Lord has chosen for missionary service, **you** can go.

This little boy, Timothy, and so many more just like him, need **you.** You wouldn't let the little guy down, would you? **Pray! Give! Go! Tell!**

OPERATION PRESS

(Continued from page 133)

when I looked it over I found we had only two styles and about three sizes. Our paper cutter will only cut up to 19-inch width, so that means we have to buy our paper in smaller sizes, which is more expensive.

We have been in operation a month now and I have to smile at the comparison of some of our plans and the actual experience. We were told before leaving the States that native labor was cheap, that it didn't pay to use some of the machinery common to a print shop. Well—last week it took our typesetter two days to set a job that Bro. Jesse Deloe would have set by hand in two hours. And it took two men four and one-half days to assemble and staple 3,000 copies of the **"Trompette"** (two sheets 8½ by 13) using a hand stapler. If this job had been folded, it would have taken double the time. And cheap? On every job so far the labor has amounted to more than the materials, even after they have been imported.

We still have the same ambition and are still full of ideas. Some have had to be revised, and some postponed, but we hope to put most of them into effect eventually. In fact, as soon as we get a steady flow of material to print, we will be compelled to make some kind of arrangements for handling the work faster before and after it is actually on the press. It is truly a great challenge to us, and we are glad the Lord has called us to it. We still have many problems to overcome, and we ask you to pray for us continually.

African Brethren Church Dedicated

By Roy B. Snyder

December 15, 1957, is a day well remembered at Bouca! On that date the first permanent church building there was dedicated to the Lord. Services had always been held in a mud-block chapel with grass roof which had to be repaired and re-roofed quite often.

Just one year ago the Christians met and decided to build a baked-brick church with an aluminum roof. The town was divided into five areas, each area being responsible for making bricks one day a week. The women carried the water and the men mixed the mud and made the bricks. Competition was keen. One group made over 5,000 bricks in one day. After the bricks were made, it was necessary to build the brick ovens, then cut wood to fire them for three days and nights. When the bricks were made (near the river), they had to be carried to the building site. Following this, stones were dug and squared for the foundation.

This brought us up to the month of March. All work to this point had been voluntary. Now it was time to hire masons and to begin the foundation (92 feet by 34 feet). The rest of the people spent the time at the river digging sand. The cement was then poured on the foundation and the walls started to go up.

Progress was slow, but when we saw the rainy season closing in on us, we hurried to complete the walls and get them covered. Alas, June 13 brought us an all-day-and-night storm. The back wall, which was almost completed, fell down to the halfway mark. The front wall buckled and had to be rebuilt from the door-top up. This was discouraging for us all. We prayed for wisdom and the Lord renewed the zeal of our workers. They went all-out to complete the walls!

In July Brother Al Balzer and his crew of carpenters came to put on the roof structure. This was the most difficult job of the whole operation and we are thankful to the Lord for the efficiency of the "Balzer Construction Company." They erected seven "A" frames which are 40 feet wide, and put on 318 sheets of aluminum. After the roof structure was completed, there was a delay while the people worked in their gardens. Then came the beginning of December and the Christians went "all out" to finish the work on the church for dedication on the fifteenth—installing windows and doors, making the platform, painting and so forth. The church bell was also erected. This is a gift from the Leamersville Brethren, for which thanks were expressed at the dedication service.

Dedication day began at 7:30 when the bell was dedicated and then rung. Soon after 8:00 the church was filled and overflowing—1,608 people gathered. (The week before dedication and the week following the attendance was over 1,400.) It was fitting that the dedication speaker was Brother C. B. Sheldon because he was the first missionary to come to Bouca, in 1934, to present the gospel message. Now, 23 years later, he was called to dedicate Bouca's permanent church building, seating about 1,200 people. A dedication offering of more than $170 was given to the Lord. This is amazing because this is the poorest time of the year with the soon coming of the cotton market. A workman's wages here is about one-fortieth of that of a workman in the States. Thus, this offering would seem 40 times as much to the African. The average amount given was a day's wages.

The charge and vows were given to the congregation by missionary pastor, Roy Snyder. The dedication prayer was offered by the pastor of the Bouca church—Abraham Yalingui. Due to the large crowd, those who made decisions were asked to wait to come forward until the congregation was dismissed. There were sixty decisions, twenty receiving Christ for the first time.

We praise the Lord for our African Christians who have given, prayed, and worked to make this building possible. We're grateful also to those of you who have prayed for the building operations. Continue to pray that the Bouca church may be a place where souls will be saved, saints will be strengthened, and the name of our Lord Jesus Christ will always be glorified.



Left: Front view of new church, with Mrs. Roy Snyder and Miss Marie Mishler; center: part of dedication-day crowd; right: side view of church.

Churches Showing Increase, and Amount of Increase in 1957 Foreign Mission Offering Over 1956

1.	Johnstown, Pa. (First)	$2,514.69
2.	Long Beach, Calif. (North)	2,327.01
3.	Akron, Ohio	1,986.82
4.	North English, Iowa	1,547.28
5.	South Bend, Ind.	1,479.86
6.	Palmyra, Pa.	1,416.92
7.	Warsaw, Ind.	1,137.41
8.	Sunnyside, Wash.	1,067.93
9.	Garwin, Iowa	1,001.74
10.	Bellflower, Calif.	987.06
11.	Martinsburg, Pa.	952.10
12.	South Pasadena, Calif.	940.29
13.	Wooster, Ohio	934.87
14.	New Troy, Mich.	876.00
15.	South Gate, Calif.	861.55
16.	Modesto, Calif. (La Loma)	819.39
17.	Osceola, Ind.	748.67
18.	Johnstown, Pa. (Riverside)	727.06
19.	Uniontown, Pa.	718.52
20.	Danville, Ohio	690.30
21.	Winona Lake, Ind.	652.80
22.	Washington, D. C.	600.04
23.	Clayton, Ohio	580.46
24.	La Verne, Calif.	580.32
25.	Waterloo, Iowa	570.69
26.	Kittanning, Pa. (First)	564.46
27.	Fort Wayne, Ind. (Grace)	561.10
28.	Los Angeles, Calif. (Community)	511.67
29.	Dayton, Ohio (First)	510.90
30.	Winchester, Va.	507.19
31.	Dayton, Ohio (North Riverdale)	504.00
32.	Hagerstown, Md. (Calvary)	484.53
33.	Fort Lauderdale, Fla.	471.78
34.	Leamersville, Pa.	452.04
35.	Aleppo, Pa.	449.13
36.	Cuyahoga Falls, Ohio	448.86
37.	Elyria, Ohio	446.84
38.	Berne, Ind.	446.62
39.	Yakima, Wash.	416.25
40.	Clay City, Ind.	414.14
41.	Anaheim, Calif.	391.71
42.	Fremont, Ohio (Grace)	346.18
43.	Altoona, Pa. (Grace)	332.63
44.	Lansing, Mich.	322.01
45.	Hopewell, Pa.	298.47
46.	La Crescenta, Calif.	294.94
47.	Conemaugh, Pa. (Pike)	292.57
48.	Conemaugh, Pa.	285.86
49.	Roanoke, Va. (Ghent)	285.01
50.	Jenners, Pa.	280.46
51.	Elkhart, Ind.	277.30
52.	Meyersdale, Pa.	277.18
53.	Peru, Ind.	271.94
54.	Troy, Ohio	268.12
55.	Hollidaysburg, Pa. (Vicksburg)	262.54
56.	Cheyenne, Wyo.	258.64
57.	Phoenix, Ariz.	255.17
58.	Englewood, Ohio	254.46
59.	Clayhole, Ky.	243.67
60.	Long Beach, Calif. (Los Altos)	237.09
61.	Modesto, Calif. (McHenry Avenue)	235.85
62.	Whittier, Calif. (Community)	233.68
63.	Boston, Mass.	232.00
64.	Kittanning, Pa. (North Buffalo)	226.00
65.	San Jose, Calif.	222.53
66.	Rittman, Ohio	182.24
67.	Sterling, Ohio	179.92
68.	Dayton, Ohio (Patterson Park)	158.63
69.	Buena Vista, Va.	137.07
70.	Grafton, W. Va.	133.89
71.	Conemaugh, Pa. (Singer Hill)	126.05
72.	Honolulu, T. H.	125.00
73.	Dayton, Ohio (Grace)	102.11
74.	West Alexandria, Ohio	100.97
75.	Stoystown, Pa. (Reading)	100.72
76.	Roanoke, Va. (Washington Heights)	100.66
77.	York, Pa.	95.37
78.	Riner, Va.	82.99
79.	Ankenytown, Ohio	72.29
80.	Mansfield, Ohio (Woodville)	71.36
81.	Alto, Mich.	69.69
82.	Washington, Pa.	68.69
83.	Harrisburg, Pa.	66.29
84.	Dallas Center, Iowa	65.10
85.	Ozark, Mich.	63.82
86.	Johnson City, Tenn.	62.60
87.	Accident, Md.	55.78
88.	Radford, Va.	55.39
89.	Goshen, Ind.	55.26
90.	San Diego, Calif.	54.98
91.	Camden, Ohio	52.08
92.	Findlay, Ohio	51.31
93.	Denver, Colo.	49.90
94.	Berrien Springs, Mich.	45.65
95.	San Bernardino, Calif.	40.21
96.	Beaver City, Nebr.	34.89
97.	Bell, Calif.	33.21
98.	Seven Fountains, Va.	29.44
99.	Chico, Calif.	24.57
100.	Sharpsville, Ind.	19.65
101.	Fremont, Ohio (Chapel)	18.48
101.	Allentown, Pa.	16.28
103.	Dryhill, Ky.	15.00
104.	Harrah, Wash.	13.34
105.	Albuquerque, N. Mex.	10.85
106.	Barbee Lake, Ind.	9.20
107.	Listie, Pa.	7.31
108.	Middlebranch, Ohio	7.22
109.	Cleveland, Ohio	5.62



LOS ANGELES, CALIF. In a special resolution introduced by Supervisor Kenneth Hahn, the Los Angeles Board of Supervisors declared February as "Bible Institute of Los Angeles Month," throughout the southland. The resolution pointed out the fact that the historic organization was founded 50 years ago on Main Street in Los Angeles by a group of leading Christian businessmen and pastors, headed by Mr. Lyman Stewart, also founder of the Union Oil Co.

BELLFLOWER, CALIF. Christian sympathy is extended to Rev. and Mrs. Raymond Thompson, whose eight-months-old son, John Mark, went to be with the Lord Jesus on Feb. 11. Brother Thompson was formerly the pastor of the McHenry Avenue Grace Brethren Church, Modesto, Calif., and now a teacher in the Brethren High School, at Paramount, Calif.

NOTICE. The new address of Rev. L. W. Marvin is 1693 Crestview Ave., San Bernardino, Calif. Phone: Tuxedo 86-7477. Please change Annual.

ALLENTOWN, PA. The laymen's rally of the Northern Atlantic Fellowship was held at the First Brethren Church Feb. 22.

LONG BEACH, CALIF. The California WMC rally was held at the Los Altos Brethren Church on Feb. 27.

UNIONTOWN, PA. Dr. Lee Roberson was the main speaker at the Sunday school convention conducted at the First Brethren Church Feb. 10-11. R. Paul Miller, Jr., is pastor.

ALTO, MICH. The Michigan District youth rally will be held at the Calvary Brethren Church Mar. 14-15.

BERRIEN SPRINGS, MICH. The spring WMC rally of the Michigan District Conference will be held at the Grace Brethren Church Apr. 24.

CHARLOTTESVILLE, VA. Fourteen laymen from the First Brethren Church, of Buena Vista, Va., assisted in taking a religious census Feb. 9 in the Rutledge area of this city. A weekly Bible class is being held each Tuesday in the home of Mr. and Mrs. Neil Benfer, 1815 Meadowbrook Dr., with Carl Key as the teacher.

MOSCOW. Many Russians, especially those more than 40 years old, are trying to give up smoking on physicians' orders. Broadcasters on health problems tell the Soviet people repeatedly that smoking is harmful to the heart and lungs. The medical commentators characterize smoking as "an absurd survival from the past" and urge listeners to "use their will power. The Russians find it difficult to break the habit.

Medical officials, in talks on the evils of smoking, put major emphasis on damage to the heart. Heart disease is the main cause of death in the Soviet Union. Antismoking propaganda also concerns tuberculosis, which is responsible for a high death rate. Much less is heard about the incident of lung cancer in relation to smoking.

ONTARIO, CANADA. The Appeal Court has ruled that the Canadian Broadcasting Company must stand trial for allegedly violating the "Lord's Day Act." The act is a 1906 law forbidding all but necessary Sunday work. In addition to the broadcasting company, three Toronto newspapers and a Toronto radio station, CKEY, are facing trial as well. Even though the broadcasting company is government-owned, the Appeal Court has ruled it must stand trial.

The Brethren Missionary Herald

Executive Editor.....Arnold R. Kriegbaum
Winona Lake, Ind.

DEPARTMENTAL EDITORS

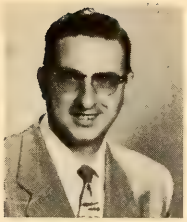
Foreign Missions.....R. D. Barnard
Winona Lake, Ind.
WMC Mrs. Dayton C. Cundiff
Beaver City, Nebr.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary Paul R. Bauman
Winona Lake, Ind.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Alto, Mich.	Feb. 23-Mar. 2	Wm. Johnson	Lester Pifer.
Wooster, Ohio	Feb. 23-Mar. 2	Kenneth Ashman	P. R. Bauman.
Dayton, Ohio (First)	Feb. 23-Mar. 9	Wm. Steffler	Anthony Zeoli.
Dallas Center, Iowa	Feb. 23-Mar. 9	Forrest Jackson	Bill Smith.
Chico, Calif.	Mar. 2-9	Phillip Simmons	Ward Miller.
Waynesboro, Pa.	Mar. 2-16	Wm. Gray	Crusade Team.
Middlebranch, Ohio	Mar. 4-16	Wesley Haller	John Aeby.
Dayton, Ohio (N. Riverdale)	Mar. 18-30	Russell Ward	Crusade Team.
Fort Lauderdale, Fla.	Mar. 23-27	Ralph Colburn	Herbert Pugmire.
Mansfield, Ohio	Mar. 23-Apr. 6	M. L. Myers	A. R. Kriegbaum.
Hagerstown, Md. (Calvary)	Mar. 30-Apr. 6	Jack Peters	L. L. Grubb.
Englewood, Ohio	Mar. 30-Apr. 6	Lon Karns	Lester Pifer.
Alexandria, Va.	Mar. 30-Apr. 6	John Burns	John Whitcomb.
Limestone, Tenn.	Apr. 20-27	Clarence Lackey	Lester Pifer.

What Teen-agers Expect From Adults



By John W. Mayes
Pastor, Paramount Brethren Church
Paramount, Calif.

Nobody knows quite so well what teen-agers expect from adults as do the teen-agers themselves. Characteristically, their expectations are discovered in the observing of incidents and present tense circumstances in their lives. Teen-agers usually derive their expectations from negative or problem occasions, and draw heavily upon cases rather than principles as would an adult. A part of maturity is the ability to look beyond the momentary event and see great underlying principles upon which to base decisions. This maturity comes slowly to be sure, and there is no substitute for the process of growing up.

Among the expectations of the teen-ager, there are some outstanding items of special note. These may be related to basic adult concepts. It is this process of relating that makes success or failure in the life activity of teen-agers and adults. Here several of these adult concepts and the teen-age counterpart suggested by Christian teen-agers in the Brethren High School will be mentioned.

A CHRISTIAN EXAMPLE

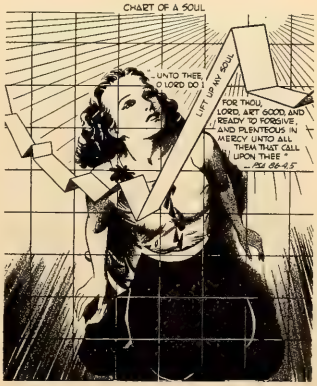
Teen-ager: "Teen-agers expect to follow their parents example in what they do and don't do."—Boy, age 16.

Basic to any fine teen-age adult relationship is a true Christian example. It would not be difficult to prove the inconsistency of adult example. The importance of this example is so seldom realized that it would be a serious error to overlook it here. For years and for centuries, the natural failures have woven themselves into a complex veil of inconsistency. It is difficult and perhaps impossible with one pull of the thread to unravel it. It is not so easily undone. There is, however, something we can say at this point. Nothing can ever take the place of a Christ-centered example as it continually asserts itself before a teen-ager.

A VITAL EXPECTATION

Teen-ager: "As a teen-ager, I want to be able to go to an adult who will try to help me and not just tell me what I am doing wrong. After I understood, everything would be fine."—Girl, age 16.

A busy adult and a questioning youth are a poor combination. An adult with unsubstantiated standards or ill-thought reason is again not much help. There is something wonderful, and of great prospect, about a youth that wants to know "why" as regards something good or bad. Their ability to discover standards based upon the truth of God and put them to good use in life depends upon the ability of adults to make our explanations of truth meaningful and vital. This ability can only come as we are well taught concerning the mind of God as seen in the Holy Scripture, and then as we are able to clearly present God's truth to young people.



A WHOLEHEARTED ENCOURAGEMENT

Teen-ager: "When teen-agers do something like sports, plays, or spelling contests, I think the adults should encourage them by going with them, or by going to see them. They should also tell them of their interest."—Girl, age 16.

Every Christian is desirous of selecting those activities which are fitting for the teen-agers with whom they work. Naturally, parents are especially so. Too many parents give their teen-agers the impression that they are not interested in their activities until all of a sudden they become very interested in some questionable thing. The feeling of resentment which follows might have been predicted by the parent, for it was certain to arise.

Everyone interested in teen-agers can profit by remembering that teen-agers appreciate being watched and enjoyed. Furthermore, they expect this appreciation, and why shouldn't they when every little motion has been noticed since they started to coo.

Often a problem arises, for teen-agers actions are sometimes a bit childish. An honest evaluation of such childishness, if it is below the actual age-level pattern which ought to be theirs, will be cheerfully accepted if there is with it a wholehearted encouragement of the worthwhile things they do.

A WILLINGNESS TO BE ONE OF THEM

Teen-ager: "An adult who laughs and jokes with the kids at the right time, and then makes them get down to business at the right time and really gets across what he is teach-

(Continued on page 143)

By Arthur Pekarek
Pastor, First Brethren Church
South Gate, Calif.

Invaluable Inventory

The wise businessman begins his inventory at the beginning of the year. It helps him to see how his business has progressed; it helps him to evaluate the future in terms of the past. The word **January** is derived from the Greek god **Janus** who had two faces looking opposite directions (forward and backward). We as Christians need to take our "hats off" to the past, and "coats off" to the future. As we look at the past we see **failures;** as we look at the present we see **frustrations;** as we look at the future we may see **falterings** (that is, if we look through our own eyes). But I think the Apostle Paul gives us the formula for inventory in these three aspects: past, present, and future, as we note his desires and ambitions for the Lord in Philippians 3:13-14. First, we see his—

RETROSPECT

Laurels forgotten.

"Forgetting those things which are behind" (Phil. 3:13). Paul was not one to "glory" in the past, to live on past laurels. As he mentions in verse 3, we 'rejoice [glory] in Christ Jesus, and have no confidence in the flesh." Certainly, if anyone could glory in the things of the flesh, it would have been the apostle because he mentions his attainments in verses 5 and 6. Yet, his conclusion was that those things were but "loss for the excellency of the knowledge of Christ Jesus."

Leeks forsaken.

Paul was never the Israelite who wished for the "leeks and the onions" of Egypt (world). Paul was raised in a wealthy family and had great attainments of this material world. He was trained at the feet of the great Gamaliel (Acts 22:3). He was reared in the intellectual center of Tarsus, the seat of a famous school of philosophy. But all of this fame, fun, and fortune soon sunk into oblivion as the great apostle said: "I count them but dung [refuse], that I may win Christ" (v. 8).

Loads laid aside.

Paul was certainly one who laid aside the weights of sin and things that so easily beset him to run the race that was set before him. As Paul retrospects, he uses the metaphor of the runner in the race (Heb. 12: 1-2; I Cor. 9:24-25). No race has ever been won on past **laurels;** no race has been won by attainment of the **leeks** of this world; and certainly none has been won by dragging along the **weights.**

No runner could ever effectively run the race by looking back. We must be as the apostle—"forgetting those things which are behind." A great world champion mile-runner lost his greatest race by looking behind. The greatest race of history was finally brought to pass in England just a few months back between Roger Bannister, of England, and John Landy, of Australia, the only two runners who ran the mile in less than four minutes practically every time. The race was set; the best were on; who would win the race? Thousands of people attended this exhibition! The gun sounded! Off went Landy like a shot! Bannister trailed behind! Both were straining every muscle they had to win this great race! Landy continued to keep the lead! Bannister, try as he might, could not even catch him! Finally, they were coming into the final stretch! The crowd, now hysterical, stood up in the stands! Roger seemed to gain a step or two! The crowd cheered him on! Then, Landy did a terrible thing! He looked behind to see where his opponent was! Roger closed a few more steps! The crowd roared! They cheered Roger so much that, again, Landy looked behind just a few feet from the finish line! Roger closed the gap and nosed across the finish line to win the race! A new record was set! Landy committed the most unpardonable sin in this track event; he could not even give the reason why he had done it! We, too, are running a race, but for an incorruptible crown, so let us forget the things that are behind.

As the apostle takes note of the present, we see his—

INTROSPECT

"Reaching forth unto those things before." The words "those things which are before" are literally the words for "at this very time that are directly in front of." Paul shows real earnestness and constraint in the words "reaching forth." He fully brings out the meaning in II Corinthians 4:14 as he states that the "love of Christ constraineth me," or literally "gets behind me and pushes." Using again the metaphor of the runner, I'm afraid there are too many Christians who have never known this constraining power. There are three different kinds of runners—

Shade-stand Runner.

This is the typical runner who has not been too enthusiastic in his endeavor. As he runs along the track he sees a nice shady spot to sit down and rest a bit. Some even fall asleep; some never wake up! I wonder, Christian, are you weary? Are you tired? Are you taking the whole load? Paul says "to bear one another's burdens." If that load has not left you after you have committed it to Him, then find a spiritual brother who can help you.

Malt-stand Runner.

This is the typical runner who has gorged himself on the cares of this world. This runner is running a fair race until he sees the malt stand of materialism. The apostle didn't

(Continued on page 143)

By Sheldon W. Snyder*

CONVERSION

"Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" (John 3:3).

Conversion is the act of turning from sin or error to truth and righteousness. The sinner is afraid of God; therefore, he does not wish to meet Him. The human heart is evil and God is holy. Darkness cannot dwell with light; therefore, a change is necessary. This change is called, among other things, conversion, a turning right-about face, new birth, or a new creation.

Conversion is not religion. It was to Nicodemus that Jesus said: "Ye must be born again." Nicodemus was a Pharisee, a strict religionist. He celebrated the Passover, paid tithes, said prayers, brought sacrifices, and tried to keep the Law, and it was to Him Jesus said: "Ye must be born again." Keeping of the Law, going to church, being religious, being baptized, joining a church, living up to some religious creed will not save you. There will be multitudes in hell who did all these things. **"Ye must be born again."**

Conversion is not mortality You may try to keep the golden rule, pay your bills, be a good neighbor, be a good husband or wife, and be good to your family, but that will not save you. Morality is good but it will not save you.

Conversion is not reformation. Even if you do quit your meanness and gossiping, and control that bad temper, that would not be the new birth. Your trouble is not on the outside, but on the inside. You do not need exterior decoration, but interior generation. The Devil wants you to rest in a false peace. I would warn you, do not be satisfied unless you know you have been born again. Without the new birth you are as lost as the heathen who bow to idols. God pity you if you die in that condition.

*Pastor, Grace Brethren Church
Hopewell, Pa.

Conversion is not a physical change; yet, it will bring some changes in your physical makeup. You remain the same man or woman after as before conversion, though you will have changed masters and have a different object in view. To be converted or "born again" means to become a partaker of divine nature (I Pet. 1:4), to turn from self and idols to serve the living and true God (I Thess. 1:9).

Conversion is a mystery you can't explain, but a reality that no man can explain away. "The wind bloweth where it listeth, and thou hearest the sound thereof, but thou canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the spirit" (John 3:8). Just as Nicodemus could not understand nor explain the wind, so no man can understand nor explain the new birth. Modernists and infidels claim the new birth is just "an emotional experience," and when they get through explaining the new birth there isn't anything left of it.

But thank God, no matter what the infidels and Modernists say, the new birth is a reality that no man can explain away! Ask the man who has been born again if there is anything to it.



Conversion or being born again means a turning from sin to Jesus Christ. Acts 8:3 tells us of Saul making havoc of the church, entering into houses, hailing men and women, and committing them to prison, but after Saul met the Lord Jesus on the road to Damascus and was converted, we read in Acts 9:20: "And straightway he preached Christ in the synagogues." Conversion makes the believer a child of God. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (I John 3:2). Then, who can be a child of God? "But as many as received him, to them gave he the power to become the sons of God, even to them that believe on his name" (John 1:12).

The result of conversion should be the glad experience of being "born again," saved, delivered from the penalty of sin, and given grace day by day to overcome the power of sin. Some glad day—it may be real soon—our Saviour the Lord Jesus Christ shall appear to receive His own, delivering them from the very presence of sin, then to spend the ceaseless ages of eternity in His presence.

God performs mighty works when a person turns in faith to Christ and receives Him as his personal Saviour. God does all this at the moment one is saved, without any human assistance or human effort. The work He accomplishes stands forever. God is pleased to do all this to every one who receives His Son Jesus Christ by faith. He is "not willing that any should perish, but that all should come to repentance" (II Pet. 3:9).

The Mightiest Weapon

By Edward Bowman*

We read in Ephesians 6:18 the words of the Apostle Paul: "Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints." In this great epistle, beginning with verse 10 of chapter 6, our attention is called to the fact that every child of God is engaged in spiritual warfare. It is a constant battle against the unseen powers of Satan and his wicked hosts. God has provided for us every piece of armor in order that we may win the victory over the unseen enemy. The victory is ours through the Lord Jesus Christ if we use the armor which has been provided for us. However, God's armor cannot be used effectively against the foe apart from the power of prayer. Paul had learned that his greatest battles were won when he was on his face before God in prayer. The greatest weapon God has placed in the hands of His people is the power of prayer. Several truths concerning prayer in this text should be of help—

Pray About Everything

"Praying always with all prayer" God has given every believer the wonderful privilege of bringing **everything** to Him in prayer. How often we fail to do this. We find ourselves praying about some things, but we do not pray about everything. We may make the mistake of waiting until difficulty arises before presenting the matter to the Lord. Our God is interested in everything that touches our lives. For this reason, He wants us to pray about every matter that concerns us. In Philippians 4:6 we read: **"In everything** by prayer" Our great God and Heavenly Father is just as much concerned about the little things in our lives as we are concerned about the big things. Remember, not even one hair falls from our head without his knowing it.

George Mueller, a man of faith and prayer, learned to trust God in everything. He honored the Lord by praying about little matters which might seem trivial to other Christians. One day Arthur T. Pierson sat with George Mueller. He was telling Mr. Pierson of some of the wonderful things God had done for the orphanage at Bristol in answer to prayer. As Mr. Mueller talked, he was writing and was having difficulty with his pen point. Right in the midst of the conversation he seemed to lose sight of his visitor, bowed his head for a moment in prayer, and then began writing again. Mr. Pierson said: "Mr. Mueller, what were you praying about just now?" "Oh," Mr. Mueller said, "perhaps you didn't notice that I was having trouble with this pen point. I haven't another, and this is an important letter. I was asking the Lord to help me so that I could write it clearly." Here was a man who could trust God for great things and also pray about small matters. We would do well to learn the same lesson.



Ranger Radio Tower, Fillmore, Calif.

Pray in the Spirit

Note the words in the text: "Prayer and supplication **in the Spirit."** What did the Apostle Paul mean by "prayer in the Spirit"? Is all praying or all of our prayers in the Spirit? We can pray in the Spirit only as our lives are filled and controlled by the Holy Spirit. In order to pray in the Spirit, we must have the mind of Christ. Our affection, mind, and heart must be centered upon the Lord Jesus Christ. If we pray in the Spirit, our prayer will be in accord with the will of God. We will pray for the right thing and all the glory will go to the Lord. Our prayer will not be selfish.

Pray for One Another

Note the words, "for all saints; and for me." There is a great need today among Christians to hold one another up in prayer. If believers were more faithful in praying for one another, there would be less schism and quarreling among them. When the weaker brother stumbles, he needs the prayers and help of his brethren.

Also, the minister needs prayer. Paul said: "And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel." If the Apostle Paul needed the prayers of the saints that he might be empowered to do the work of the Lord, how much every servant of God needs their prayers today. The ministry of the pastor will be far more effective if his congregation prays for him daily. Prayer will put the power into the preaching of the Word as the preacher stands in the pulpit.

Brethren, let us not neglect prayer in these busy days in which we find ourselves. Someone said: "If we are too busy to pray, we are too busy." Bring everything to God in prayer; pray in the Spirit; pray for one another.

*Pastor, First Brethren Church
Clay City, Ind.

WHAT TEEN-AGERS EXPECT FROM ADULTS

(Continued from page 139)

ing by answering questions, and so forth, is very much liked and respected by the teen-agers."—Girl, age 15.

To be an adult and to be a teen-ager both is most difficult. Some one has said: "If you want to stay young, stay with young people and if you want to die young, try to keep up with them." Such a hazardous venture is hardly necessary. Young people do not expect an older person to be young again. They do expect that adults might partake with them in the best part of their normal youth. Teen-agers' lives are vibrant and exploratory. They are finding the good things toward which they have been growing since childhood. The world is naturally bent toward their ruination, and the Christian teen-ager is able to appreciate this. The joy which an adult finds in the teen-ager's life, activities, and circle of friends, gives the teen-ager concrete evidence from his exploration that the life of his adult friend is good and that he need not fear growing up to be like that friend.

A BALANCE AND CONSISTENCY

Teen-ager: "A teen-ager likes to have things other teen-agers have, like a car. Some parents say 'No' because they can't afford it. Then when the teen-ager works hard at a job to get his own money for it, the answer is still 'No' and the teen-ager knows that the first reason was not the truth."—Boy, age 14.

This matter of consistency is a full-time job. It must be worked at all the time. Adults must not, on the spur of the moment, give reasons which may pass away while intending to hold to the belief they supported. Being very practical, some of the poor reasons for rejection of worldly amusements have caused teen-agers a great deal of consternation. Every reason should be in keeping with all else we hold and every statement true without fear of contradiction as much as is humanly possible. Young people do not expect adults to be perfect, but they do expect that they always be the same. A well-balanced outlook by adults is always a source of joy to fine teen-agers everywhere.

INVALUABLE INVENTORY

(Continued from page 140)

let the cares of this world choke out his endeavor of coming to "know Him, . . . and the fellowship of His suffering." Paul looked for that greater material city "which had foundations, whose builder and maker was God." Brethren! This ought not to be even so much as thought of among us when we see the need in all phases of our denomination alone. Never before has the need been so crucial; we have missionaries that are ready to go to the foreign fields, and no funds; we have young men and women to train in our seminary and college, but there is no room to take care of them; we have many new communities to build new churches in America, but no funds to build these churches; we need more publications and the use of the printed page, but the Missionary Herald cannot function on mere promises either. I wonder if we might take inventory as to what kind of runners we are?

Grand-stand Runner.

This is the typical runner who needs that proverbial "pat on the back." He is not doing a good job unless he has been lauded and vociferously praised. Paul gives the rightful answer (Gal. 1:10): "Do I now persuade men, or God? . . . for if I yet pleased men, I should not be the servant of Christ."

Paul has given us the example to take inventory by **Retrospection** and **Introspection,** but now we see his third aspect of—

PROSPECT

"I press toward the mark for the prize of the high calling of God in Christ Jesus" (v. 14). In this verse Paul shows us three things that **prospect** brings—

Persuasion.

Paul says "I press" or "pursue" onward. I believe the constraining power is helping him to go on for Christ even though his friends and relatives are contrary. Here is the reality of the "rolling-up your sleeves" for the future; this is what the Bible means by "working by the sweat of your face."

Not only is there the earnestness about it, but there is the prospect of—

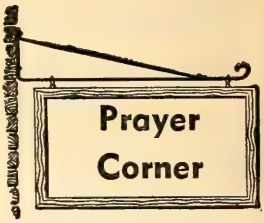
Rewards.

Paul refers to the "mark of the prize." Literally, he is saying the "goal of the reward day." Yes, my friends, God has a reward day that none of us should ever forget. We should yearn more to attain rewards or awards for Him, for we know these will be incorruptible and not fading away as the mere trophies of metals or present-day championship. Furthermore, this prospect brings—

External existence with Him.

Paul says that it is a "high calling of God in Christ Jesus." Literally, he is saying it is a "heavenly up-taking of God," and, naturally, this will be when "he shall appear we shall be like him; for we shall see him as he is" (I John 3:2). Imagine! What great prospect we as His children have! Isn't this enough to make every one of us sit-up and take inventory? As we **retrospect** the past, we might see **misery;** as we **introspect** the present, we might see **mockery;** as we take **prospect** of the future, we might see a **mirage,** unless we dedicate and consecrate our lives anew for Him and His service.





BRETHREN DAY OF PRAYER

MARCH 15

"Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3).

FOREIGN MISSIONS—

Praise the Lord for steps of faith taken by the board in the recent meetings in Long Beach. Please pray for wisdom in carrying out the recommendations made.

Pray for journeying mercies for Miss Florence Bickel and Miss Grace Byron who will be concluding their work in Africa and will be coming home to the United States this month.

Pray that the French school building at Bassai station in Africa, which was burned recently, may soon be rebuilt.

Pray for travel safety and rich blessing for the missionaries in the rally schedule this month.

Pray for the missionary conference to be held at Grace Seminary and College Apr. 8-11.

Pray for a Mexican young lady who is having to drop out of the Bible Institute because of ill health.

Praise the Lord for the fine youth camps recently held in Argentina. Pray for lasting results.

GRACE SEMINARY, COLLEGE

Pray for the continued blessing of the Lord during the second semester which began Jan. 20.

Pray for the employment situation among the students during this time when the economic situation seems to be on the decline.

Pray for the building project that it may not be hindered because of lack of funds at this difficult time.

Pray that the recent ministry of Dr. W. A. Ogden and Dr. P. R. Bauman and members of the faculty among our churches may prove beneficial to the school.

SUNDAY SCHOOL—

Pray for an increased vision on the part of our leaders of Sunday schools for the unreached multitudes.

Pray for many attending teacher training classes that our teachers and officers may be more efficient in their teaching.

Pray for the success of the "Loyalty Campaign."

Pray for the continued blessing of the Lord upon the entire work of the National Sunday School Board.

Pray for the office staff as they begin preparation for the summer program for our Sunday schools.

YOUTH—

Pray for the young people who are entering the new national contest.

Pray for those who are responsible for planning the summer camps, and the district activities.

Pray that the national youth projects goals will be met: Home missions: the summer missionaries. Foreign missions: Support of the Don Hocking family in Africa.

Pray that our youth and their leaders will experience the sufficiency of Christ.

LAYMEN—

Pray for Brother Howard Vulgamore that the Lord will heal him from the accidental gunshot wounds, and also for Mrs. Vulgamore during this time of testing.

Pray for the National Laymen's president, Mr. Rollin Sandy as he continues in college, and fulfills his duties as pastor of the Sidney Brethren Church.

Pray for the past president, Mason Cooper, who has accepted the pastorate of the First Brethren Church, Covington, Va.

Pray and give to the mission offering during the next few months so that we will have sufficient funds to support our missionary layman in Africa, Donald Spangler; also pray the Lord's blessing upon his work as printer.

SMM—

Pray that each SMM girl may complete her goals for this year and help her group to be an honor society for the glory of the Lord.

Pray that souls may be saved through individual SMM groups this year and through the efforts of SMM girls in personal witnessing.

Pray that we may reach the goal set for our national project this year, which is a car for Miss Evelyn Fuqua; and pray that each girl will try to have a part in this offering.

WMC—

Pray that the WMC ladies will realize the importance of all becoming soul-winners.

HOME MISSIONS—

Pray that city regulations may not hinder the work in Monte Vista and San Jose, Calif., where temporary housing is used for church facilities.

Praise God for refinancing of the Bell Brethren Church, Bell, Calif., making it possible for them to become a self-supporting church.

Pray for the new pastor, Ted Malaimare, at Portland, Oregon, as he assumes his first full-time pastorate.

Pray for the sale of surplus property at Hatboro, Pa.; Phoenix, Ariz.; and San Diego, Calif., to meet financial needs for building programs.

Pray for the Brethren Home Mission Council directors' spring meeting starting on March 17.

MISSIONARY HERALD—

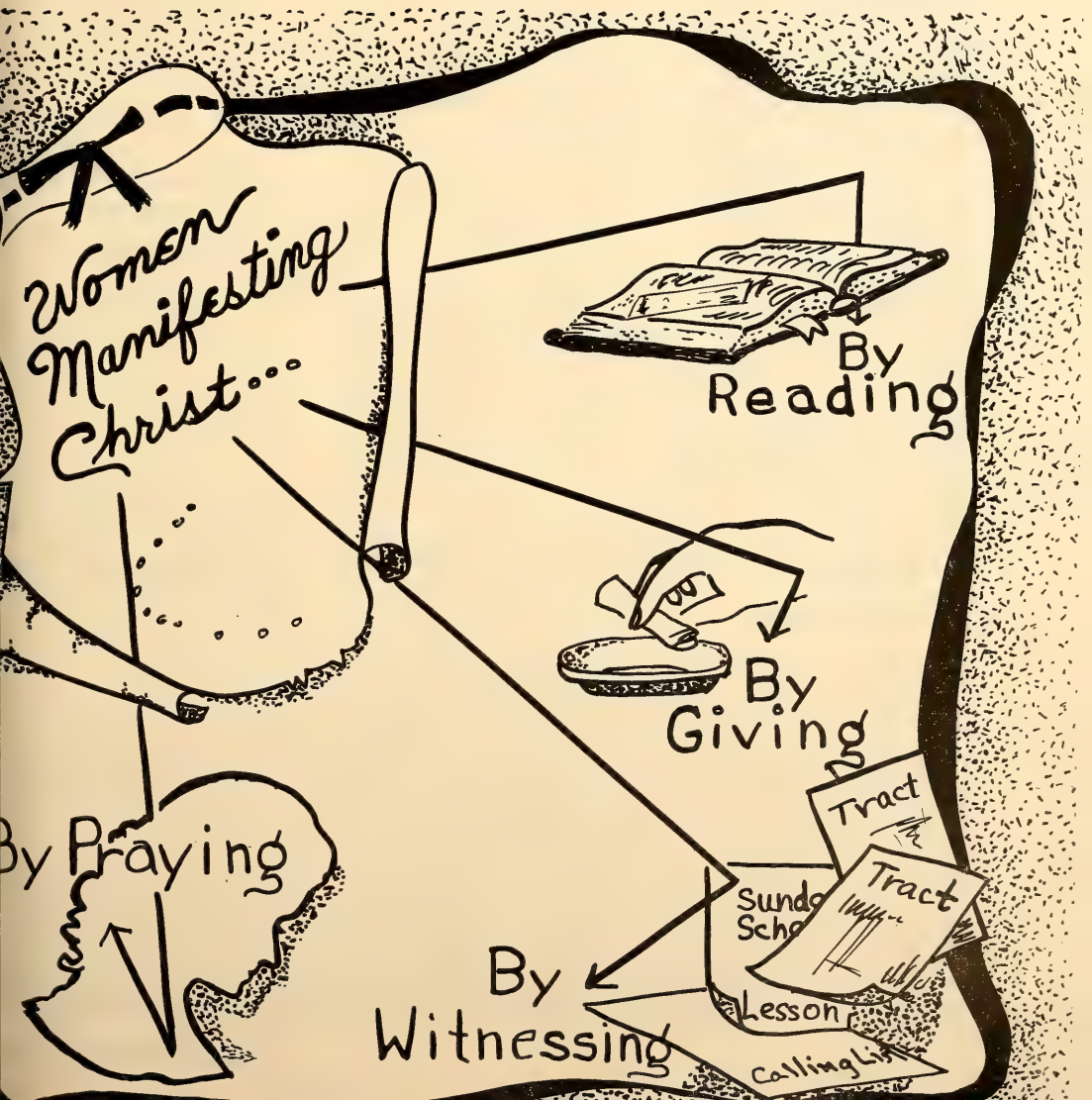
Pray for the entire staff of the Missionary Herald as they serve in this missionary endeavor.

Praise God for the recent reports by pastors of victories won which have been the direct result of the Missionary Herald.

The BRETHREN MISSIONARY HERALD

WMC NUMBER

MARCH 8, 1958





In Trial

Words of praise from Mrs. Russell Ogden for prayer on her behalf during her recent trial are quoted here. This praise is from a letter to our national president, who gladly shared it with us.

"Words are extremely inadequate to express to you our deep appreciation for your concern and prayer on my behalf.

". . . We are grateful for the telegrams (sent by our national president to several points the morning after the accident) because we sincerely feel that it was the prayers of God's people that carried me through those days. It was like a great mighty arm supporting me.

"Last week (in January) the doctor had more X-rays taken to see what progress had been made. His comment was 'It is nothing short of a miracle.' He had thought I would have to have additional surgery on the lung after a few months, but the healing has been so remarkable he says it is quite certain that will not be necessary.

"He told me that he thought, momentarily, that they had lost me on the emergency table, but suddenly I started to respond. There is no doubt in my mind but that God heard the prayers of His children and spared my life. The truth of Romans 8:28 was not difficult for me to see, for almost immediately I could see the unfolding of His plan.

"Being so close to death makes everything in life more important, heaven more of a reality, and Christ more precious.

"The Lord was so very good to protect the children, and although they will never forget the accident, they haven't developed any fears as a result of it.

"Please express our deep gratitude to all of our ladies across the country who held us up in prayer.

In His Love,
Betty Ogden."

From Abroad

Greetings from Bangui, and in His wonderful name.

Mr. Jobson and I, once again, wish to thank you for the beautiful birthday greeting received the past months. They are all so cheerful and fragrant with the messages they bring to us over the many miles of land and sea. Our hearts respond to all of your greetings, for they speak of your love to us in Christ.

For those of you who took time to write letters, we want you to know that we are especially glad for the news. These items help us to pray more intelligently for you and your churches.

We are encouraged by the prayers you offer on our behalf, and desire that you continue to remember us in the work here in Bangui.

Yours in Him,
Orville and Charlotte Jobson

Remember to Pray

for the

National WMC Executive Committee Meeting

• • •

March 18, 1958

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at

Winona Lake, Indiana

• • •

also

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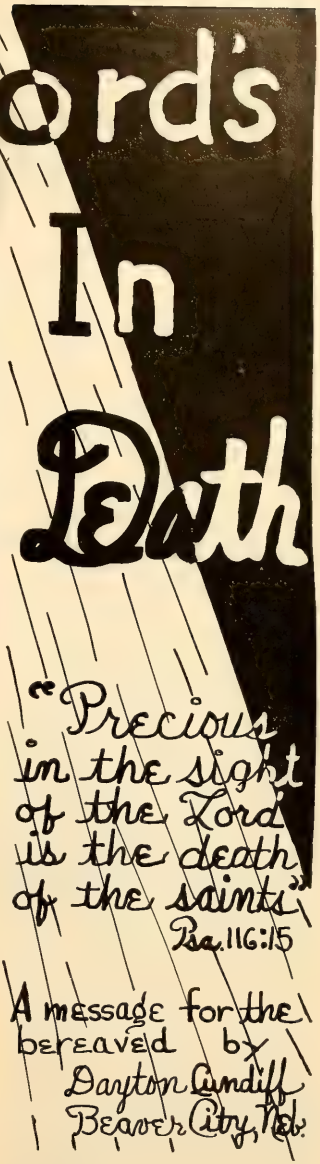
For our National Program Chairman as she compiles the 1958-59 programs

THE BRETHREN MISSIONARY HERALD VOLUME 20, NUMBER 10

ARNOLD R. KRIEGBAUM, Executive Editor

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The Lord's In Death



How is preciousness determined? To the jeweler the polished gem is very precious. To the botanist, the fragile desert flower which the traveler tramples underfoot is very precious.

What would be precious to the Lord, the creator of the universe, who flung the stars out into space; who wrapped the ocean in a swaddling band; who buried the treasures deep in the heart of the earth; raised the rugged mountain peaks into the sky; put a lacy fringe on the blue spruce and gave the tiny snowflake its delicate design? What would be precious to God?

He tells us in His Word. In Psalm 116 God speaks of the death of the saints as precious, for, "precious in the sight of the Lord is the death of his saints." Standing in contrast, our Lord says in Ezekiel 33:11: ". . . I have no pleasure in the death of the wicked."

Why should the Lord call "precious" something that is an enemy of ours?

Let us consider His relationship to the saint. It may help to understand why He should say: "Precious . . . is the death of his saints." His relationship is described by two pictures: Children of God, and His bride.

Saints in the world are called strangers and pilgrims. When a saint dies, the Father takes his child to himself. This beautiful relationship is pictured for us in Luke 15 in the parable of the son. The language of the parable implies that the father had been watching for the return of his child. Suddenly there appeared on the horizon a form that was unmistakeably that of his very own. The record says he saw him, ran, fell on his neck, kissed him, and showered Him with affection.

There were so many things that the father found impossible to do in the far away country. He brought him into the house and said to the servants: "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet." There is nothing too good for the child of God when he comes home to the Father's house. God the Father loves His children. Perhaps this will help us to understand why God should say, "Precious . . . is the death of his saints."

The second picture is that of His bride. During the last war husbands and wives were often separated. What joy filled the home when there was reunion. We should be able to partially understand God's attitude. He is separated from His bride. God looks on the death of the saint as taking His bride home close to His side. The heart that has long planned for and yearned for the loved one is now satisfied because the object of His love and devotion is near his side, for she had wandered in a foreign land where there were things which bid for her love and attention. Now, God has her for himself; her entire attention and love is focused upon Him. She will never be out of touch with Him but will remain close to His side.

Yes; "Precious in the sight of the Lord is the death of his saints." They are truly His in death. One of His treasures has been brought to its rightful home. But what about those left behind? On earth death severs so many beautiful and precious relationships. Does God care? I'm sure He does. He is not unmindful that the homecoming of one of His treasures leaves heartache behind because that treasure was counted precious here. Surely we who have lost saved loved ones can say that we have treasures in heaven.

What does God give us as a healing balm for the hurt incurred by taking our treasure? First of all, this treasure will be ours to enjoy again. This truth is presented in different ways. David said at the loss of his son: "I shall go to him, but he shall not return to me." He could later go to his departed treasure. Peter speaks of saints being, ". . . kept by the power of God through faith unto salvation ready to be revealed in the last time." God keeps our treasure. Paul speaks of this truth: ". . . them also which sleep in Jesus will God bring with him . . . so shall we ever be with the Lord." He adds this "wherefore comfort one another with these words."

Another balm is found in looking forward to the glory being prepared for the saints. John in his revelation opens the doorway and reveals the glories of heaven to be. ". . . and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and

(Continued on page 148)



PURPOSE (con't)

What an exciting contrast to purposelessness is purposefulness. The life lacking polarity is at once miserable and senseless. It is true that not all believers and unbelievers in Jesus Christ are without purpose. But in the former category, too many live only for self and man-sized goals. And, whether we like it or not, these turn to ashes because they are centered in self and flesh. Only the Christ-centered life is polarized, and thus **vital.**

The longer I am married the more convinced am I that the successful marriage is not the proverbial 50-50 proposition. Rather, it is learning to give, give, give, until the habit becomes a grace. The polar point of marriage is not "What do I get out of this deal?" or, "For all my pains I get **this.**" On such a foundation marriage crumbles and disintegrates.

The polarized marriage will include a strictly husband-wife prayer life. This will be a time of daily communion above and beyond the family worship period. The two who are "one flesh" will adhere to this fellowship not as some magic potion to cement the marriage and stave off trouble, or to make things easier. The fundamental purpose for this prayer life will be found in an intense love for their Father, and because such prayer is an indispensible part of the foundation in marriage.

Every heart requires comfort and challenge along the path of life. Who is better able to give these when needed than a husband or wife who has shared the bitter with the better down through the years? Here alone is, or should be, honest evaluation, purposeful **understanding,** and generous help.

It is in the area of understanding one another that most marriages are faulty. A certain harassed husband asked a friend if he understood his wife. "I should say not," replied the friend rather crisply. "God doesn't ask me to do that. He only says I am to love her, and I think I do."

This little story usually gets some good laughs, but I'm sure lack of understanding of one's mate is not a laughing matter. Without doubt, understanding is an important underpinning of love. If for no other reason, husband and wife should make an effort to understand one another because our Lord understands us in His love. "Husbands, love your wives, even as Christ loved the church, and gave himself for it" (Eph. 5:25).

This matter of understanding may not be an easy assignment, but it is certainly an implied obligation of love. There is an unmistakable source of strength and wisdom in the difficult task. We do well to make it a part of our lives. "I can do **all** things through Christ which strengtheneth me" (Phil. 4:13).

If we will take a long, hard, honest look at ourselves, we may be forced to admit that when we failed our mates in understanding, it was because we chose to do so. It was one of those "all things" we did not care enough about which to claim the victory. Purposeful understanding, then, is an indispensible stone in the foundation of marriage.

The intangible something which draws two people together into the bands of what should be a lifelong relationship is love. Love cultivated, soon shows itself in tangible substance which transforms the life. Therefore, no discussion of the polarized marriage would be complete without this cornerstone. Marriage entered into for mercenary reason, or on the basis of physical passion, or for convenience, is a travesty of what God intended to be an enriching, ennobling experience.

Those who have lived in the intimacies of married love know it is a many splendored thing. It diffuses the entire life with a glow and strength which enables the participants to climb the highest mountain, go through deepest waters, and emerge emotional and spiritual giants. Nor is this idle, wishful dreaming. Love for Christ, and for each other which is founded in Him, is the most powerfully motivating force in the universe. Witness the Word of God. "And now abideth faith, hope, love; these three; but the greatest of these is **love"** (I Cor. 13:13 ASV).

Do you want a polarized marriage? Then embrace the prayer life, understanding, and love in God's measurements for you. Then unto you **nothing** shall be impossible. "For the Lord God is a sun and shield . . . no good thing will he withhold from them that walk uprightly" (Ps. 84:11).

THE LORD'S IN DEATH

(Continued from page 147)

there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain . . . the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones . . . and the twelve gates were twelve pearls: and the street of the city was pure gold, and the city had no need of sun . . . for the glory of God did lighten it . . . and there shall in no wise enter into it anything that defileth" (Rev. 21:3-4, 18-19, 21, 23, 27).

Loved ones shall enjoy this future glory. And even now some of these things are being realized by the departed saints. They have gone beyond this veil where tears, sorrow, crying, death and pain are known no more. For as Paul said: "To depart to be with Christ . . . is far better."

One last word for your edification and encouragement. God says: "For where your treasure is, there will your heart be also." The things we count most precious receive our greatest thought. For you who are bereaved today you have a treasure in heaven. Probably heaven will occupy much of your thinking within the next few days. The homegoing of a loved one can strengthen your faith. So, where your treasure is—there let your heart be also.

Some Ideas

Following several requests for a list of the local projects that were completed in 1957, Mrs. Miles Taber, our national project chairman, went through all the statistical blanks to prepare this list.

So, here's to happy ideas:

Churches, parsonages, pastors' families:

Kept nurseries; furnished and cleaned them; picture in front of church; communion supplies; choir and baptismal robes; projectors; P. A. system; organ; flowers; cupboards; stoves; refrigerators; dishes; silverware; pans; coffee urns; sink; tile and carpet; coatracks; partitions; curtains; general church cleaning; repaired songbooks; painted rooms and furniture; cash gifts; parsonage repairs; deep freeze; baby sitting for pastor's children; gift to pastors; paid telephone bill; fence around parsonage yard; house-to-house canvass; sent Missionary Herald to prospective members; Mother's Day corsages; teas for Cradle Roll mothers; served meals for rallies, conferences, bereaved, and rescue missions; made plastic bags for primary and beginner children to carry their Bibles and papers in; made wordless books; taught classes; food baskets to shut-ins; servicemen and students.

SMM-WMC Camps:

Prepared and rolled bandages; bought awards; made jumpers; gave teas and banquets; were secret mothers; songbooks for WMC meetings; presidents gifts given to assist in going to national conference; picnics and banquets for graduates; bought used sewing machine for work days; tea towels and equipment for camps; collected stamps for camp equipment; showers.

Nursing home, Old folks homes, Orphanages:

Hand lotion; after shave cream; Kleenex; visited, held services.

Missions:

Spreads to Mexican young men going to Bible institute; cover-all aprons for native helpers; award cards; beads; tracts; beanies; clothing; layettes to Mexico; clothing to Navajo and Taos missions; baby jackets to Africa; cash gift to colored work, Fremont Ohio; New Testaments; canned peaches; homemade soap; vitamins; toys to Navajo work; support of Navajo children; rugs; baptismal robes for France; love gifts and offerings to students.

Missionaries:

Pressure cooker to Celina Mares; sewed for Horneys and Howards; Christmas, birthday, outfit gifts to visiting missionaries, and missionary chests maintained; Christmas gift to the Rev. Granville Tucker family; food supplies to Missionary Residence; cards and letters; food box to Sumeys in Africa; Woman's Day magazine sent; gifts at Christmas to missionaries children whose parents are on the field; Hershey chocolate to Africa; Bible pins given to Mrs. Jobson for WMC African women reading Bibles.

Churches, parsonages, pastor's families:

Christmas treats for Sunday school; sent church bulletins and Sunday school papers to servicemen; Bibles for church pews; planted church planters; material for bulletin boards; folding legs for tables; sponsored junior Fellowship parties; Easter breakfast; meals for men working on church.

Missions:

Rugs for Missionary Residence; surgical sheets for Africa; two weeks radio broadcast in Argentina.





Our project for this quarter is our foreign-mission giving, which you will note by the "Foreign" cut on this page.

Since our Missionaries' Residence is often bursting at the seams, and since additional expense is incurred to care for our missionaries on furlough, we have chosen a five-year project to build a new residence.

Pictured below is the stately stone-block home which has served our missionaries so long. But, it is not adequate.

Let's put our shoulder to the wheel and reach, or even go over, the goal of $3,000.

We will have more information for next month.



PONDERINGS ON PERTINENT PROBLEMS

Question: What can we do to keep the council interesting at the meetings?

Answer: First of all your president is your "guiding light," and is responsible to see the programs are carried out in an interesting and proper manner. **Begin on time.** Her business meeting should not be drawn out, or done in a disorderly manner. Every item ready for discussion—not "Is there any business?"

Explain what the offerings are for. Sometimes guests are embarrassed or confused with much passing of banks and baskets—this ought not so to be. One offering is best, and then divided percent wise (national, local, and district). Thank offering is received in the synagogue banks at home, birthday offering at a special meeting during the year. This would eliminate the many offerings at a council meeting.

Secondly, the program chairman confers with the leader to help or suggest ways in which the program can be more interesting. Follow the program planned in the packet prepared for each devotional program. Much time and prayer has gone into the planning of these programs and a good meeting is assured if topics are given in an interesting way. Give time and thought and study to any topic you are asked to give. Hint for a sparkle and glow talk—read the topic you are to give twice, read again, and underline, read again and make notes.

Use visual aids, globes, maps, pictures, missionary news, and special music. Occasionally a special speaker could be invited to your council, a visiting missionary, or your pastor for some special topic. An occasional quiz perks up interest. Use questions on our missionaries, or the Pen Pointers.

Thirdly, the prayer chairman should devise ways of making the prayer time devotional but **not** long. There are prayer bands where time is given to prayer. Have the prayer time different each month, divide into groups, sentence prayers, written requests to take home, a few leading in prayer. This will encourage our new Christians to take part.

There should be time for fellowship, but **not** during the business or devotional period. One objection is —"The meetings are too long." Often this is because there is too much informality during the meeting. The length of the meetings will vary, but an approximate schedule might be as follows—

Business—30 minutes; devotional —10 minutes; 10 minutes—opening, music, special number; 10 minutes —Bible study; 10 minutes—Mission study; 15 minutes—Prayer circle; Fellowship, 45 minutes—(including refreshment time).

Careful planning on the part of every officer and committee chairman to have their part ready for the meeting is so important to the success of the monthly meeting.

Friendliness to guests—no special cliques, every member on a committee will make—your meeting interesting.



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First Vice President (Project)—Mrs. Miles Taber, 314 Dorchester St., Ashland, Ohio.
Second Vice President (Program)—Mrs. Thomas Hammers, 6242 30th St., Seattle 15, Wash.
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Prayer Chairman—Mrs. Rose Foster, 5337 N. Front St., Philadelphia, Pa.
Patroness of SMM—Mrs. Leslie Moore, 719 Franklin St., Sunnyside, Wash.

MISSIONARY BIRTHDAYS FOR MAY

Africa—

Mr. Donald A. Spangler May 4
Bozoum via Bangui, French Equatorial Africa.

Mary Hope Beaver May 7, 1946
Bozoum via Bangui, French Equatorial Africa.

Kathleen Lois Taber May 9, 1955
Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.

Alberta Mae Dunning May 11, 1949
Bozoum via Bangui, French Equatorial Africa.

Camille Sue Cone May 26, 1955
Bossembele via Bangui, French Equatorial Africa.

Naomi Ruth Mason May 28, 1948
B. P. 36, Bossangoa via Bangui, French Equatorial Africa.

Argentina—

Mrs. James B. Marshall May 25
Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, South America.

Rev. James B. Marshall May 28
Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, South America.

Brazil—

Rev. John W. Zielasko May 7
1630 Sebastiao Freitas, Capanema, Para, Brazil.

France—

Victor Fredrick Fogle May 1, 1949
79 Chemin de Vassieux, Caluire et Cuire, Rhone, France.

Mexico—

Sharon Rachel Haag May 9, 1948
439 Sunset Lane, San Ysidro, Calif., U.S.A.

Kathryn Sue Howard May 29, 1948
406 Mary Ave., Calexico, Calif., U.S.A.

In the United States—

Miss Grace Byron May 7
Box 588, Winona Lake, Ind.

Rita Dorene Hoyt May 18, 1944
c/o Rev. Norman Hirschy, Evans City, Pa.



In Enduring Service



By Miss Ava Schnittjer

"Behold, we count them happy which endure" (James 5:11).

As you look at older people around you, do you sometimes wonder what you will be like twenty, even forty years from now? There's that dear Christian lady, every line of her face radiating the joy of consistently living with Christ. Or there's the one who wears her long-suffering like a garment. Another is busy with all the work of the church one season, but the next, you don't see her around. Investigation reveals that she was offended at someone, who wasn't properly appreciate, or someone slighted her and she quit.

If you would look at the character of your Christian life today, you will find the seed for the testimony you will have those many years from now. Try to picture yourself—a grandmother, perhaps. Will you be able to say with Paul: "I have fought a good fight, I have finished my course, I have kept the faith," or will it be said of you as it was of Demas: "Demas hath forsaken me, having loved this present world?"

When asked for a recipe for success, Henry Ford gave this bit of advice: "When you start a thing, finish it." It is easy to start something, miss your meals, work feverishly in that gush of first interest. But presently, the job goes stale and you can find lots of reasons for quitting. Now it may be very possible that the thing isn't worth finishing, but the habit of endurance is worth establishing. By quitting you do not strengthen yourself, Just keeping on when something seems hopeless may be the most important act you've done; the first stroke may be the winning stroke.

Not long ago a lady came to me in great distress. Blue and discouraged, she still insisted she had trusted the Lord to save her. But the lines of her face were fretful, unhappy lines. She seemed to have only enough faith to make her miserable. After several "good" reasons for her condition—she couldn't get anyone to fix her radio, she didn't like her job, she was suffering from a physical ailment—she sobbed out the "real" reason for her plight. She was afraid she couldn't hold out in her Christian life.

Paul must have considered that there was this danger. When he was on his way to Jerusalem, enduring affliction constantly, he said: "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy" (Acts 20:24).

Even since that day many years before when Paul had met God on the road to Damascus, his earnest desire had been to finish well. James writes: "Behold, we count them happy which endure." To endure is to continue in a course to which one has set himself. Knowing that it is the last step that wins, Paul did not want to break near the end.

Others have written of the necessity of enduring. Peter writes: "If a man . . . endure grief, suffering wrongfully . . . this is acceptable with God" (I Pet. 2:19-20). To endure chastening shows you are received as a son (Heb. 12:7). The one who endures temptation shall receive the crown of life (James 1:12). They that endure to the end shall be saved (Mark 13:13).

Possibly one of the greatest hindrances to endurance in the Christian life is the one that snared Demas who loved this present world. Ambition, the love of luxury, the desires to the flesh, lure one gradually on the downward path away from following God, through thoughtlessness of neglect, indifference, selfishness, and finally to the grosser sins of hatred and revenge.

Paul kept careful, prayerful watch through the years in order that he might not allow himself to give way to the desires of the flesh or allow the body to dominate. "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (I Cor. 9:27). He has likened the Christian life to a warfare and exhorted the Ephesians to "put on the whole armour of God" for their spiritual warfare. To Timothy he wrote: "Endure hardness, as a good soldier of Jesus Christ." And remembering Demas' entanglement with the world he warns: "No man that warreth entangleth himself with the affairs of this life: that he may please him who hath chosen him to be a soldier."

Such entanglements may be the obstacles in the way of endurance for many, but as I looked at the lady before me, so discouraged and unhappy, I realized that these weren't her particular problems. She was trying to walk the Christian walk, but she was trying in her own strength to live the life that can only be lived by faith. As she looked to Jesus in her helplessness to save her, so she needed now to look to Him in faith, knowing that he which had begun a good work in her would perform it until the day of Jesus Christ.

You may be among those trying to walk the Christian walk, but trials come from without. The contempt of worldly people may cut deeply into your spirit and cause you to waver from the course of action

you believed to be of God. If you are the leader of a group which included some gripers, it is so easy to let the weeping and distress and unreasonable complaint to penetrate your spirit. Or the criticism of someone close to you can cut you to the quick. Such hardships may tempt one to forsake the narrow, difficult way for the broad easy one.

But remember, the strength or weakness of mature years is determined largely in the days of youth. The strength of weakness of body, the sunshine or shadow of personality, the dependability of our character, the quality of our endurance, all are largely dependent upon what we do or refrain from doing in our youth.

The Lord Jesus himself said: "My meat is to do the will of him that sent me, and to finish his work." At the end of His ministry He said: "I have finished the work which thou gavest me to do." And then His triumphant cry rang out from the cross: "It is finished."

Looking to Him with clean hands and a pure heart, with the shield of faith and the sword of the Spirit, and with patience for our appointed task, we can trust Him for grace that is sufficient, for strength that is perfected in weakness, for help that is sure, and for faithfulness that will not fail.

PRAYER REQUESTS FOR APRIL

Pray for each author of this month's devotional and missionary lesson. Pray that the Lord will richly bless them for giving of their time and of their ability in writing the topics for us.

Pray for the writers of next year's lessons, who are now finishing the topics which they were assigned, that the Lord will give them wisdom as they complete their writings.

Pray for "your hands" as you read and study in your meeting this month. Ask the Lord Jesus to use them as He would for His glory.

Pray for our African sisters in Christ. Pray that He will give them strength to overcome the many temptations which we would not even know how to cope with. Pray for our missionary ladies there who are working with the girls' groups.

Pray especially for the birthday offering taken this month, that each girl all over the nation will give much so that the goal may be met.

Pray for requests that your own group has.

What a Missionary's Hands Find To Do

By Mrs. J. Keith Altig

"To the work, to the work, . . .
Let us do with our might what our
hands find to do."

Our hands are a very important part of the anatomy. You know when you cut your finger badly how much it hurts; every nerve seems to center there and you hit it nearly every time you move. So the work that a missionary does with her hands is very important and vital.

In Brazil, everyone shakes hands when they meet, and then again when they leave. There are so many diseases and infections prevalent that one almost feels "crawly" after shaking hands with fifty or one hundred people. One child may have ringworm, another pink eye; nearly all would have intestinal parasites, while a few might have other more serious diseases, such as tuberculosis or even leprosy. Consequently, all of us come right in from our meetings and wash our hands with soap. However, if we are to win them for the Lord, we must have friendly hands.

In the services we play accordions or an organ to help in the music. Many times we find Scripture verses for the new believers. These we call helpful hands. At home we do many different and new things, such as pick out all the worms and bugs from the macaroni, rice or flour; make bread; clean the green coffee and roast it; make milk from powder every day; boil water about twice a day and filter it. I must remember to get out the vitamin pills every morning and put them by our plates so we won't forget to take them. It is important to keep the household running as smoothly as possible so that the men may have as much time as possible for missionary activity, as well as to keep well and strong.

There are many things I do now that I don't particularly like to do. One of them is to sew. I have made covers for the cushions of all the wicker chairs, but they are all worn now, so I'll have to do it again. Last term I even made a dress shirt with French cuffs for my husband. I hope we brought enough shirts along this time so I won't have to do that again —the collars are so hard to fit. Another thing I don't exactly like to do is what I am doing right now—writing this article. But if the Lord leads someone to ask, surely I am required to do my best. In the same category as this, although not with my hands, is the public speaking we are called upon to do even though all of us are not equipped to do it nor are we especially gifted in this line.

In this country there are so many things we need to use, especially in children's work, but we cannot find the material or even buy what is necessary. So it takes imagination to be able to make something or substitute something else. Imogene Burk just asked me yesterday if we could get raffia. We have never seen any, and she will have to make something else do in place of what she wants to make. I was down at her house yesterday, and she had made all of her Christmas decorations for the house out of crepe paper. So, you see, we have useful hands, too.

You may enter into this missionary service, too, by the last one I want to mention. Let us put our names in the text as we read I Timothy 2:8: "I will therefore that _____ pray everywhere lifting up holy hands without wrath and doubting."

Do pray for us!

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SQUIBBLES

By Jeanette Turner

The Middler SMM, of Buena Vista, Va., fixed a "sunshine basket" for a little girl who has been ill for a long time. For the wicker basket, decorated with yellow crepe paper and the ribbon to represent sunshine, each girl brought a wrapped gift and a card with a date on the card telling which day it should be opened. That way the girl had a new gift each day.

Middlers in Johnstown, Pa., (Riverside Brethren) always have a pajama party at Christmastime. This year they decided to roll bandages all night instead of watching TV and eating.

Everett, Pa., Seniors heard that a man in their county jail had accepted Christ as his Saviour, so they sent a fruit basket to him in the name of the Lord. They also gave a skit for their WMC last fall.

One of the projects of the Senior girls from West Homer Brethren Church, Homerville, Ohio, is making "cheer pills." Verses of Scripture are put inside empty capsules and given to persons who are sick. This is a good testimony to unsaved folks, and they make "precious promises" for saved friends.

The Middler SMM group, of Winona Lake, Ind., had fun in December at a "travel supper," stopping at different girls' houses for different things to eat. They brought their mothers to Sisterhood meeting in February for a Valentine party, and they went to the nursing home to sing to the patients there.

In Sterling, Ohio, as their local project the girls are sending food mixes to Miss Evelyn Fuqua, in Kentucky, to help in her young peoples' meetings.

From a former patroness of Portis, Kans., comes this suggestion: Have your fathers help roll bandages one night. (No mothers allowed.) And be sure to have plenty of good refreshments to show them that their daughters **can** cook and to reward them for their efforts on the bandages.

The Sunnyside, Wash., Senior Sisterhood served at a banquet for some older people of their church. To raise money for their district project, they chose penny partners and are having a contest.

PRAYER POEM FOR THE MONTH OF APRIL

Martha and Mary

Martha worked with anxious zeal
To make the home both clean and neat.
For Christ, their Friend, would be their guest,
And there must be good things to eat.
But Mary listened to her Friend
To learn the things He had to say,
For Mary loved Him very much,
And He might not pass again that way.

The Martha's of the world, we find,
Are cumbered still with many cares;
They miss the sweet communion found
In peaceful joys the calm soul shares.
Yet zealous Martha's serve their Lord
In living, vibrant, Christlike deeds,
While Mary's in submissive moods
Will follow where the Saviour leads.

(Union Gospel Press Publication)

Are Your Hands

BEAUTIFUL?

By Mrs. Edwin Cashman

"And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand" (John 10:28).

Did you ever really look at your hands? Are they rough, smooth, soft, chapped, large, small, crippled, dirty, clean, or just perfect? Now that we have looked at our hands, let's let God look at them. What does He see?

In the Bible, hands usually refer to the entire body. When our hands and nails are dirty, we aren't very attractive. So it is when God looks at our hands and sees they are dirty. Our whole body is dirty as the Bible tells us in Romans 3:23. Sin is what makes us unclean.

When we use soap and water on our hands, we can wash them clean, can't we? Well, Jesus has a way of washing us clean too. Let's all say John 3:16 together. We are made clean by believing in Christ. Once we let Jesus come into our hearts, He gives us a promise which we find in our verse—John 10:28. People long ago had an interesting way of not forgetting things. They would often tattoo a word into the palm of their hands as a reminder. They saw it often and so they never forgot it. When we accept Christ as our Saviour, it is as though God writes our names on His hand, so He never forgets us for one moment.

Now that we have had our hands washed by Christ, we have holy hands which are beautiful to Him. This is not enough, however. These holy hands must become useful. What can we do to make them useful? Here is one very important thing to do—use them to rescue someone else. You all know someone else whom you see every day who does not know Christ as a personal Saviour. Why not tell her that Jesus can wash her clean and make her beautiful too!

African Hands

By Miss Marie Mishler

My name is Koti, and my twin's name is Gati. We live in Africa and work for a black girl named Sendema. Sometimes when the mama of Sendema tells her to do something, she says, "No." Gati and I never say, "No." We always do exactly what Sendema tells us.

This morning Sendema awoke early, so we awoke also. Sendema has only one dress, and she wears it day and night, so Gati and I tried to smooth out the wrinkles as best we could. Sendema goes to school at the Mission. Mademoiselle told the girls they must have clean bodies, so Sendema started to the river to bathe. I grabbed some peanuts and fed them to her as she walked along. When we arrived at the river, Gati and I washed Sendema well, even though she sputtered and said the water was cold. We didn't want shame on her when Mademoiselle inspected the girls. Other little girls were bathing also, and they all started to the Mission together. Gati and I went right along with Sendema staying as close to her as we could. One little girl bumped against Sendema. Koti didn't like that so she quickly slapped her. Right away the little girl slapped Sendema. Before you could say **Makako,** Gati and I were both slapping as hard as we could. Then Sendema remembered Madamoiselle had said that Christian girls should not slap. She told us to stop. We heard her mouth and stopped; we felt a bit ashamed.

At school we held the book so Sendema could read. Madamoiselle says she will soon be reading in the New Testament. Gati held the paper and I helped Sendema to write. I was very careful so her notebook looked neat. We were very quiet when Madamoiselle told us a story about Jesus; we clapped for joy when Sendema and the others sang; we hid her when they talked to the One God in heaven. We're happy that Sendema can go to school and learn about Jesus. After school Sendema went to the garden to help her mother. Gati and I went also. There we hoed and worked until we were tired. Then we put a large pan on Sendema's head, and off we went to the river. We poured water into the pan, washed Sendema again, and went home. Mama of Sendema wanted her to pound the **gozo** (manico). Gati and I took the big stick and started pounding. We're used to hard work, so we pounded and sifted until the **gozo** was a fine flour. Then we put it into a pot of boiling water. When the **gozo** was ready, Sendema's father and two brothers ate first. Then Sendema and her mother ate. Gati and I took turns taking a bit of **gozo,** dipping it into a sauce and putting it into her mouth. When she finished, we cleaned ourselves on her dress.

Darkness came. Sendema went to sleep. Gati and I were tired also, but we want to tell you that **gati** (in Sango) is left hand and **koti** is right hand. There are lots of **kotis** and **gatis** in Africa who work for black girls, but they help their girls to hit and steal and do sinful things because their girls haven't believed in Jesus. Some of them haven't even heard of Jesus. Gati and I are happy that Sendema is a Christian. **Gati** and I, two black African hands, beckon to you across the big water. Won't you come over and tell the other girls about Jesus. Then there will be many happy black hands instead of just a few like **Gati** and me. We're so-o-o-o tired. **Balao** all of you. **Gati** and I are going to sleep.

YOUR REMINDER

By Marie Sackett

Birthday Offering Due. April is the month when we take our birthday offering. Our goal is $700 to be used for the further education of missionaries' children. Why not celebrate the birthday of Sisterhood and send in a good offering so we can meet this goal? The offering is due May 10.

How Far Are You with your memorization of the Book of Philippians? You don't have too much time left to complete it. This goal will prove a real blessing to you as you hide God's Word in your heart. Also, Seniors, don't forget your Bible reading and, Middlers and Juniors, your memorizing of the missionaries' names.

Do You Have Your Bandages Rolled? Remember our bandage rolling contest—100 is only the minimum! Don't forget to do your part in this Sisterhood work.

Note. If you have not sent in your previous offering, please do it as soon as possible so we can meet our goals. Mail all the offerings to the national treasurer, Florence Moeller, Winona Lake, Ind.

SUGGESTED PROGRAM FOR APRIL

OPENING CHORUSES — Theme chorus, repeat theme verses of year in unison.

SCRIPTURE AND PRAYER—Seniors and Middlers read James 5:7-20. Juniors read John 20:24-29.

DEVOTIONAL TOPICS—Seniors and Middlers study "In Enduring Service" by Miss Ava Schnittjer; Juniors study "Are Your Hands Beautiful?" by Mrs. Edwin Cashman.

TESTIMONY TIME—Since this is our SMM birthday month, how about some testimonies on what SMM means to me.

SPECIAL NUMBER

PRAYER POEM AND PRAYER CIRCLE—Read the requests in these pages.

MISSIONARY TOPICS—Seniors and Middlers read "What a Missionary's Hands Find to Do" by Mrs. J. Keith Altig; Juniors read "African Hands" by Miss Marie Mishler.

DISCUSSION—Seniors and Middlers discuss chapter 8 of **Teen-Age Etiquette** by Grace Ramquist.

CLOSE—with a Scripture verse, and one verse and chorus of the "Mary and Martha Song."

BUSINESS MEETING—Roll call for Seniors and Middlers may be answered by James 5:11; for Juniors, John 3:16 or Romans 3:23. Be sure to read the reminders of your president, Marie Sackett.

SMM BENEDICTION — Psalm 145:1-2. (Suggested Bible reading for the month of April—Seniors and Middlers, Psalms 121-138; Juniors, Psalms 92-105.)

NEWS



ALBANY, OREG. Lee Burris, pastor of the Grace Brethren Church, was ordained to the Christian ministry Feb. 11. Other details are not available.

YAKIMA, WASH. The annual formal youth banquet for the Northwest district was held here on Mar. 8 with Rev. Harold Etling as the guest speaker.

DAYTON, OHIO. The Southern Ohio District Conference will sponsor a Sunday-school rally May 6 to be held here at the Christian Activity Center.

ALTO, MICH. The overnight youth rally for the Michigan district will be held here Mar. 14-15. Services will be conducted in the Calvary Brethren Church, William Johnson, pastor.

LONG BEACH, CALIF. Dr. J. Sidlow Baxter, whose ministry is known worldwide, was the Bible conference speaker Feb. 16-21 at the First Brethren Church, Dr. C. W. Mayes, pastor.

AKRON, OHIO. There were 135 young people, 70 of whom were lodged overnight, in attendance at the Northern Ohio youth rally at the First Brethren Church Feb. 14-15. Russell Ogden was host pastor.

WOOSTER, OHIO. Herbert Stair has served as moderator of the First Brethren Church for 18 years. Kenneth Ashman has been called to serve for another year.

PHILADELPHIA, PA. Robert D. Crees, pastor of the Third Brethren Church, has been called to serve for another year.

FORT WAYNE, IND. The First Brethren Church is contributing their auditorium seats to the Community Grace Brethren Church, of Warsaw, Ind., and to the Grace Brethren Church, of Berrien Springs, Mich. These two churches are young mission churches. New pews are being installed in the Fort Wayne church about Mar. 15. Mark Malles is pastor.

PALMYRA, PA. A new record was set recently at the Grace Brethren Church on Wednesday night when 64 were present for the midweek service. R. Wm. Markley is pastor.

ALTOONA, PA. Rev. Gunnar Hogland, of Chicago, will be the guest speaker at the Grace Brethren Church on Mar. 9. J. Ward Tressler is pastor.

LONG BEACH, CALIF. Chaplain Orville Lorenz, USA, expects to be transferred to Germany on Apr. 18. It is possible that he will attend the 250th anniversary of the Church of the Brethren to be held in Schwarzenau, Germany, birthplace of The Brethren Church.

TOKYO, JAPAN. Twenty-four "farmer stations" are carrying weekly gospel programs to rural areas in Japan as a result of a recent one-week tour by Mennonite missionary Carl Beck. Some 15,000 families—perhaps as many as 100,000 listeners—will be evangelized each week at an amazingly low cost—about eight and one-quarter cents per week per station for a one-quarter hour period.

In rural Japan these farmer stations operate on a direct-wire hookup with loudspeakers in each farm house. Usually this is the only contact the family has with the outside world. "They depend on it for news, entertainment, culture, disaster warning, telephone and telegram messages," reports Beck. "Most farmers will not leave their sets unattended for long. Especially at suppertime, right after the evening news, one is certain of almost 100 percent listening audience."

Beck and a Japanese associate tape the programs and carry on an extensive follow-up with correspondence courses.

WHEATON, ILL. A new book on Christianity and evolution composed of papers written by members of the American Scientific Affiliation will be published in 1959, the centennial year of the publishing of Darwin's theory of evolution. It will be edited by Dr. Russell Mixter, professor of biology at Wheaton College.

The American Scientific Affiliation is an organization of scientists who hold a conservative evangelical viewpoint. It seeks to foster an interest in the relationship between science and the Christian faith by means of a quarterly journal, local section meetings, national conventions and the publication of books. The organization has grown from a membership of five as its founding in 1941 to more than 700 at the present time.

PROVIDENCE, R. I. Midnight services for youth, and "lurid and misleading advertising which often accompanies these and other films," were denounced by the Rhode Island State Council of Churches recently. The Council adopted resolutions submitted by a special committee which had been asked to investigate the "horror movie situation" in Providence theaters. The resolutions urged the film industry and local theaters to "re-examine their responsibility for public morality as it relates to the quality of films, type of advertising, and the hour of showing." A bill was introduced in the Rhode Island Senate to prohibit any movie or stage production from starting after 10 p. m., except by permission of local licensing authorities.

The BRETHREN MISSIONARY HERALD

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NEW SUBSCRIPTION POLICY

Effective March 8, 1958

100% churches	$2.50
75% churches	2.75
50% churches	3.00
Single subscriptions	3.50

A 100% church is the total membership (Brethren Annual) divided by 3 (the figure given by the World Almanac for the average family in the United States). The 75 and 50 percent churches are decided the same way. Over 75% of our churches are 100 percent.

Words and Thoughts

By Glen Welborn

Pastor, Grace Brethren Church
Winona, Minnesota

"Words of My Mouth"

"Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord, my strength, and my redeemer" (Ps. 19: 14).

David will share this prayer with us. And we are glad, for we need it. We ought to pray this prayer every morning before we speak one word in the ears of man or have time to entertain one thought in our minds. This prayer was not that he should be taught right words and thoughts. David knew these, and so do we. What we need is divine help in the exercise of our tongues and hearts.

Words get us into a lot of trouble, and they do untold damage to others. But when they are acceptable unto God, they will be a blessing to others, and we will not be ashamed. Even though we know right from wrong, it is good to be reminded. Note carefully the following kinds of words that are not acceptable—

Boasting words. "Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips" (Prov. 27:2). Jesus said: "He that speaketh of himself seeketh his own glory" (John 7:18a).

Critical words. This is speaking in an evil manner of others. There are times when God expects us to declare truths in righteous judgment. Such truths are designed to help others, but to speak maliciously of others, or to others, is to harm. David speaks of those "who whet their tongue like a sword, and bend their bow to shoot their arrows, even bitter words" (Ps. 64:3). Oh, these sharp tongues that cut and slash! "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice" (Eph. 4:31). In Titus 3:2 we are told "to speak evil of no man." "Speak not evil one of another, brethren" (James 4:11a).

Deceiving words. Some mouths are as smooth as butter. In God's Word there is a warning against such. "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple" (Rom. 16:17-18).

Gossip, talebearing. Even if the tale is true, what is the profit in carrying it to others? Some spiritually unhealthy Christians love to feed on tales. Let's not be guilty of feeding them what they love. Such is fit work for busybodies. I Timothy 5:13 speaks of those who "learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busybodies, speaking things which they ought not." "Where no wood is, there the fire goeth out: so where there is no talebearing, the strife ceaseth. The words of a talebearer are as wounds, and they go down into the innermost parts of the belly" (Prov. 26: 20-22).

Idle words. This includes the "foolish talking" and "jesting" that Ephesians 5 says is not becoming to saints. Sometimes this type of unguarded talk leads to impure talk. It also leads to light talk regarding certain portions of God's Word—making jokes of holy words of God. How often we have heard folks quote the verse, "Jesus wept," then laugh! In Matthew 12:36 Jesus said "That every idle word that men shall speak, they shall give account thereof in the day of judgment."

Lying words. In Proverbs 6, God lists seven things He hates. Two of them are "a lying tongue" and "a false witness that speaketh lies." Also, in Proverbs 19:5 we read: "A false witness shall not be unpunished, and he that speaketh lies shall not escape." In the New Testament God says: "Wherefore putting away lying, speak every man truth with his neighbour" (Eph. 4:25).

Profane words. Cursing or swearing is a wicked use of the tongue. Whether such cursing is habitual speech or a valve during a fit of anger, it is wicked. In addition to the name of the Lord used in swearing, other good and acceptable words are profaned. Slang substitutes for these good words are used. When near the men of this earth, the air around our ears is polluted with the foul and filthy language of tongues yielded "as instruments of unrighteousness unto sin" (Rom. 6:13a).

With all these evil possibilities of the tongue, it is necessary that we borrow David's prayer and pray daily: "Let the words of my mouth, . . . be acceptable in thy sight, O Lord, my strength, and my redeemer." We will need Him as our daily strength if our words are to be acceptable unto Him.

Scriptures To Help

The words described above are wrong and not acceptable unto God. Here are a few Scriptures to help guide us in the wise and right use of our tongues.

Pray. Borrow another prayer from David. "Set a watch, O Lord, before my mouth; keep the door of my lips" (Ps. 141:3).

Slow to speak. "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak" (James 1:19). God gave us two ears exposed, but only one tongue which is walled in behind the teeth (Jamieson, Fausset, and Brown).

Use wisdom. "A word fitly spoken is like apples of gold in pictures of silver" (Prov. 25:11). Choose the right words and use them at the proper time and circumstance.

Speak graciously. "Let your speech be alway with grace, seasoned with salt" (Col. 4:6a). Speak in the love and flavor of the Lord Jesus Christ.

Speak the gospel. "My tongue shall speak of thy word: for all thy commandments are righteousness" (Ps. 119:172). The world needs this kind of talk. God will always accept talk that exalts His Son Jesus Christ. Men need to hear of God's redeeming love and of the Saviour who came and bore their sin upon the cross of Calvary. The world hears enough of man's vain philosophies and profane mouthings. Let us speak God's wisdom, "holding forth the word of life" (Phil. 2:16a).

Our BYF Missionaries



By Ernest Bearinger
National Youth Director

Drawn drapes and a circulating fan kept much of the sultry August heat out of the room. Dr. Russell Barnard's face relaxed into a pleasant smile, and his head nodded approvingly. He was listening to Rev. Ralph Colburn, chairman of the National Youth Council, presenting a proposition in behalf of our Brethren young people all over America.

"We believe that our youth want a personal part in the foreign missionary program of the church; a part which they can call their own. We would like to adopt a missionary family as a national project. Can you give us one?" ask Mr. Colburn.

But before any announcement could be made the home church of the suggested family must be contacted, the family, too, must indicate willingness to be adopted. And so after correspondence traveled more than 46,000 miles we introduce Brethren youth to our missionaries, the Don Hocking family.



Here is the plan for your missionary giving: Pray, pray for the Hocking family. Pray that God will show you your part in giving through your local church especially during the foreign-mission season. Be sure to mark your foreign-offering envelope for **Youth Missionary Project.**

January 1958

Dear BYF'ers,

We were pleasantly surprised by a letter from your National Youth Director telling of your desire to adopt and support our family as your missionary family. We are indeed grateful and feel that this is a real honor. As some of you know, much of our Christian work in the States was done among young people and we feel that this is another opportunity to work together with you for the glory of our Lord.

This year at the annual field council of all the missionaries, we were assigned to M'Baiki—our southernmost station in Africa. As we are planning to move during the last two weeks of February, we have a little over a month left here at Bozoum in which to continue our orientation, and pack. Our orientation consists of learning the Sango language and becoming acquainted with the work and ways of a missionary. We have already spent twenty months in France learning the French language. We were supposed to leave for Africa after one year of language study but Betty, David, and I all had operations in France. Only Jimmy, who is three and one-half years old escaped the French hospitals. As you probably know, David, who was born in France (January 15, 1957), almost died three months later when we all received our yellow fever shots in preparation for our departure for Africa. However, the Lord marvelously answered prayer and he is healthy and strong today. Finally the Lord brought us to our "home" the first part of August 1957.

We have a little mud-block house, white-washed inside and out, and a grass roof. An extra room was built on the house to serve as the children's bedroom just before we came. It is small but very adequate. Jimmy and David sleep in a bunk bed that is all screened in. It looks something like an overgrown box with screen all around. This protects them from mosquitos and other insects. David crawls around everywhere now, but we have to be careful because of so many bugs on the floor. He is trying to walk, but his legs are just too wobbly. Jimmy is running around like any wild Indian three and one-half years old. We have made a sandbox for him so that he can dig to his heart's content without worrying too much about bugs and hookworm. Charles Sumey, our co-laborer here at Bozoum, made a swing and Jimmy likes that too. As long as Jimmy can be outside, he is happy, but when it rains and he has to stay inside, he is like a caged lion. However, it is the dry season now, and we won't be having any rain for several months.

Besides learning the language, we have done some missionary work. Don has a Bible class in French on Thursday evenings and on Sunday afternoons. We have also gone out to several different chapels with the Sumeys Sunday morning for church services. Then Betty has made scarfs for our boys-club work. We are starting to establish boys clubs at all of our stations and their outfit consists of scarfs and berets (French caps). Three groups have already been started, and we are praying that more may be started soon.

We will be writing to you again once we are settled in M'Baiki so that you will know about our life and work down there. May the Lord bless you and keep you as you serve Him there at home. We will pray for you, and you pray for us that our work here may bring glory to His name.

Yours for souls,
Don, Betty, Jimmy, and David
Hocking

LAYMEN TO SUPPORT A LAYMAN IN AFRICA

At a recent national meeting of the laymen of our Brethren churches, the support of Brother Don Spangler in the matter of personal allow-



ance was built into their program of activity for the ensuing year. Bro. Spangler was the president of this national organization at the time of his appointment to missionary service in Africa, and it is so fitting that our laymen should support this layman. The amount set for this year is $900, which is about the average annual personal allowance considering the four years on the field and the one year of furlough.

Our Foreign Missionary Society appreciates so very much the new unit of service now being undertaken by our laymen. It is very true that "as goes the layman, so goes The Brethren Church," and we are so very happy that the laymen of The Brethren Church have foreign missions on their hearts.

Bro. Spangler went to Africa as a printer, and is just now completing the building in which the new offset press will be located. By the time you read this the first copies of literature will be coming from the offset press. Probably no one thing has such potential in Africa as the printed page. Our work has been greatly hindered because of insufficient printed material, and communism has been capitalizing on our failure. We hope this will help to check the godless influence of communism.

It is for our laymen to decide, but I can speak for our Foreign Missionary Society when I say how much we would appreciate it if in the future years the national laymen's organization might assume the full support of Bro. Spangler, totaling some $2,500 per year, and then the costs of the operating of the press. We appreciate so very much that the offset press was given us by the National WMC, but it will now cost us some $4,000 per year just to supply the paper and other necessary items to keep this press in full operation. To do this would be a project suitable and challenging to any and every man in The Brethren Church.

Again, speaking for The Foreign Missionary Society, we say, "Thank you, Brethren Laymen!"

—Russell D. Barnard



Compiled by Roy H. Lowery

The Resurrection

The heathen and the Modernist apply the idea of immortality to the soul only. The doctrine of the resurrection of the human body come neither from nature nor from science, but from the Bible (I Cor. 15:35). The Bible, proved to be the Word of God, is the highest evidence of the resurrection of the dead (Isa. 26:19). The righteous dead shall rise (Rom. 8:11). All that are in the graves shall come forth (Dan. 12:2; John 5:28-29). The bodily resurrection is not an absurdity, but a mystery, for it involves the agency of infinite power to accomplish it. Every objection to resurrection truth is answered by Scripture (Matt. 22: 29; Acts 26:8). We have the resurrection of the human body in the resurrection of Christ (I Cor. 15:12-13). If the first Adam brought death by his fall, it is reasonable that Christ as the second Adam should, by His life, death and resurrection, bring life (Rom. 5:17; I Cor. 15: 20-22). If it was necessary for Christ to complete the plan of salvation by His own resurrection (I Cor. 15: 17), it is also necessary to complete the execution of the plan which involves the resurrection of man (I Cor. 15:23). The "first fruits" is a pledge of a glorious harvest.

The plan of human redemption must necessarily embrace the resurrection of the body because both body and soul are God's (I Cor. 6: 19-20). Both are purchased by the blood of Christ, and the body as the sanctified temple of the Holy Ghost cannot perish forever (Rom. 8:23). What did Christ declare himself to be when speaking with reference to the dead Lazarus (John 11:25)? Bodily resurrection was the theme of apostolic preaching (Acts 4:2). The resurrection through Christ is embraced in redemption (II Tim. 1: 10). If the resurrection pertains only to the soul and not the body of man, then man is but half redeemed, and redemption is but half a plan in restoring man from the ravages of sin!

Jesus raised Lazarus from the dead during His redemptive mission on earth. Death heard and obeyed Him then, and certainly will again (John 11:43-44; 5:28-29). When Jesus was completing redemption's plan the graves were opened and many bodies of the saints arose (Matt. 27:52). The remedy is as universal as the disease, or Christ's mission was a failure (I Cor. 15: 24-28; Hosea 13:14)! He must save us from sin and its results (Heb. 2: 14-15). Death is His enemy and our (Rev. 20:14; 21:4). For "with what body" and the "how" of the resurrection, read I Corinthians 15: 42-44; Philippians 3:21.

SUGGESTED PROGRAM FOR APRIL

Opening Hymns—"He Arose"; "He Lives."

Scripture Reading—I Corinthians 15:1-23.

Prayer Time—Remembering all our missionaries.

Hymn—"Beneath the Cross of Jesus."

Business Session—Receive offering for the support of our laymen missionary, Brother Don Spangler, and send your offering at once to our treasurer, Earl Cole, 2753 Elmwood St., Cuyahoga Falls, Ohio.

Bible Study—"The Resurrection."

Hymn—"Take My Life, and Let It Be"; closing prayer.

THE LIFE OF THE LORD JESUS CHRIST. By John Peter Lange. ($3.95 per volume, $15.80 a set) Zondervan Publishing House.

Dr. Alva J. McClain calls this "A truly monumental work which Philip Schaff called 'the fullest and ablest on the subject,' and also the 'best positive refutation' of rationalistic theories about our Lord and the Gospel records." Dr. Wilbur Smith declares that it is ". . . perhaps the greatest life of Christ ever written . . ." It is ideal for pastors, Sunday-school teachers, Christian workers, and the lay Bible student. Volumes one and two are ready, and three and four will be off the press by April.

FAIRBURN'S . . . BIBLE ENCYCLOPEDIA. By Patrick Fairburn ($4.95 per volume or 6 volumes for $29.70). Zondervan Publishing House.

A comprehensive historical, biographical, geographical and doctrinal Bible encyclopedia. The set covers the field of Bible and natural science, giving minute historical, ethnological, and an analysis of the arts. An asset to any minister's library.

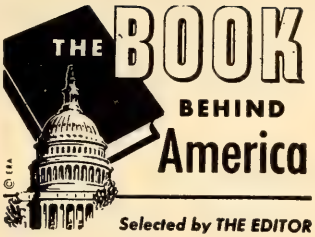
NOTES ON THE EPISTLES OF ST. PAUL. By J. B. Lightfoot ($4.50). Zondervan Publishing House.

This treatise deals with the epistles of I and II Thessalonians, I Corinthians, Romans 1-7 and Ephesians 1:1-14. This work is based on the Greek text, and is a fine commentary of an analytical type. This is one volume of the Classic Commentary Library series.

COMMENTARY ON THE FIRST EPISTLE TO THE CORINTHIANS. By F. L. Godet (2 volumes for $9.90). Zondervan Publishing House.

Godet, recognized as one of the greatest theologians of his day, treats these two epistles in an exegetical and scholarly manner that is also rich in the devotional. This rare combination is typical of his keen insight into spiritual truth.

THE APOSTLES' DOCTRINE OF THE ATONEMENT. By George Smeaton ($5.95). Zondervan Publishing House.



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Dr. William Culbertson writes: "Smeaton's work on the Atonement is a most helpful and thorough work on a great subject." Smeaton was considered the outstanding Calvinistic theologian of his day, and in this book he shows the doctrine of Atonement threading its way through all the writings of the apostles.

THE DIRECTOR OF CHRISTIAN EDUCATION IN THE LOCAL CHURCH. By Vernon R. Kraft ($1.50). Moody Press.

The need, qualifications, and the financing of a director are fully discussed. The last part of the book deals with the aims, duties and the relationship of the director to the over-all church program.

TOWARD CHRISTIAN MARRIAGE. By W. Melville Capper and H. Morgan Williams ($1.00). Inter-Varsity Press.

Both authors are medical doctors, thus qualified to write upon this subject. The Sunday School Times has evaluated this book as "One of the best books on the subject, restrained enough to be dignified, yet clear enough to be understood." The book has a frank discussion of the problem of mixed marriages. The approach is from the Christian standpoint, and states clearly the responsibilities and privileges of sex.

ANSWERING YOUR QUESTIONS. By Nathan J. Stone ($4.95). Moody Press.

This book contains 509 pages of pertinent questions and Biblical answers. The author is a Christian scholar with a Hebrew background which qualifies him to write this comprehensive topic-indexed book. A fine book for young Christians.

THE MIRACLES OF OUR LORD. By John Laidlaw ($3.50). Baker Book House.

The author was a Scotch Presbyterian theologian, and for many years filled the chair of systematic theology at New College, Edinburgh. This treatise on the miracles is expository and homiletic. Each incident is considered in the light of the best exposition and in accordance with its spiritual application. The work is a valuable and excellent handbook for ministers.

NINETY-FIVE BRIEF TALKS. By C. B. Eavey ($2). Baker Book House.

As various occasions arise that call for a "brief talk," this compact book furnishes subjects and ideas for 95 such talks. The subjects treated are: Education, Fellowship, Mother, Witnessing, Spiritual Discernment, Surrender, et cetera.

THIS IS THE DAY. By Nell Warren Outlaw ($2.50). Zondervan Publishing House.

The book contains devotional thoughts for special days throughout the year. Beginning with New Years Day, there follows some devotional message for every special day. Billy Graham declared this book to be "unusual, different and fascinating . . . Mrs. Outlaw has made a definite contribution to inspirational Christian literature. . . . It was difficult to put this book down once I started reading it."

PAUSE FOR POWER. By John E. Huss ($2). Zondervan Publishing House.

In each short devotional thought there is a wealth of spiritual power for each reader. The book will be welcome to those who have learned in everyday living the value of pausing at the throne of grace for rest before the Lord.

UNDER THE PARSONAGE ROOF

by Mrs. Robert Miller



WEEKEND DIET

(A result of association with assorted small fry)

The weekend was freighted with work and weariness. Two youngsters in bed with the flu kept Mother on the run. From 11:45 p. m. Friday until 5:30 a. m. Saturday she had rolled out of bed seven times to care for a fretful, miserable four-year-old.

Preparing breakfast at 6:30 for David who was headed for a hard day's work at a grocery supermarket, utter weariness both of spirit and body overtook Mother. Tears salted the cooking oatmeal as she stirred.

"Father," she heard her voice, "I'm not afraid of hard work, even lots of it. You know that. But I'm **so** tired now. I haven't had a solid night's sleep in over a week. There seems to be no end to all the burdens, Lord. I have felt beaten to a pulp since last February.

"It is just a year ago the 11th that I took a plane to stay by the side of my boy who then was letting go of his earthly moorings. A year ago March 11 you said to my Bobby: 'You have had enough, Son. Come on home.' Just a short year, Lord, but at times an eternity.

"Dear Father, Your hand has been heavy in spite of the love I have known and felt behind the pressure. I don't mean to complain, but I need strength. I do want your will done in my life regardless of what instrument must be used in the molding process. Give what is needed."

Almost before Mother could turn around it was lunch time. "Mama," a brown-eyed girlie tugged at her apron, "may I ask you a question?"

"You may, but I can't promise to answer it, Ardyth."

"Why did you have so many children?"

Momentarily Mother was speechless. She hadn't thought to ask why lately; she'd been too busy rearing them. But here was the question. Why was it her lot to bear nine children? She and Daddy hadn't planned that course. Suddenly she was glad they hadn't. There could be no doubt of the Lord's hand in the matter.

"Honey, I'm sure it is because God wanted me to have you all. If I hadn't had at least eight, you would not have been here. What would Mommie ever do without you?"

As she hugged a precious six-year-old, a radiant smile lighted her daughter's face. "I love you, too, Mommie."

Renewed vigor surged through Mother's being.

On Sunday, sitting at the "company table" with our dinner guest, Paul Kent turned to Mother, and for no apparent reason asked: "Did they teach arithmetic in the **olden** days when you went to school?"

"Small wonder I feel old at times," Mother laughed. "I **am** old, practically ancient, in the eyes of my small fry." But the hearty laughter enjoyed by all around the table lifted a year or two from Mother's shoulders.

After Sunday evening services our guest speaker came into the house for a snack before pursuing his journey. Dorotheann and Sharon were in bed when they remembered they had neglected to have this missionary sign his name in their Bibles. They ask Mother to have him do so.

Returning the Bibles, dear effervescent Sharon said: "Thank him for me, Mama. Give him a kiss for me, please, because I'm a little scared to kiss him since I'm getting older."

The request temporarily stunned Mother. She felt shaken to the soles of her feet. With the return of her thinking powers she responded: "I'd like to grant your request, Dear, but that sort of kissing is out of bounds for me. A lady missionary, yes. But a gentleman, my own age, and who until today was a stranger to me—whew!"

When Mother returned to the table and told the story, Daddy nearly rolled off the chair laughing—as did everyone present.

As funny as Sharon's request was, Mother's heart was strangely warmed. The sweet innocence of it all was quite disarming. After all, Mothers were made to help their children. Mothers can do anything, and certainly understand their daughters' emotions as they achieve the vast age of 12.

Furthermore, the guest who had won his way into the hearts of all our children was a missionary. Missionaries are highly respected people around this house. Who wouldn't want to kiss a missionary, man or no, (unless you are 12 years old)?

By now Mother was aware that much weariness had dropped from her shoulders. Sleep is surely not the only requisite for rest. A diet of love, being needed, and spiritual meat can revitalize the heart and mind, and renew the body. She lay down to sleep that night thanking her Father for having heard her prayer. She went off to sleep on the pillow of His promises: ". . . as thy days, so shall thy strength be. . . . The eternal God is thy refuge, and underneath are the everlasting arms . . ." (Deut. 33:25, 27).

FROM WHERE I SIT

A great preacher once pictured a small wrist watch envious of the position of Big Ben, being raised to that height and being thus completely lost to view. "Its elevation," said he, "was its obliteration." Divine love led the Lord Jesus Christ to the lowest place, and God the Father has raised Him to the highest.

The galleries are full of critics. They play no ball. They fight no fights. They make no mistakes because they attempt nothing. Down in the arena are the doers. They make mistakes because they attempt things. The man who makes no mistakes lacks boldness and the spirit of adventure. He is the one who never tries anything. He is the brake on the wheel of progress. And yet, it cannot be truly said that he makes no mistakes, because the biggest mistake he makes is the very fact that he tries nothing, does nothing except criticize those who do things.—**D. Carl Yoder.**

The BRETHREN MISSIONARY HERALD

HOME MISSION NUMBER

MARCH 15, 1958

Johnstown, Riverside, Goes Self-Supporting



Editorials

By L. L. Grubb

Brethren Construction Crew One Dissolved

It has been necessary for the Brethren Home Missions Council to dissolve construction crew one after about six profitable years of work in the field constructing Brethren church buildings.

This decision has been forced upon us by our inability to start Brethren churches because of lack of funds. For several years the home-mission work has been plagued by a deficit in the general fund which is used to pay salaries and other expenses involved in establishing and developing new churches. Our pastors and their families must be properly supported as they undertake this gigantic task. Small local groups are unable to do this all alone, especially in these days of inflation. We cannot start churches without pastors. (Unfortunately with men available to move into these new fields there is no money to support them.) Therefore, there is no need for construction crews when no new churches are begun.

Three Brethren construction crews, two working in the east and one in the west, the first crew working for about six years, the second for two years, and the third for less than one year, have constructed a total of 18 home-mission structures, and saved hundreds of thousands of dollars for our Council and the local churches. Not the least of the benefits have been the spiritual blessings and encouragement brought by the crew members and their families to the local churches where they were serving.

It is now absolutely necessary for us to cut these benefits at least one-third because sufficient means are not available to start churches. Our crewmen and their families gave themselves as missionaries, and it is unfortunate that they cannot continue in that capacity.

A Typical American Church Service

Not long ago this editor had the occasion to visit a service in a large church which was a part of one of the larger American denominations. It was indeed an interesting experience and served to further emphasize the growing apostasy in our nation.

The building was exquisitely beautiful, an architect's dream and a large moneymaker for any contractor. The vast, impressive and almost awesome span of the auditorium and the height of the ceiling created an atmosphere of reverence and worship. Many special, custom-made features made this building one of the most unusual church buildings we have ever seen. It was indeed a pleasure to be in the midst of such beauty.

The auditorium was filled about to capacity. There were at least eight hundred people in attendance. The choir sat beautifully robed on the left side of the chancel while the pastor stood facing the altar with back toward the congregation. A mighty organ filled this great sanctuary with beautiful music. Indeed, it was an extremely impressive situation.

After about 45 minutes of singing a few hymns, reading prayers and other religious exercises, most of which had little spiritual meaning for the individual, the pastor arose for the message. He took as a text Ephesians 4:32: "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." His sermon was 13 minutes in length. He had three points under the heading, "Be Ye Kind." This kindness was to manifest itself in thought, word and deed. What he said was absolutely true. We should be kind to one another in thought and word and deed. The truth was presented in a positive manner. Two important things he did not do. First, he did not point out that the nature of man is not a naturally kind nature, but is sinful instead. Secondly, he mentioned nothing whatever as to how a man could know this kindness in his own heart and have the power to manifest it to others. The name of Jesus Christ was mentioned when the verse of Scripture was read and never referred to after that; not even "Jesus" was used. The congregation sang a song and was dismissed without any further word. The people filed out the door and some shook hands with the pastor or his assistant.

This was a typical American church service!

What was wrong with this service?

Even though we would not have done some things in the mechanics of the service as this pastor and people did, we would have found little serious fault up to the message. However, after these hundreds of people had been effectively isolated from the world, their daily routines, and confronted with this tremendous beauty and plunged into this worshipful atmosphere, the pastor gave them straw to eat. Paul said: "We preach . . . Christ Jesus the Lord" (II Cor. 4:5). At least three-quarters of a million dollars were spent to construct and furnish that building. The pastor is probably very well paid and very well educated. The members of that congregation are trusting him with their spiritual destiny. He is supposed to be God's undershepherd. Yet he absolutely ignored the Lord Jesus Christ. Our soul bled for those people each one of whom represented a spiritual need and yet received no help from the Word of God. It was all we could do to keep quiet with such an opportunity before us.

Why is the American church so barren and fruitless? Why is it having so little impact on the nation? Why does church membership increase annually and crime increase right along with it? **It is a Christless Church!** Millions of American church members receive the same treatment every Sunday. How could any unbeliever have been saved in that meeting?

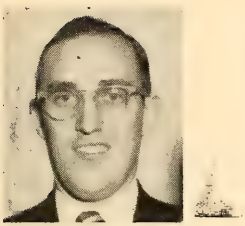
THE BRETHREN MISSIONARY HERALD VOLUME 20, NUMBER 11

ARNOLD R. KRIEGBAUM, Executive Editor

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Led in Triumph

By Bruce Baker



"God Leads Us Along" is the title of a favorite hymn of the Riverside Brethren Church. We have a church and are self-supporting today because our Lord has led us along. Many different individuals have followed the Lord's directions and have been a vital part of this ministry. We are thankful for each; primarily, however, our praise ascends heavenward, for we realize it is not what men have done but what they have allowed God to do through them that has resulted in victories for His glory.

A group of laymen from the First Brethren Church, of Johnstown, were burdened with the need of a gospel testimony in Riverside. Although very active in their church, these men knew the Lord was leading them to a new field. A house was purchased in June 1949. One of the laymen mortgaged his home to obtain a loan to finance the work. For one entire year the history of the work is told in these words "Laymen laboring for their Lord." The building had to be moved and completely renovated. A year later, July 1950, the doors of the first church in Riverside were opened. Mr. Don K. Rager, the superintendent of the Riverside Brethren Mission, was ably and faithfully assisted in the work by Mr. Fred Bentz, Mr. Harold Hammer, Rev. James Hammer, and Mr. Thomas Watkins Jr.

The church was officially organized on July 15, 1951 with a membership of 17. Rev. Ralph Hall was called to become the first pastor. The Lord blessed his ministry. The attendance grew steadily until the remodeled house was not adequate to accommodate the Sunday school. On April of 1955 ground was broken for a new church building. Brother Hall drew the plans himself and headed the building committee. On Christmas Sunday the first services were held in the new building.

When the present pastor, Rev. Bruce Baker, arrived on the field in September of 1956, he found the Lord had led the people, under the faithful ministry of Brother Hall, through many of the crucial "growing pains" of a new work. The exaltation of Jesus Christ as Lord and Saviour in every department of the church was continued with God's blessing. Below is a statistical report on the growth of certain phases of the church during the last four years. We rejoice particularly in the way God has led our people to give that others might come to know His saving grace.

Year	Members	Sunday School	Church A.M.	Mission Giving
1954	52	83	57	$815.31
1955	62	104	68	$1,153.83
1956	80	116	81	$1,817.33
1957	88	125	101	$3,247.11

We have a great God and expect great things from Him. We believe He will continue to bless as we present ourselves as bondslaves to Him. In looking to the future of our church, we are encouraged by the young people our Lord has given us. Under the enthusiastic leadership of Mr. Leslie Chamberlain our attendance in the boys' work has increased from 14 in 1956 to 42 in 1957. Each week 15 teen-aged boys meet for their Christian Service Brigade meeting. The girls have seen their attendance double in Sisterhood from 11 in 1956 to 22 in 1957.

Under the Lord's leading Mr. Thomas Johnson has left our work to enroll at Grace Seminary. Miss Dixie Cramer and Miss Darlene Matula were also led of the Lord to go to Grace College. Each of these was active in this field. We miss them but praise the Lord He has led them on to areas of greater service. We are indebted to another church who gave of her own that we might have a testimony in Riverside. May we also give that others might hear. Rev. Charles Taber, missionary to Africa, is being supported by our people.

Are there any women in the Riverside church? Yes; praise the Lord for each one. Our women have been a vital part in the growth of the church. Serving as teachers in the Bible school, deaconesses, secretaries, pianists, patronesses of the Sisterhood groups and through their own WMC, they have been blessed and a blessing. In particular we mention the sacrifice of a number of wives. Much has been left undone in handiwork at home because they encouraged their husbands to be busy building the material and spiritual church in Riverside.

Our Lord has led in triumph. Victory was accomplished through men and women being obedient to Him. Have you been one of these? Yes; you have if you have prayed for and given to the Brethren Home Missions Council. We thank each one of you who have done your part. We praise the Lord that He led the Brethren Home Missions Council to take on the support of our church. The financial backing of the Council enabled us to go ahead with our building program and the pastor to devote full time to the work. The wisdom and experience of the men working for the Council proved to be very beneficial when their advice was needed.

May the Lord continue to lead us in triumph for His glory.











RESULTS OF . . .

Faithful Preaching

By Thomas E. Johnson

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears" (II Tim. 4:3).

Beloved brethren at Riverside, I praise God daily that He led my wife and me into your fellowship shortly after our conversion. As new Christians, we needed sound doctrine and fundamental teaching from the Word. This we received from you through a consecrated pastor and people. We praise the Lord that there has always been sound teaching at Riverside. Through your sound teaching, mingled with Christian love, we became grounded in the Word and grew in the Lord. Without a doubt the ministry of the Riverside church was instrumental in my decision to come to Grace Seminary to prepare for the Lord's service. The only regret I have is that our fellowship is broken by the many miles separating us. Truly my heart is with you and it is a real joy to be counted among the flock there. Therefore I'm writing a few words to you to express my love for you all and exhort you to continue in the faith "once for all delivered unto the saints." Abide in Him, that when He shall appear, you may have confidence and not be ashamed before Him at His coming. May this new step of faith bind you together more closely in Christian love and bring you into a closer walk with Him.

Top down: Beginners—Mrs. Harold Walters, teacher. Nursery—Mrs. Robert Barron, teacher, and Mrs. Howard Womer, assistant. Primary one—Mrs. Harry Barndt, teacher. Primary two—Mrs. Richard Nicholson, teacher, and Miss Judy Rager, assistant. Primary three—Mrs. Gordon Frailey, teacher, and Mrs. Hannah Rager, assistant.

RESULTS OF . . .

Faithful Teaching

By Fred S. Bentz

Praise God from whom all blessings flow. I personally want to praise Him for His guiding in the work at Riverside. In July 1949 He directed our steps to this place, and after one year of much prayer and labor He gave us our first reward as we opened the doors for Bible school.

Many have been the trials and blessings in the following years, and we praise God for both. We have always been thankful that one year later Brother and Sister Ralph Hall answered the call to become our pastor. Brother Hall was willing to work to support himself for one year; then the Brethren Home Missions Council came to our rescue and helped us that we might have a full-time pastor and a beautiful new church. Our hearts did miss a beat when Brother Hall resigned, but again God answered prayer and sent us Brother and Sister Bruce Baker. We are truly thankful for the ministry of these men of God, and for the many souls that have come to know Christ as their Saviour through their faithfulness. Again we thank the Brethren Home Missions Council and all of God's people who have prayed and given that now we are able to join the host of other self-supporting churches.



Top down. Junior boys—Harry Plows, teacher, and Gary Bentz, assistant. Junior girls—Mrs. William Lint, teacher, and Mrs. Fred Bentz, assistant. Intermediate—Charles Matula, teacher, and Gary Bonner, assistant. Young people—Mr. William Lint teacher of the Banner Class. Young adult—Don Rager, teacher. Senior adult—Howard Rager, teacher. The entire Sunday-school staff.

Appreciation for a Praying Church

By Mrs. Betsy Walters

I would like to praise the Lord for the Riverside Brethren Church. It was through the help of its pastor, a very dear friend, the prayers of its faithful members, and the sufficient grace of God that I found the Lord Jesus Christ as my own personal Saviour.

I was reared in a Roman Catholic Church and attended a Catholic school for nine years. I knew very well that Christ died on the cross because in the Catholic church Lent and the time of Easter is a very important time. It is a time of strict fasting and abstaining from things which are considered pleasures. Little did I know the real story behind the death on the cross. I did as I was taught to do, the reason I did not know.

One day when asked by one of its members to attend a service in the Riverside Brethren Church, I accepted, and there I learned the real story behind the death on the cross. I learned that Christ died for my sins as much as He did for anyone else. I learned I was a sinner, that I did not need to be at Mass every Sunday morning to get to heaven, and that the only person to whom I had to confess my sins was Christ because He was the one who died for them, not a priest. I confessed to the Lord Jesus Christ that I had sinned and asked Him to forgive me and come into my heart. On that day, which was September 30, 1956, the joy and happiness I felt and the burden that was lifted was so marvelous that words can never describe it.

I became a member of the Riverside Brethren Church on Easter Sunday 1957. I am so thankful, and do praise our wonderful Lord for seeing fit to use me here in His work at Riverside. My prayer is that I may be used to tell others of the wonderful love and grace of our precious Lord.

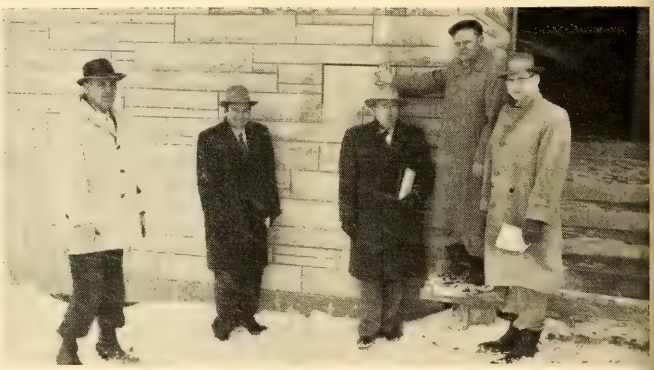
Ireland Road Brethren Lay Cornerstone

The Ireland Road Brethren Church, South Bend, Ind., held their cornerstone-laying service on Sunday, February 2, 1958. It was a cold blizzard-like day, and except for the dedication of the stone itself, the service was held in the basement.

The pastor, Gene Witzky, was ill and unable to attend the service. R. Paul Miller, Sr., pastor of the neighboring Goshen, Ind., church, was the special speaker and took charge of the service for Brother Witzky.

The Brethren Home Missions Council architect, Robert E. Foltz, drew the plans and was present to take the accompanying pictures. Other Council representatives included the Brethren Construction Company foreman, Vernon Latham, and crew members Donald Stroup, Ray Sturgill, Walter Bovant; Mr. Elmer Tamkin, secretary of the Brethren Investment Foundation; and Frank J. Poland, office manager.

The new building is expected to be finished and dedicated in April. The first service was held in the building on the cornerstone-laying day. The illness in the parsonage necessitated meeting for the morning services in the new church building.



Left to right: Gene Schoettler, local building committee member; Robert Cover, pastor of the Warsaw Community Grace Brethren Church; R. Paul Miller, Sr., special speaker; Vernon Latham, Brethren Construction Company superintendent; and Frank J. Poland, Brethren Home Missions Council representative.



Ireland Road and visiting brethren

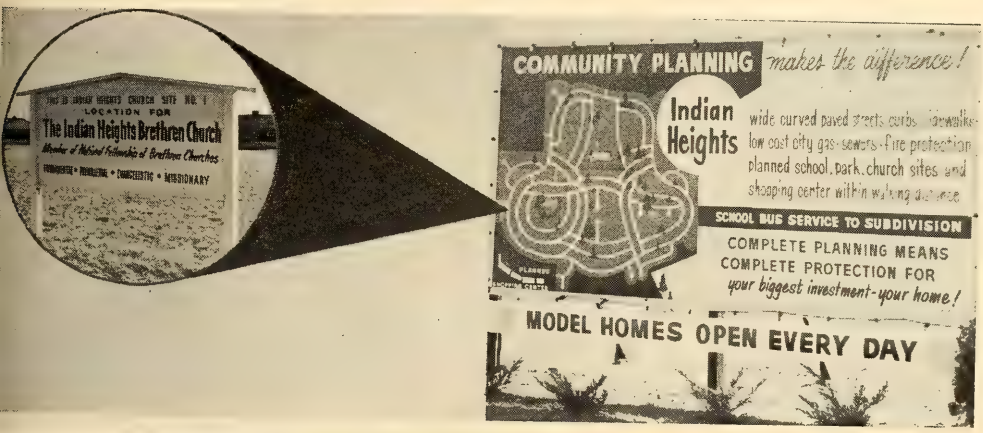
Kokomo Work Grows With Subdivision

The Indian Heights Brethren Church, of Kokomo, Ind., is growing along with this planned community. A record attendance has been recorded for the new year with 81 meeting in the pastor's three-bedroom, one-floor home. William Kolb, the pastor, has been living on the field for six months, and has seen it grow to 235 families without a church in the development. The first of three church locations in the community has been secured and plans are in the making for a new Brethren church.

The Indiana District is cooperating with The Brethren Home Missions Council in the project and an all-out effort is being made to raise investment funds within the district to finance a building through the Brethren Investment Foundation.



Pastor Wm. Kolb preaching to 70 in his own home.



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Hear . . . See . . . Believe

"Hear the gospel . . . see the gospel . . . believe the gospel!"

That's the theme of Barbee Brethren Church, Barbee Lakes, Ind. This is the only church in the Brethren denomination, and perhaps the only one of its kind in the country, that uses illustrated materials in all its services.

Using all forms of visual aids from flannelgraph to chalk drawings, Barbee specializes in pictures—colored slides, filmstrips, and sound-color movies. The church was started by a Brethren layman, Foye B. Miller, of Winona Lake, a director of the Brethren Home Missions Council. He acted in response to the request of several families who wanted a local Sunday school and church. About ten miles northeast of Winona Lake, Barbee is in the heart of the Indiana lake region.

After making a canvass of the field, Mr. Miller secured the use of the Barbee Conservation Clubhouse, an ideal building for public services. Having the illustrated idea in mind, he announced the opening of the Barbee Brethren Church. His efforts were all on his own, without the aid of any group or church. It has been self-supporting from the very first service and has a growing building fund besides.

The opening service had an attendance of 51, and lasted an hour and 15 minutes. The Bible lesson, pictures and message were all dovetailed together. Mr. Miller made slides of the lesson, verse by verse, title, golden text, and all. Sprinkled between them were slides of drawings, pictures, et cetera, to illustrate the lesson. This is the basic Barbee idea—to see the gospel as you hear it—or visualize to emphasize.

The entire congregation—adults, children and all—were seated in one auditorium and taught together as one class. This system continued several months; then a division was made. After the main pictures were shown, the children assembled in another room for further teaching. At this point, Miss Wilhelmiena Van Egdom, Winona Lake, Ind., widely known teacher and a director of Child Evangelism Fellowship, joined the Barbee family and has had charge of the children ever since.

Speaker at the first service was Rev. Nathan Meyer, a missionary-minded pastor and professor, who had encouraged Mr. Miller in the venture. Different speakers were used each Sunday for a few months, then Rev. Robert Dell became a student pastor. About a year ago Rev. George Cripe, a Grace Seminary senior, assumed the pastorate and is now ministering to the work. Mr. Cripe is a former aid in the Billy Graham campaigns, serving under the auspices of the Navigators in the European meetings.

Filmstrips and colored-sound movies are frequently used. Every Sunday-morning service is illustrated. Currently the complete "Life of Christ" is being shown in a series of gospel movies extending over 26 Sundays. Each showing lasts about twenty minutes.

The morning service now runs an hour and a half. Evening services are held for both junior and senior young people, followed by an evening worship service. Many of these are illustrated. Midweek prayer meeting and Bible study is on Thursday evening. A printed church bulletin is issued every Sunday. The church is 100 percent in sending the Brethren Missionary Herald magazine to all its members and prospects.

John Watts, another seminary senior, teaches the Sunday-school lesson for adults, using a fill-in quarterly, preceding the sermon by Mr. Cripe. A novel feature of the morning service is the "recognition" of all visitors, or new friends as they are called at Barbee.

Spiritual and numerical growth has been gradual and consistent from the first Sunday. Attendance is steady the year around, with a peak of 161. Last August the group organized with 35 charter members and voted unanimously to join the Brethren home-mission family. Since then 11 more have been added following baptism and another group is awaiting baptism. Mr. Miller attributes this growth to the faithful presentation of the Gospel by Brother Cripe and others associated with him.

It should be pointed out that besides the usual weekly services Barbee has a very active youth program, with summer Saturday night roundups, winter teen-time and skating parties. A definite and regular calling ministry is maintained, along with a weekly absentee follow-up system. Awards are given for faithful attendance and for study of the Bible lesson. The church was dedicated to missions at the first service when the offerings (about $18) were turned over to the home and foreign fields.

Being a former newspaperman with training in art and engraving, Mr. Miller was able to start the work by making most of his color slides, an item that would have been prohibitive to many. Prior to this, he had had considerable experience as a Sunday-school superintendent and teacher. Barbee is the fourth Brethren church he and Mrs. Miller have had the privilege to help start. They were charter members of Cleveland, Winona Lake and Leesburg Brethren churches.

While the illustrated idea is attracting increasing attention and interest, Mr. Miller says it is no "panacea" or "cure-all" for church attendance. It helps, but illustration can never replace visitation, he insists. Barbee uses pictures as a supplement to the gospel teaching, not as a substitute.

The Barbee Brethren Church Growth Illustrated

Barbee Conservation Clubhouse



Home of Barbee Brethren Church



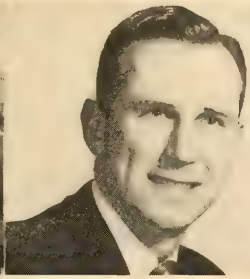
A recent Sunday-morning service at Barbee Brethren Church



Mr. and Mrs. F. B. Miller pioneering their fourth church



Miss Wilhelmiena Van Egdom giving an illustrated lesson for the children



George Cripe, student pastor



The nursery department



The beginning Barbee Brethren group

NEWS

DAYTON, OHIO. A new attendance record for the morning worship was set Mar. 2 at the Calvary Brethren Church when 123 were present. Services are held in the Christian Activity Center. Henry Barnhart is pastor.

DAYTON, OHIO. An "every member evangelism workshop" was conducted Mar. 2 at the North Riverdale Brethren Church by Horace Dean. Several other churches and their pastors of the area were present at the workshop, which provided an unusual type of discussion and instruction as to the most effective methods in personal evangelism. Russell Ward is pastor.

LAKE ODESSA, MICH. Miss Marcia Hulliberger, a member of the Grace Brethren Church, has been named valedictorian of her high-school class. She plans to enter Grace College. Along with her scholastic achievements, she is the church organist, president of the local BYF, and president of the district SMM.

WATERLOO, IOWA. Rev. John Aeby, pastor of the Grace Brethren Church, has requested that extra copies of the Missionary Herald be sent each week to the church, and these will be given to visitors who attend the services. Brother Aeby declares: "I have found this most effective in reaching folk."

WINONA LAKE, IND. The board of trustees of the Brethren Home Missions Council is meeting here Mar. 17-19. Pray for the guidance of the Holy Spirit upon this meeting.

ASHLAND, OHIO. Ashland Theological Seminary has been moved from the campus of Ashland College and is now housed in the former residence of John C. Myers, on Center St.

WINONA LAKE, IND. Senior Day, for all high-school seniors, will be held at Grace College on Apr. 18-19. Pastors are urged to bring a carload of young people.

HAGERSTOWN, MD. The laymen of the Mid-Atlantic Fellowship met for their quarterly meeting at the Grace Brethren Church on Feb. 15. Rev. William Howard, pastor-elect of the Gay Street Brethren Church, of Hagerstown, was the guest speaker. About 80 attended the rally even though five inches of snow had fallen during the afternoon. Dr. John Walvoord, president of Dallas Theological Seminary, conducted a prophetic conference at the Grace Brethren Church, Feb. 20-23. Dr. Walvoord spoke to the fundamental ministers of the area who have now organized. Warren Tamkin is pastor.

CLEVELAND, OHIO. The First Brethren Church is remodeling their basement to make it available for the work of the Sunday school. The six-point system was recently inaugurated. Clair Brickel is pastor.

YOUNGSTOWN, OHIO. The mission board of the Northern Ohio District is investigating this area with the possibility that a Bible class will be started. If you know of any folk who live in this city, please forward the name to Rev. John Dilling, 1917 Third St. S.E., Canton, Ohio.

WATERLOO, IOWA. On Mar. 16 a group of laymen from the Grace Brethren Church will travel to Winona, Minn., to conduct the service for the church there, while Glen Welborn, pastor of the Grace Brethren Church, of Winona, Minn., travels to Waterloo to be guest speaker at the Grace Brethren Church here. John Aeby is pastor.

WARSAW, IND. The dedication of the remodeled building of the Community Grace Brethren Church was observed on Mar. 2. Rev. Mark Malles, pastor of the First Brethren Church, of Fort Wayne, Ind., was the guest speaker. There were 130 present for Sunday school on Feb. 24. Robert Cover is pastor. A full report of this new work will be given in an early issue of the Missionary Herald.

ELYRIA, OHIO. The laymen of the Northern Ohio District are urged to attend the district rally being held here at the Grace Brethren Church on Mar. 24, at 7:30 p.m. Galen Lingenfelter will be the host pastor.

SAN DIEGO, CALIF. The new address of the Grace Brethren Church is 3455 Atlas St., and the church phone is BR 7-5364. The new address Rev. Archer Baum is 3490 Atlas St., and the new phone is BR 7-4992. Please change Annual.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Roanoke, Va.	Mar. 16-23	Vernon Harris	Herman Koontz.
Sterling, Ohio	Mar. 17-30	James Young	Scott Weaver.
Roann, Ind.	Mar. 17-30	Kenn Gangel	Lon Karns.
Dayton, Ohio (N. Riverdale)	Mar. 18-30	Russell Ward	Crusade Team.
Fort Lauderdale, Fla.	Mar. 23-27	Ralph Colburn	Herbert Pugmire.
Canton, Ohio	Mar. 23-30	John Dilling	B. Schneider.
Mansfield, Ohio	Mar. 23-Apr. 6	M. L. Myers	A. R. Kriegbaum.
Uniontown, Pa.	Mar. 26-Apr. 6	R. Paul Miller, Jr.	R. DeArmey.
Hagerstown, Md. (Calvary)	Mar. 30-Apr. 6	Jack Peters	L. L. Grubb.
Englewood, Ohio	Mar. 30-Apr. 6	Lon Karns	Lester Pifer.
Alexandria, Va.	Mar. 30-Apr. 6	John Burns	John Whitcomb.
Harrisburg, Pa.	Mar. 30-Apr. 6	Conard Sandy	Homer Kent, Jr.
Cedar Rapids, Iowa	Mar. 30-Apr. 6	Robert Clouse	R. Barrows.
Long Beach, Calif. (North)	Mar. 30-Apr. 6	Geo. Peek	Geo. Peek.
Cleveland, Ohio	Mar. 31-Apr. 6	Clair Brickel	Paul Bauman.
Buena Vista, Va.	Mar. 31-Apr. 6	Edward Lewis	John Becker.
Palmyra, Pa.	Apr. 6-20	Robert Markley	Crusade Team.
Johnstown, Pa.	Apr. 14-27	Russell Weber	Herman Hein.
Limestone, Tenn.	Apr. 20-27	Clarence Lackey	Lester Pifer.
Philadelphia, Pa. (Third)	Apr. 20-30	Robert Crees	Mark Malles.
Osceola, Ind.	Apr. 20-May 4	Scott Weaver	Joe Day.
York, Pa.	Apr. 21-27	Herman Koontz	James Dixon.

THOUGHTS IN PASSING

"From Where I Sit"

BY THE EDITOR

BRETHREN CONDEMNED OF ERRONEOUS TEACHING

By Arnold R. Kriegbaum

In the February 1958 issue of The Baptist Bulletin, published by the General Association of Regular Baptists (GARB), is the last of a series of four articles under the title: "Erroneous Teachings Concerning Christian Baptism" by R. G. Burrows, M.D. This five-thousand-word paper was written as a refutation of infant baptism, baptismal regeneration and trine immersion. The paper, as published, is without outline, subdivisions or classification of subject matter, except for one section which introduces the subject of trine immersion. This "erroneous" teaching was important enough to demand a subtitle. Had the writer divided the paper into topics it would have been considered as a general treatment of the subject of baptism. Apparently, to the writer, the most erroneous teaching of the three subjects is trine immersion. It is true that Dr. Burrows states that of the three all too common erroneous teachings, trine immersion is the least problematical. Strange indeed that the least important is given the most importance.

The purpose of this article is not to display any un-Christian attitude toward our Christian brother; but when history is flaunted, and facts are distorted, one must express his disagreement.

BAUMAN MISREPRESENTED

For the convenience of our readers we quote the first paragraph of Dr. Burrows under the subtitle: "Trine Immersion."

"Trine immersion is that practice of the ordinance of baptism, as held by certain groups of churches, in which the candidate is immersed thrice, each time in the name of one person of the divine trinity. Those who practice this form of administration of baptism claim that it is 'the symbol of baptism into the Triune God.' L. S. Bauman, of the Grace Brethren denomination, says that it is the most generally practiced form of baptism even today, that it is practiced by the Greek and Roman Catholics, by the Armenians, by the Moravians, . . . and by others!" So writes Dr. Burrows.

One of the most comprehensive booklets ever published on the fundamentals of the Christian faith is "The Faith Once For All Delivered Unto The Saints" by the late Dr. Louis S. Bauman. It is to this book that Dr. Burrows makes several distorted references.

Dr. Bauman does not make any such statement as suggested by Dr. Burrows in the paragraph above. Such a statement would be contrary to fact. Intentionally or ignorantly, Dr. Burrows omitted seven words from Dr. Bauman's text, and the omission of the words "all use the triple **action** in baptism," changes the whole meaning of the original statement. Dr. Bauman's statement is to the effect that there are more who recognize and practice the triple **action** in baptism than there are those who recognize a single action in baptism, whether it be by sprinkling, pouring or by immersion. That statement will stand the test of truth, and let the objector present evidence that the statement is contrary to present-day facts.

Misquoting a man, or misrepresenting what a man actually says is not complimentary to the one guilty.

HISTORY FLAUNTED

The next paragraph by Dr. Burrows reads as follows:

"It is not easy to determine when trine immersion was introduced, according to Armitage. As one writer says, it was the general usage of all churches from the end of the second to the twelfth century. Tertullian, about A.D. 200, was the first author to actually name it, and he insisted on its practice by arguing that in Matthew 28:19 Christ did not say, "baptize into my death." Jerome, about A.D. 400, explained the reason for trine immersion in that it was representative of the divine trinity. Augustine added to this that it also symbolized the Lord's resurrection on the third day. In the sixth century there was a controversy on the subject of trine immersion, because some more orthodox 'priests' (Eunomius was the name of one) had begun single immersion in protest against the teaching of the Arian heretics that trine immersion taught the inequality of the persons of the trinity. Because of this argument of the Arians, Pope Gregory assented to the use of single immersion, but many yet persisted in the practice of trine immersion. In A.D. 633, a council was called in Spain. It sided with the Pope, but it was, according to Armitage, a long time before trine immersion was abandoned."

Dr. Bauman had a phrase which he frequently used in his preaching. He would say: "In the name of common sense . . . et cetera, et cetera." We can only ask of the writer of the above paragraph: "In the name of common sense" what has been proved or disproved? Is this supposed to show when trine immersion was first practiced? Is this type of writing suppose to refute trine immersion? Does this paragraph provide one valid argument which either disproves trine immersion or proves single immersion?

We should get the historical facts straight. Dr. John T. Christian (Baptist), in his book "Immersion, The Act of Christian Baptism" published by the Baptist Book Concern, Louisville, Ky., writes (p. 168): "**In 633** the Spanish Council known as the Fourth Council of Toledo was called by King Sismand. It was composed of the Archbishops of Seville, Narbonne, Braga, Merida, Toledo, and Tarragona, with fifty-three suffragan bishops, and with seven presbyters representing bishops. **A change had been made from trine immersion to single immersion.** Although this change had been indorsed by the most venerable bishops, and by a letter from Pope Gregory, the people were indignant and much excited."

This is history, and the embarrassing fact is established that those who practice single immersion are following the dictates of a Pope.

Dr. Christian in his chapter on "The Teaching of the Twelve Apostles" states: "In 1884 a translation of this work was given to the English-speaking world by Archdeacon Farrar. It had been discovered by Bryennios in 1873, and an edition of it printed by him in 1883. . . . The famous chapter that was relied on to do such wonderful things is found in the Constantinople edition, pp. 27-29, and is translated by Dr. Schaff as follows: 'Now concerning baptism, baptize thus: Having first taught all these things, baptize ye in the name of the Father,

(Continued on page 176)

By GLENN O'NEAL, Ph.D.*

HEALING

COULD WE BE MISTAKEN?

As long as we have people with affliction, there will be "faith healers." And as long as there are "faith healers," people with affliction will be attracted to them. No matter how well taught he has felt his people to be, every pastor has been appalled to hear that one of his flock has joined the "healing line" at the "big tent," or has been faithfully placing his hands on the television set.

In order to attempt to clarify the picture for the honest seeker after truth, several mistaken attitudes toward healing are presented.

God Never Heals

It is a mistake to say that God never heals. There is a danger on the part of those who abhor the many malpractices in connection with religious healing, to neglect to teach that God encourages prayer for the sick. James 5:14-16 inquires: "Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

Many instances could be given to substantiate the fact that God is very much interested in the physical needs of His people and makes himself strong on their behalf. A proper emphasis on this truth from the pulpit will do much to prevent the faithful from being swept off their feet by the astounding claims of the visiting evangelist.

*Pastor, First Brethren Church, Inglewood, Calif.

Because of Sin

Also, it is a mistake to say it is always God's will to heal. When the claim is made that sickness is either caused by sin or the Devil, there is a failure to take into account that God has often used sickness as a means of accomplishing His perfect will in the lives of His children. While all sickness is a result of the curse, yet the Apostle Paul, after asking the Lord three times to deliver him from an infirmity, was admonished by the Lord that "My grace is sufficient for thee: for my strength is made perfect in weakness" (II Cor. 12:9a). Paul was evidently fearful lest he experience the same plight as Israel when God "gave them their request, but sent leanness to their soul" (Ps. 106:15). He thus replied to the Lord: "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." Many who have physical weakness should realize that this might be God's means of maintaining their fellowship and usefulness in His service.

Then too, if it were always God's will to heal, no one would ever need die. And according to authoritative reports, even the best of "faith healers" met this fate now and then.

Faulty Faith

Another mistake is to suppose that if healing has not occurred after pray for the sick, faith is faulty. This is the explanation that is given by the "faith healers" for failures and, of course, it is always a weakness in faith of the one seeking healing. The writer knows a man with a leg difficulty who was asked to testify over a radio program that he was healed to demonstrate his faith. As he limped off the platform, he asked the attendant the reason for not being healed. "Ah," he replied, "that proves that you do not have faith." This makes a very convenient explanation when prayers do not produce the promised effect.

But there are many, who do not have anything to do with "faith healers," who are disturbed over the possibility that if they had the faith they would be healed. But, remember, our faith is based on the written Word, and there is no promise in the Scripture that His children are exempt from suffering. It often takes far greater faith to preface our prayers for recovery from sickness with, "If it be Thy will."

What should be our attitude toward sickness and healing? The noted Bible teacher, Dr. A. C. Gaebelein, gives the following advice:

"The believer in sickness will first turn to the Lord and seek His face. He will also judge himself, confess his sins and failure. He will put himself into His gracious hands and ask Him for His blessing in a speedy and full recovery, if it pleases Him. He will not reject medical counsel, but use the means which are available, praying all the time that the Lord may bless these means for his restoration to health. This is Scriptural and the sane way the believer follows in sickness, and we may be assured has the fullest approval of the Lord Jesus Christ. To know that we are in His hands as His children, that without His will not even a hair can fall from our heads, that all He sends and permits must work for good, to rest in His gracious will without fear or anxiety, is the blessed portion of His beloved children."*

But we can all look to the future with great expectancy. For the Lord has promised a day when "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4). Even so, Come Lord Jesus!

*Gaebelein, A. C. *The Healing Question* (Publication Office "Our Hope," New York N. Y., 1925), P. 131.

BY RUSSELL H. WEBER*

WORSHIP

IN THE CHURCH

Within every person there is a desire to worship. The uncivilized heathen bows down to idols of wood and stone. Some more enlightened men give obeisance to a person, or persons, who has been elevated by men. It is, indeed, important that we understand the meaning of worship, the mind of God in worship, and the method of worship, if we are to worship God acceptably in our churches.

The Meaning of Worship

Our English word worship comes from **proskuneo** and means "to make obeisance, do reverence to (from **pros,** toward, and **kuneo,** to kiss), and it is the most frequent word rendered to worship" (Ex. Dict. of N. T. Words, W. E. Vine). Several other words are also translated worship, viz., **sebomai,** to revere; latreuo, to serve; **eusebo,** to act piously. Vine observes: "The worship of God is nowhere defined in Scripture, . . . broadly it may be regarded as the direct acknowledgement to God, of His nature, attributes, ways and claims, whether by the outgoing of the heart in praise and thanksgiving, or by the deed done in such acknowledgement."

This being true, it becomes clear that worship in the church can be a great spiritual force in the lives of believers. It is not maintained in any sense that worship is to be confined to the stated services of the church, but we desire in this article to point out the distinct spiritual blessings that await the believer in the church worship service.

It should not be necessary to point out that acceptable worship is possible only for those who have been regenerated—born again—by faith in Christ. One who has not come into a vital relationship with God cannot possibly make obeisance, do reverence, revere, or serve God. Yet it is evident that great throngs regularly go through the physical manœuvers in attending stated services in the church with the false notion that they are worshiping God. The current appeal: "Worship God this week in the church of your choice," is totally inadequate, and can only lead to still further ignorance for all who are already deceived.

The Mind of God in Worship

The mind of God in worship may be ascertained from the decalogue; the first four commandments have specific reference to the worship of God. In stating the purpose of the Tabernacle, God said: "Let them make me a sanctuary; that I may dwell among them" (Exod. 25:8). David describes the worth of the sanctuary when he says: "Strength and beauty are in his sanctuary" (Ps. 96:6). The mind of the Lord is further revealed when we are told to



"Worship the Lord in the beauty of holiness (Ps. 29:2). Then in Psalm 132:7 it is noted: "We will go into his tabernacles: we will worship at his footstool."

By these and other numerous passages, it is seen that God enjoins His people to gather together in the sanctuary to worship Him. For the present-day believer, no specific place is given for worship, but our Lord distinctly says: "They that worship him [God] must worship him in spirit and in truth" (John 4: 24). In the Lord's pronouncement of the founding and building of His church, He said: "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). While believers are to practice individual worship, it is essential that we gather together (numbers are not the important factor, as many seem to think) in public worship for our mutual strengthening in grace.

We have met some few people who have maintained there is no need for public worship; they insisted their lives were sufficiently enriched by a daily personal contact with God. The daily contact is doubtless foundational to public worship, but God saw fit to give us an injunction not to forsake the assembling of ourselves together (Heb. 10:25), the obedience of which is designed to "provoke us unto love and good works."

The Method of Worship

Among fundamental churches, with which the writer claims identification, there has been a tendency to emphasize a rather informal type of service at the expense of the soul-satisfying experience of group worship. While the content of our worship services should be that which would induce obeisance to God, many services are characterized by irreverence and misconduct. There is much whispering, talking, and sometimes jesting, when we ought to be worshiping God. We need to be reminded that God's people have always been instructed to approach the presence of the Lord with holy awe. It is true that we are to "come boldly to the throne of grace," but we are never given the privilege of coming arrogantly, or with human familiarity. The mountain of God still smokes with His glory, and we must recognize that we are on holy ground in the presence of the Lord.

This is not a plea to return to liturgy nor to rank formalism; however, we do implore God's people to learn the beauty of worshiping God in the church in an orderly manner. While we have many variations in our church services, and we do not always intend our services to be of the worship type, it is important that we are always mindful of God's

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*Pastor, First Brethren Church, Johnstown, Pa.

Our Thoughts

BY GLEN WELBORN



"Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord, my strength, and my redeemer" (Ps. 19:14).

Last week we considered the first part of David's prayer concerning "the words of my mouth." Now we will consider the part of his prayer dealing with something more painful than our words—our thoughts. The thing that makes it more painful is that we can hide our thoughts from man by keeping our mouths shut. But mouths shut or open, God knows them all. "Man looketh on the outward appearance," and is often fooled, "but the Lord looketh on the heart" and judges unerringly (I Sam. 16:7).

THE SINFUL THOUGHT-LIFE

The heart is the great battleground where life's decisive battles are won and lost. "For as he thinketh in his heart, so is he" (Prov. 23:7a). Jesus said: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:27-28). Even pastors have gone down to defeat via this very sin. But the defeat came on the battleground of the heart. There were some mornings before they committed the outward act that they did not pray the prayer of David: "Let the meditation of my heart be acceptable in thy sight, O Lord, my strength, and my redeemer." David had lost a similar battle, and he learned the necessity of imploring God for victory in his thought-life. If a man's heart is pure and clean, his life will be pure and clean. Here is a point where none of us dare be dishonest with our own hearts.

Following are two Scriptures, from among many, which declare God's knowledge of all hidden sin: "Then Job answered the Lord, and said, I know that thou canst do every thing, and that no thought can be withholden from thee" (Job 42:1-2). "O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off" (Ps. 139:1-2).

Both of these passages also give examples of God's knowledge of our thoughts. In the case of the man sick with palsy, Jesus said: "Son, be of good cheer; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus [being God] knowing their thoughts said, Wherefore think ye evil in your hearts" (Matt. 9:2-4). God knows the hyprocritical heart. Could it be that some of us are more pious outwardly than we actually are in our hearts? (I say "some" because others show little or no piety in life). There arose reasoning among the disciples about which of them should be the greatest. "And Jesus, perceiving the thought of their heart, took a child, and set him by him," and gave them a lesson in humility and greatness (Luke 9:46-48). God knows all about our secret selfish ambitions.

We should look at two other Scriptures showing how hidden sin affects our lives, even though such sin reaches no further than the heart. Hidden sin will ruin our prayer life. "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66:18). This is one reason why prayers are not answered. Hidden sin in the heart will destroy our confidence toward God. "For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God" (I John 3:20-21). He wants us to confide in Him. But hidden sin condemns us and we draw back.

Here is another thought. How is it with our giving to the Lord? Do we give our tithes and offerings out of a sense of moral duty? Or because we think others may discover that we are robbing the Lord? Or do we give cheerfully to the Lord out of a heart that loves Him? "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (II Cor. 9:7).

It should also be noted that God's judgment is based on secret sin just as surely as on the outward act of sin. Past judgment reveals this. "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). Because of these two kinds of sin, the judgment of the Flood came. Future judgment will reveal the same. "In the day when God shall judge the secrets of men by Jesus Christ according to my gospel" (Rom. 2:16).

WAR AND VICTORY

Yes, indeed, we are in war! The heart is the great battleground. But victory, even in this life, is assured if we follow the directives in the Book of our Captain. "For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II Cor. 10:3-5). Apply this, and victory in the thought-life is certain.

MEDITATE ON THESE

ON GOD. David said: "I remember thee upon my bed, and meditate on thee in the night watches" (Ps. 63:6). "I will sing unto the Lord as long as I live: I will sing praise to my God while I have my being. My meditation of him shall be sweet: I will be glad in the Lord" (Ps. 104: 33-34). It is impossible for sin to control our thought-life when our

meditation is upon the incomparable Christ.

IN GOD'S WORD. The blessed man in Psalm 1 has his delight "in the law of the Lord; and in his law doth he meditate day and night." For spiritual prosperity and good success, see the formula in Joshua 1:8.

OF GOD'S WORKS. "I will remember the works of the Lord: surely I will remember thy wonders of old. I will meditate also of all thy work, and talk of thy doings" (Ps. 17:11-12). "I remember the days of old; I meditate on all thy works; I muse on the work of thy hands" (Ps. 143:5).

There is enough embodied in these three to keep our minds and hearts filled to overflowing with acceptable meditation. Consequently there will be no room for impure and evil thoughts to live in our hearts.

WORSHIP

(Continued from page 173)

presence in the church, which is dedicated to His glory.

Inasmuch as the church worship service is designed to lift the soul to God, we make the following suggestions in order to insure greater blessing in the church service. Everyone should be in his place when the prelude begins. If compelled to be late, do not rush into the auditorium without the instruction of the ushers; there are usually stated times when latecomers may be seated. Ushers should be instructed not to seat latecomers when (a) the Scriptures are being read, (b) when special music is being presented, or (c) when the choir is singing. No disturbances should be tolerated, such as talking by adults. Babes in arms should be quickly taken to an anteroom when they become restless. Every part of the service should be well planned, and every announcement should be made with dignity.

By following a few such simple rules, each person in the service will be brought into an attitude of worship, and will be prepared to receive the message from the Word of God. Thus will we be able to give obeisance to God, we will be enabled to reverence Him as we should, and we will come away from the Lord's house with a soul-refreshing experience.

No Greater Love

I walked one day on a lonely road,
My soul in deep despair.
I sought in vain to loose the load,
That sin, my sin, had planted there.

When in the distance I perceived,
A man bent low with care.
He bore in agony a cross,
That sin, my sin, had planted there.

I cried aloud as He drew near,
His hands were pierced and torn.
His grief so far outweighed my own,
And I had dared to mourn.

His eyes of love were turned on me,
His voice was soft and free.
"Why bear you still the load I took,
Through death on Calvary?"

"Why Lord," in awe and shame I cried,
"Didst Thou all this for me?"
His answer I shall ne'er forget,
"Because of love for thee."

Now as the road of time I tread,
My Saviour walks with me.
He bears the load, He paid the price,
That bought me liberty.

—Donald O. Cripe

QUOTABLE QUOTES

Compiled by John E. Southard

Wise is the man who knows what not to say and remembers not to say it.

Even the turtle gets nowhere until it sticks its neck out.

The mustard seed is the sign of faith, the clover leaf the sign of fear.

The greatness of our fear shows us how little is our faith.

Faith either removes mountains or tunnels through.

Folk who never do anymore than they get paid for seldom get paid for anymore than they do.

Remember the teakettle—though up to its neck in hot water, it continues to sing.

There are no victories without conflicts, no rainbow without a cloud and a storm.

Consider the postage stamp. Its value lies in sticking to one thing until it gets there.

You have given no gift to God if you have not given yourself.

Many people who will not read a Bible will read a Christian.

Meekness toward God brings power toward men.

The man who lacks courage to start has made a finish already.

You can't be down in the mouth and up on your toes at the same time.

The Lord takes notice, not only of what we give, but of what we have left.

It is not the man with a motive but the man with a purpose who wins.

Some men think they have made a success of life when all they have made is money.

Even a tombstone will say good things about a fellow when he is down.

You may give without loving, but you can't love without giving.

The best way to look at trouble is through the wrong end of a telescope.

The most untameable thing in the world has its den just back of the teeth.

(Continued from page 171)

and of the Son, and of the Holy Ghost, in living water. And if thou hast not living water, baptize in other water; and if thou canst not in cold, then in warm [water]. But if thou hast neither, pour [water] **thrice** upon the head in the name of the Father, and of the Son, and of the Holy Ghost' " (pp. 119-120).

Philip Schaff, perhaps the leading church historian of the past century declared: "The Didache, the catacomb pictures, and the teachings of the Fathers, Greek and Latin, are in essential harmony on this point and thus confirm one another. They all bear witness to trine immersion as a rule . . . This view is supported by the best scholars, Greek, Latin and Protestant."

The testimony of history is so overwhelmingly in favor of trine immersion, that Dr. Bauman reminds his readers (p. 26) that "not one single testimony have we for the practice of single immersion for nearly four hundred years after Christ. If, as some contend, trine immersion was an innovation, originating at the close of the first century, or early in the second, does it not seem strange indeed that, so far as we have record, not a single voice was raised to protest against it in those first centuries of the church? If it be true that the first thousands of Christians, under the personal direction of the apostles themselves, had been baptized by single immersion, and then a strange new form of baptism, without apostolic sanction, supplanted the true form, and no voice was lifted against it,—surely, if that be true, it is the strangest circumstance in history!"

CONCLUSION

Who is the teacher of erroneous doctrine? Is it the one who stands by the testimony that can be traced to the Apostolic Canons (The Ante Nicene Fathers, V. vii., p. 503); to Clement (A.D. 150); to the Didache (the oldest extant Christian literature, outside the Bible itself); or is the one who argues for single immersion without a thread of evidence to substantiate his claim.

Let the one who cries in defense of single immersion supply his great burden of proof that this form is taught in the Scriptures, confirmed by history and confirmed by the original languages.

The Golden Glow of Easter

By Dorothy C. Haskin

Loretta Bingham dried her eyes, and with her husband's arm about her shoulders walked away from her mother's bedside. Through the mist of tears, she said: "As long as mother had to go, I'm glad she went at Easter time."

"Why, darling?" he asked.

"Because that makes it easier to explain to the children. The only time during the years that one can really face death is at Easter."

"Yes," he nodded, "in the light of the resurrection."

"Because I live, ye shall live also (John 14:19," Loretta murmured.

She and her husband went home, and gathered their three children around them. Though the cry was "How's Gram?" Loretta reminded them first of the coming Easter season, and of the joy of the resurrection. Then she told them, "In a couple of days, you will see men put your grandmother's body in the grave, but while you will miss her, you need not grieve. She is with the Lord."

It was a solace which comforted the hearts of the Bingham family through the days to come. They attended the Easter services on Sunday, and on Monday, carried the spirit of Easter over into the memorial services of their grandmother.

It is unfortunate that every one cannot die at Easter time when death wears its golden robe of resurrection. But inasmuch as that cannot be, each parent can take advantage of Easter sometime during the day to sit down and explain to their children death in its light.

Admit the inevitableness of Death. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). Let your children realize that death may come at any minute because it comes equally without warning to both the young and the old. A realization of the possibility of death has had a salutary effect on many people, encouraging them to walk closer to the Lord.

Stress the joyousness of being with Christ. The Apostle Paul from his prison cell in Rome wrote "For me to live is Christ, and to die is gain . . . having a desire to depart, and to be with Christ; which is far better" (Phil. 1:21, 23). As greatly as Paul cherished serving the Lord, his heart looked forward to the day when he would be in the actual presence of his Saviour.

Avoid misrepresentation of Scripture to prove your point. Some parents in their endeavor to teach their children about heaven quote "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (I Cor. 2:9) as if it referred to heaven. Actually the next verse says: "But God hath revealed them unto us by his Spirit," so the verse must be speaking of something which is possible to know here on earth.

Teach the information to be found in Scripture. It is true that there is not enough in Scripture to satisfy our curiosity. We would all like to ask a thousand questions about heaven. But we can know the most blessed thing possible about death and that is that it is "to be absent from the body, and to be present with the Lord" (II Cor. 5:8).

(Copr. ERA, 1958)

The BRETHREN MISSIONARY HERALD

DUCATIONAL NUMBER

MARCH 22, 1958



The Grace College Choir

EDITORIALS



By Paul R. Bauman, Vice President in Charge of Public Relations

Their Zeal Should Inspire Many—

In the Educational Number of the Missionary Herald last October an article appeared entitled "Doing Something About It." It contained the story of a goal set by the First Brethren Church, of Washington, D. C., in which they attempted to give $3,180 to the Grace College Building Fund during the five months October 1957 through February 1958. This represented one square foot of floor space for each member of the church, old and young. The task was not an easy one, for two years before the Washington church had entered a building enlargement program costing $135,000. Payments were being made on schedule, but there still remained an indebtedness of $100,000. Nevertheless the congregation voted unanimously to undertake the program.

Just as the magazine was about to go to press a letter arrived from Pastor James Dixon, telling of the church's completion of the goal with an offering of $3,361. The letter has been reproduced in full on page 180, not only because it completes a story which began last October, but also because it reveals the kind of determination which always leads to success in the work of the Lord. If every church would tackle the Square Foot Plan with the same determination as the brethren in Washington, the new Grace College buildings could be erected without the necessity of returning to our churches with any further appeal for building funds.

Congratulations to the First Brethren Church, of Washington, D. C., and to their pastor, Brother Dixon. We trust it may be said of you as it was said of the Corinthian church (II Cor. 9:2): "Your zeal hath provoked very many" [literally, "your zeal hath stirred up the greater number of them"].

Do You Have a Square Foot at Grace?

A square foot of floor space in almost any building these days costs at least $10, and this is the approximate cost for that area in each of the two new buildings now under construction on the Grace campus. A person cannot even sit comfortably in a building without occupying at least eight square feet of floor space. At least, this is the amount allowed by architects when they design school classrooms. Wouldn't you like to provide an amount of floor space that you could, in a certain sense of the term, call your own? Would you not rejoice to know that you have provided at least that much space for your son, your daughter, or that young person from your church who is now attending Grace College or who will attend one of these days? Make it a matter of prayer, and from month to month, as the Lord leads you, use that little envelope from the packet supplied by your church.

Senior Day, April 18—

Yes; this is the date of the annual all-day program at Grace College prepared especially for high-school seniors and their pastors or sponsors. On this day visiting high-school young people have an opportunity to attend regular college classes, special assemblies, and other varied activities of a college campus. Those attending will be served meals in the college dormitory as guests of the student body. In the evening students will present Thornton Wilder's Pulitzer Prize-winning play, Our Town.

Pastors or sponsors intending to bring groups, or students planning to attend, should write immediately for information or reservations. Address your letter to Senior Day, Grace College, Winona Lake, Ind. If rooms are needed for Thursday or Friday nights, please indicate in advance.

Grace Seminary and Foreign Missions—

Easter Sunday is April 6. Throughout the country our foreign missionary responsibility and the needs of our missionary program are being emphasized by Brethren pastors. In the midst of its building program Grace Seminary and College is not so concerned about its own need for funds that the school is unmindful of the church's responsibility to "preach the gospel to every creature." Through the past twenty years Grace Seminary has served a vital role in the missionary program of The Brethren Church. Most of our missionaries received part or all of their training at Grace. Other Grace-trained young people are under appointment and ready to go when funds are provided. Just now students and faculty are praying for the largest foreign-mission offering in Brethren history. Are you?

Our Cover Picture—

Forming a cross in the Grace Chapel are the 28 members of the college's 1958 touring choir. Twenty-four of these young people come from 21 Brethren churches and the group represents ten different home states.

Almost two-thirds of the choir members are traveling with the choir for the first time. Pictured are front row, left to right: Shirley Smith, Marjorie Gonzales; 2d row: Kathleen Trumble, Jeanette Turner; 3d row: Nancy Whittaker, Janet Hammers; 4th row: Lucene Sampson, Carolyn Bearinger; 5th row: Darlene Matula, Ruth Clingenpeel, Linda Paden, Anne Kliever, Mariel DeLattre, Claudia Rundall; 6th row: Marilyn Grubb, Dave Hacker, Jerry Young, Charles Bearinger, Ron Lane, Terry Kirkpatrick, Cliff Heffner, Edna Robinson; 7th row: Lynwood Catron, Ray Johnson; 8th row: Jim Custer, Larry Crabb; 9th row: Bill Schaffer, Dave Zimmerman.

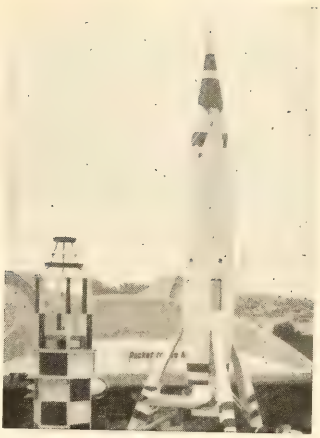
THE BRETHREN MISSIONARY HERALD VOLUME 20, NUMBER 12

ARNOLD R. KRIEGBAUM, Executive Editor

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Space Saint

By Benjamin Hamilton, Research Librarian



According to a November 11 teletype press release, a Vatican official has indicated Roman Catholic authorities are seeking a candidate for patron saint of space travel. The most likely choice is Joseph of Copertino, a seventeenth century Italian Franciscan monk. Roman Catholic tradition teaches that the would-be patron floated in air during religious ecstasies.

By declaring that Joseph of Copertino floated in air to be tradition, the Roman Catholic hierarchy admits that such tales are not based on reliable information. But in the church that has its headquarters at Rome, tradition is doctrine. Although it was orally handed down, it has been declared by faulty humans to be revealed truth. The mythology built around Roman Catholic saints (so-called) is in reality as fantastic and fabulous as many of the strange things told about the ancient Greek and Roman gods and goddesses.

In fact, the goddess Aphrodite early was replaced in the Latin church by female divinities bearing such names as Margaret, Maria, Marina and a host of others. Some of the religious practices connected with worship of Aphrodite—especially concerning Diana of Ephesus—were taken over, with little change, and adapted to the "Mother of God" cult.

Not long afterwards statues of pagan gods and heroes were replaced in the church by statues of saints. Veneration of saints, or reverence thereof, became so widespread by the eighth century that the Nicene Council of 787 sanctioned adoration of saints. In an effort to eliminate any charge of idolatry, the Council distinguished between reverence due saints and absolute worship due only to God. Whatever distinction there may have been between the adoration of saints and God, although sharply defined in the beginning, has largely vanished in modern Roman Catholic practice—especially in such predominantly Catholic areas such as Spain, Latin America and similar regions. Today such divine attributes are given to Mary and certain other saints, such as some of the apostles, that a person can only wonder how extensive the Vatican pantheon of gods will become. In the determined rush to establish Mary as "Queen of Heaven," and so make this leader of Catholic sainthood practically a member of the Godhead, Vatican authorities are doing all possible to de-emphasize the Lord Jesus Christ.

The complex system of saints provides the Catholic church with a means of extracting large sums of money from the faithful for medallions and relics that lack any authenticity. Medallions, struck in the name of this or that saint, are offered as good-luck charms. These allegedly protect the wearer from harm and offer blessings short of magic. As employed by Africans in many parts of the continent where Catholics have been at work, the medallions are only substitutes for heathen fetishes. The medallions, of course, are no more efficacious as panaceas than the rejected fetish. In the church at Bassai, French Equatorial Africa, it was not uncommon to see unsaved Karre women come forward to accept Christ and on doing so remove from their necks a loop of string to which was attached a narrow strip of metal. Such a strip, called a **kossa,** was alleged to insure good luck. Rejection of this badge of paganism symbolized complete renunciation of heathenism.

In contrast, many Africans wear medallions dedicated to saints even though they are unaware of the significance. These gadgets are freely sold in stores in many African towns. Illiterate Africans are unable to distinguish these metallic images from the beads, bracelets and other jewelry with which the medallions are freely mixed in store stocks. As a result many real Christians, belonging to a Protestant church, turn up wearing a medallion. Some African churches remove from membership members who habitually wear Catholic medallions. More often, a careful explanation will result in an earnest Christian removing and casting aside a medallion he bought in error.

Like the uneducated African, large numbers of non-Catholic Americans are buying medallions. The Roman Catholic hierarchy is doing everything possible to make their jewelry, devoted to saints, increasingly attractive. In the guise of harmless decoration, the Roman Catholic church is succeeding in getting their unsanctified baubles into stores. Even the souvenir shops at United States National Parks one can find Catholic gadgets, linked up with some park souvenir, offered in order to mulct an unsuspecting customer.

How thankful we ought to be that we are not the victims of a saint worship that removes us far away from God the Father and His Son. By faith in Jesus Christ we are saints. As such we do not have to wear the graven images of men and women whose lives were, in numerous cases, so faulty as to have to be wrapped in foolish traditions palmed off as supposedly revealed truth. In our liberty we should rejoice that we have such a great high priest as Jesus the Son of God, as described in Hebrews 4:14-15. Let us trust Him rather than a medallion.



First Brethren Church of Washington

PENNSYLVANIA AVENUE AT 12TH & E. SOUTHEAST
WASHINGTON 3, D. C.

TELEPHONE LINCOLN 4-6142

REV. JAMES G. DIXON, PASTOR
3712 CARPENTER ST., S.E.
LUDLOW 2-1205

March 5, 1958

Dr. W.A. Ogden
Grace Seminary and College
Winona Lake, Indiana

Dear Brother Ogden:

We rejoice to inform you that we have "gone over the top" in our College Building Fund drive. Our goal of $3180 was based upon the $10 per member as suggested by the Grace College Board of Trustees last Conference. We allowed ourselves five months for this drive with one Sunday per month as special College Day. While much effort was spent to get this before our people, we did not seek to reach our goal by "robbing from Peter to pay Paul." This was set before our people as a sacrificial "must." With over $100,000 building indebtedness as well as high winter current expenses, it appeared to be a herculean assignment. The first two months had to share the spotlight with Home Missions, which received more push than ever before. The third month was "Christmas-time" and the last two months have been our "depression months." In spite of this competition, our drive moved steadily forward, reaching its grand climax last Sunday(we allowed ourselves this extra Sunday to compensate for the Sunday "lost" during the heavy snow storm) with a total offering of $3,361.

I am convinced that the only way our churches will resolve the responsibility facing us in our College program is to deliberately launch a program such as we have just finished. There is no point in "waiting until...." There just isn't any let-up in the demand for financial help. We must be, not only sacrificial, but discriminating in our giving to the Lord's work. Our entire denomination needs to arise to the challenge now while the appeal of "buildings in construction" is still our current asset.

I understand the College choir is planning to be in Alexandria soon. We shall endeavor to take it in. Please convey our regards to our other friends in Winona. May the Lord richly bless your continued efforts.

Sincerely in Christ,

James G. Dixon, pastor



GRACE COLLEGE CHOIR ITINERARY

One of the musical groups appearing on the choir's program this year is the new trombone quartet. Left to right are: Linwood Catron, Darlene Matula, Jim Custer, and Jerry Young.

March 21—Rittman, Ohio

March 22—Kittanning, Pa. (First)

March 23—Conemaugh, Pa.
(Morning)

Johnstown, Pa. (Riverside)
(Afternoon)

Johnstown, Pa. (First)
(Evening)

March 24—Altoona, Pa. (Juniata)

March 25—Palmyra, Pa.

March 26—Allentown, Pa.

March 27—Philadelphia Bible Institute
(Morning)

Philadelphia, Pa. (Third)

March 28—Alexandria, Va.

March 29—Martinsburg, W. Va.

March 30—Waynesboro, Pa.
(Morning)

Hagerstown, Md. (Calvary)
(Afternoon)

Winchester, Va.
(Evening)

March 31—Roanoke, Va. (Ghent)

April 1—Buena Vista, Va.

April 2—Covington High School
(Afternoon)

Covington, Va.

April 3—Grafton, W. Va.

April 4—Parkersburg, W. Va.

April 6—Clayton, Ohio
(Sunrise and Morning)

Englewood, Ohio
(Afternoon)

Dayton, Ohio (N. Riverdale)
(Evening)

GIFTS TO GRACE THEOLOGICAL SEMINARY

February, 1958

	General Fund	Building Fund
Akron, Ohio (First)		$5.00
Albany, Oreg.	$99.00	
Aleppo, Pa.	17.00	111.00
Alexandria, Va.	86.05	100.00
Alto, Mich.	25.00	75.00
Altoona, Pa. (First)	254.50	77.50
Altoona, Pa. (Grace)	12.50	6.50
Barbee Lake, Ind.	25.00	
Bellflower, Calif.	11.39	30.00
Berne, Ind.	127.00	506.00
Canton, Ohio	590.76	
Cedar Rapids, Iowa		50.00
Clay City, Ind.	163.00	
Clayton, Ohio	65.00	25.00
Conemaugh, Pa. (Singer Hill)		20.70
Covington, Va.	16.50	744.00
Dallas Center, Iowa	1.00	
Danville, Ohio	56.00	5.00
Dayton, Ohio (Grace)	91.35	
Dayton, Ohio (N. Riverdale)	3.00	
Elyria, Ohio	42.50	
Everett, Pa.	16.00	
Findlay, Ohio	6.00	
Flora, Ind.	66.00	146.00
Fort Lauderdale, Fla.	144.97	107.00
Fort Wayne, Ind. (First)	15.00	
Fort Wayne, Ind. (Grace)	187.90	
Grandview, Wash.	34.80	
Hagerstown, Md. (Calvary)	14.00	7.50
Harrah, Wash.	18.50	188.14
Harrisburg, Pa.	91.75	210.00
Homerville, Ohio	4.00	3.00
Inglewood, Calif.	79.00	83.00
Jenners, Pa.	135.00	81.01
Johnstown, Pa. (First)	1.00	
Kittanning, Pa. (First)	98.00	118.50
Leon, Iowa	13.00	1.00
Limestone, Tenn.	25.00	15.00
Long Beach, Calif. (First)	105.00	510.00
Long Beach, Calif. (North)	301.00	1.00
Los Angeles, Calif.		1.00
Martinsburg, Pa.	20.00	
New Troy, Mich.	17.00	33.00
North English, Iowa		100.00
Osceola, Ind.	27.81	19.00
Ozark, Mich.		24.00
Palmyra, Pa.	185.10	300.00
Peru, Ind.	1.00	172.00
Philadelphia, Pa. (First)	81.50	638.50
Philadelphia, Pa. (Third)	67.65	462.60
Rittman, Ohio	344.50	6.00
Roanoke, Va. (Clearbrook)	98.80	
Roanoke, Va. (W. Heights)	45.25	25.50
San Bernardino, Calif.	158.40	
San Diego, Calif.	11.20	31.00
Sidney, Ind.	16.00	138.00
Stoystown, Pa.	43.55	
Sunnyside, Wash.		20.00
Temple City, Calif.	115.93	
Washington, D. C.	51.00	447.77
Washingtron, Pa.	9.43	
Waterloo, Iowa	147.59	121.66
Waynesboro, Pa.	208.80	63.00
Wheaton, Ill.		390.00
Winchester, Va.	21.50	
Winona Lake, Ind.	604.75	1,256.40
Isolated	95.64	4.50
Non-Brethren	55.00	1,760.00
Maintenance Gift	55.00	
Seminary Student Body	368.95	
Totals	5,891.62	9,240.78

Designated Funds:	
Fort Wayne, Ind. (First)	$20.00
Long Beach, Calif. (First)	50.00
Mansfield, Ohio (Grace)	131.00
Portis, Kans.	6.15
Winona Lake, Ind.	104.00
Non-Brethren	118.00
Alumni Association	11.23
Seminary Student Body	50.00
Total	490.38

An analysis of the financial report for February shows that there came in to the school $5,891.62 for the general fund (operating expense), $9,240.78 for the building fund, and $490.38 for special designated funds—a total of $15,622.78.

Work on the new buildings has been resumed with the return of milder weather. Now that spring is here this work can continue steadily toward the completion of the buildings—IF. It will continue as long as funds are provided through the Lord's people. Is your church at work on its program?

Annual Spring Tour
OF
Grace College Choir

By Donald Ogden



Left to right: David Hacker, Jerry Young, Charles Bearinger, and Jim Custer. Bill Schaffer, accompanist.

The time has arrived for the fourth annual tour of the Grace College Choir. This week 28 students with their director will board a chartered bus to begin a 17-day itineration through the Brotherhood. During this time the choir will visit 22 Brethren churches in the east and south, and will conduct at least two school assemblies.

How such tours are brought to fruition is an interesting study. Like any ambitious project, they begin with a dream. The ideal is pictured in the mind. Then steps are taken to make the dream come true. There is not a chronological order to these steps so much as a simultaneous unfolding of them. Part of the repertoire is settled upon; students are enlisted and auditioned; from the first week of school efforts are begun to "homogenize" the voices, improve the tonal quality of the whole, and train the responses so that, ideally, the director might "play" the choir as one would an instrument.

The selection of music for the program requires countless hours—searching through old and new choir literature; reflecting on the messages and moods of those numbers which seem to appeal; fitting together groups of songs which will serve the demand for variety and still contribute to the unifying aim of the program. As we go forth we must, like any minister of the Lord, go with a message. This must be taken care of in the selection and arrangement of the music to be sung.

While the choir is working on memorization of the words and music, rehearsing as a unit, in small groups, and in individual study, contacts have to be made with churches and details arranged with respect to traveling and entertaining. The Brethren Annual, a United States atlas and a memory of past tours serve as the tools for making out a proposed itinerary. When we have decided which churches are most likely prospects and which lie geographically in the desired line of travel, letters are sent to the pastors with a prayer that doors will be open where it is the Lord's will for us to sing, and that where doors are closed for various reasons, He will have another open door nearby. Our experience has been that problems are easily worked out in our scheduling, and we have always enjoyed an enthusiastic response.

The matter of the area we will cover is largely determined by recency and frequency of past contacts. With the exception of one church, those in which we will be entertained this year have not been hosts to the choir since our first tour in 1955, and more than half will be our hosts for the first time.

The work of preparation is not all done in Winona Lake; the churches which have responded to our request for a service must immediately busy themselves with many important tasks. For some churches it is quite an undertaking to find sleeping quarters for the 28 musicians who are descending upon them. For most churches an evening meal is involved, which frequently is taken care of at the church, and often in the form of a fellowship meal; breakfasts are always provided in the homes where we are lodged; box lunches are customarily sent along to alleviate the hunger pangs that settle down upon us as we journey on to our succeeding appointments.

Perhaps the most important aspect of our preparation is prayer. The making up of the program; the selection of choir personnel; the outlining of the tour—every detail of preparation is undertaken only after committing the entire project into His hands. Every choir rehearsal is preceded by prayer. Each choir member is exhorted to be regular in his personal devotions. The tour itself is bathed in prayer, as roommates and bus partners have devotions together and as the choir unites in a time of heart searching before every performance. We anticipate that this tour, like the three we have experienced, will be a high point of enjoyment in the life of each choir member, but we are even more eager that this shall be a spiritual experience to our worthy Lord as we give ourselves without reservation to this good work. Brethren, pray for us.

HIS GRACE

His grace is great enough to meet the great things—
The crashing waves that overwhelm the soul,
The roaring winds that leave us stunned and breathless,
The sudden storms beyond our life's control.

His grace is great enough to meet the small things—
The little pin-prick troubles that annoy,
The insect worries, buzzing and persistent,
The squeaking wheels that grate upon our joy.

—Annie Johnson Flint

Twenty-five Years of Melody

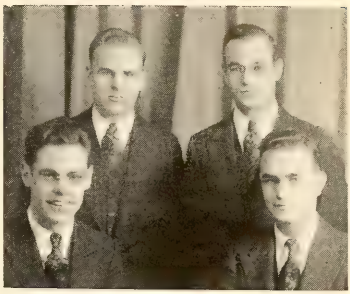
By Donald Ogden

The art of living is never learned from books; it is acquired through experience. Every institution of higher learning recognizes the value of promoting, as a part of its training program, organizations and activities which will help develop that part of the man which involves living.

Concert series, student body organizations, and social and literary clubs serve a far more important role than merely adding variety and interest to the student's life. College athletics and musical organizations have a far more important function than bringing fame or honor to the school. The primary justification for the existence of all of these interests is the development of well-rounded lives.

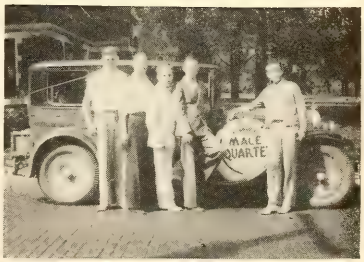
The one avenue of activity which has been foremost throughout the history of our school has been the gospel team, and particularly the male quartet. The first incentive for these organizations, of course, has been the provision of a means of Christian service. God has blessed these groups through the years as they have had a wide ministry in Brethren and non-Brethren churches, locally and nationwide. Being able to sing the Gospel has opened many a door of testimony and Christian witness. It has enabled students to make direct contact with other young people in need of their example and encouragement in surrender to the Lord. It has helped tremendously in keeping a vital link between our school and the churches to which we must constantly look for our support.

It is not without significance, however, that these experiences have reflected to the benefit of those who have so engaged themselves, always at a cost of both time and money. It may be observed that from the quartets of Grace Theological Seminary and Grace College men have entered into missionary service, both foreign and home, pastoral work, Christian education, and Christian publications. Represented in the pictures on the accompanying pages of this issue are every phase of our denomination's work.



California Quartet 1932-'34

The first Ashland Seminary quartet to officially represent the school, this group travelled 17,000 miles coast to coast during the summer of 1933. The quartet bore the name, "California," because all four men were members of the First Brethren Church of Long Beach, of which Dr. Louis S. Bauman was then pastor. Left to right are Donald Carter (Chaplain, U. S. Army), Ernest Pine (Chaplain, U. S. Army), Paul Bauman (vice-president, Grace Seminary), and Edward Colburn (Red Cross director).



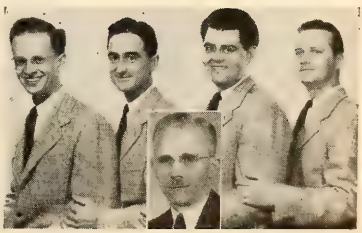
Ashland Seminary Quartet 1936-'37

The last group to represent Ashland Seminary before the organization of Grace Seminary was composed of (l. to r.) Jake Kliever (missionary in French Equatorial Africa), Kenneth Ashman (pastor, Wooster, Ohio), Robert Ashman (Winona Lake, Ind.), Lew Grubb (secretary Brethren Home Missions Council), and Robert Scott (Long Beach, Calif.). In their Oakland ("Sensible Six") they visited most of the churches from Iowa eastward and in the southeast, holding gospel team and evangelistic meetings.



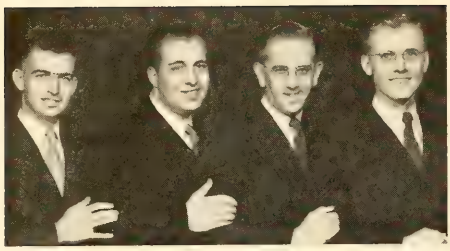
Ambassadors of Grace Quartet 1937-'39

The first quartet to represent Grace Seminary. The group (with slight changes in personnel) visited every church in the Brotherhood from Iowa eastward during the three-year period. Left to right are Henry Rempel (pastor, Norwalk, Calif.), Arnold Kriegbaum (editor and manager, Brethren Missionary Herald), Kenneth Ashman (pastor, Wooster, Ohio), Albert Flory (supt. Brethren Schools at Long Beach, Calif., now on leave of absence). At the piano is Rev. Herbert Wolfe (Baptist pastor).



Grace Seminary Quartet 1945-'46

This group was composed of Ned Collingridge (former pastor at Sunnyside, Wash.), Russell Ward (pastor, North Riverdale, Dayton, Ohio), Gerald Polman (pastor, Glendale, Calif.), Charles Bergerson (former pastor Cleveland, Ohio). In addition to a fruitful gospel team ministry the quartet was a regular feature on the "Gospel Truth," the Brethren Radio Hour, heard over a number of stations from coast to coast. President McClain (inset) was the speaker.



Seminary Quartet 1948-'49

Work throughout the east was carried on by the Seminary Quartet, composed of Kenneth Marken (Baptist pastor), Charles Ashman (pastor, Phoenix, Ariz.), Roy Snyder (missionary, French Equatorial Africa), and Jack Churchill (missionary, Argentina, South America).



Collegiate Quartet 1948-'49

With the opening of the College Division of the school, a second quartet was organized. This group was composed of Robert Neff (Indiana schoolteacher), Ralph Burns, accompanist (pastor, Altoona, Pa.), Millard Poppy, Glenn Smouse (Baptist pastor), and George Kelly.



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The Grace Trumpeters 1952-'54

This highly versatile group, functioning as a quartet, as well as a trumpet trio, served two years with a slight change in personnel, making several hundreds of appearances. Shown above are Paul Bauman (faculty speaker), Alva Steffler (teaching fellow in organ and art, Grace College), Edwin Cashman (assistant pastor, Ashland, Ohio), Edward Smith (Baptist pastor). The accompanist was David Halvorsen, now missionary in Paris, France. During the summer of 1953 the Trumpeters traveled in the east. Their 1954 tour took them to the Pacific coast.



The Grace Ambass

Richard Messner (present
Grace College), Donald Ogden
speaker), and Robert Messner
music, Grace College) travele
tour of churches, conferenc
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The Gospel-Heirs 1956-57

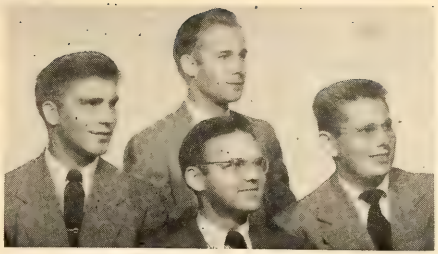
Presenting programs in approximately 70 different churches through the year, the group's itinerary during the summer ranged from Indiana to New Jersey and as far south as Virginia where they visited churches, young people's camps, and conferences. Standing are: Jeanette Turner, Randy Poyner, and Shirley Smith (Grace College juniors). The accompanist was Nancy Weber (college junior and instructor in piano).

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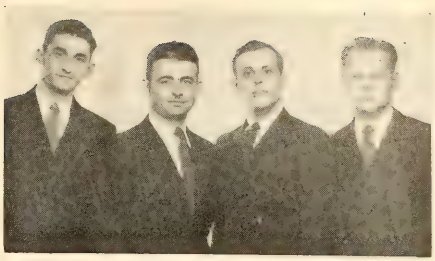


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The Seminary Quartet 1950-'51

Roy Glass (Juniata, Pa.), Donald Ogden (above; member Grace College faculty), Ralph Gilbert (below; member Grace College faculty), and Glenn Ray (Baptist pastor). This group served as a gospel team during the first semester and conducted meetings among a number of the churches.



The Seminaires 1950-'51

A second quartet functioned throughout the year. It was composed of Bruce Brickel (Rittman, Ohio), Clair Brickel (pastor, Cleveland, Ohio), Dean Risser (pastor, Johnson City, Tenn.), and Ray Newby. The group held meetings during the year locally and throughout the east.



The Grace Ambassadors 1955-'56

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This year a fourth member, Charles Stoner (Grace College '57, now a junior in Grace Seminary) was added to the Grace Ambassadors team. In addition to their summer tour which took them to the Pacific Coast and Ohio, they visited many churches during the school year, presenting programs and contacting prospective students.



The Messengers of Grace 1955-'56

Above—Marlene Shoemaker (Grace College '57, teaching in Detroit, Mich.); Alva Steffler (teaching fellow in art and organ), director and accompanist of the group. Below—Anita Adams, Ruth Steffler (Grace College '57, now teaching in public schools). The group traveled extensively in the eastern part of the United States.

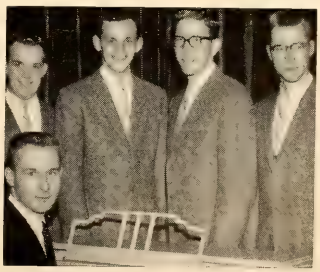
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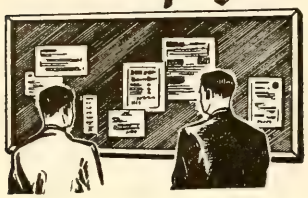
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The Ambassadors 1956-'57

Working together through the year this group of freshmen visited many churches and youth groups in the east as a team and with the college choir. The group was composed of David Hacker, Warren Brown, James Custer, and Robert Burk. With them was Professor Donald Ogden, accompanist and speaker. Many high-school young people were contacted during this period.



Newspage



SAN JOSE, CALIF. A new Sunday-school attendance record was set Feb. 4 at the Grace Brethren Church when 64 were present. The record for church attendance for this new home-mission church is 51. The new address is: 4595 Ross Avenue, San Jose 24. The new phone number is ANdrews 9-1289. Bill McKillen is pastor.

IOWA CITY, IOWA. Mrs. Arnold Kriegbaum underwent surgery here at the University Hospital on Mar. 10. Prayer is requested for her speedy recovery as she recuperates. She will be returned to Winona Lake about Mar. 22.

PALMYRA, PA. During the worst weather of the year and the lowest Sunday attendances, the prayer meeting attendance record was broken three times. The last record to be set was 67, set on Mar. 5. Robert Markley is pastor.

BELL, CALIF. All previous Sunday-school records were broken Mar. 2 at the Bell Brethren Church with 147 in attendance. Emlyn Jones is pastor.

CLEVELAND, OHIO. Dr. Paul R. Bauman will be the guest speaker on Mar. 30 at the Erieside Church on the Boulevard, 32000 Lakeshore Blvd. (Willoughby).

GRAND RAPIDS, MICH. Kregel Publications will reprint "The Fundamentals" during 1958. The booklets, first published in 1909, cover a wide range of subjects: the atonement, the virgin birth of the Lord Jesus, the deity of Christ, current Biblical criticism, the second advent, and missions and evangelism. Assisting in revision are: Drs. James H. Christian, Gerald B. Stanton, Glenn O'Neal, and Arnold D. Ehlert.

ASHLAND, OHIO. The Grace Brethren Church is seeking to set a record of 1500 as the total number in attendance at the five main weekly services of the church. On Mar. 2 the attendance for the five services totaled 1387. Miles Taber is pastor.

MONTE VISTA, CALIF. The BYF of the Monte Vista Grace Brethren Church sponsored a singspiration on Mar. 2, and invited the BYF groups from the West Covina Brethren Church, Dr. C. H. Ashman, pastor; and from the First Brethren Church, of La Verne, Dr. Elias White, pastor. Dr. Floyd Taber was the guest speaker. The new building program is progressing on schedule. This new home-mission church is in need of a good piano for their new building. Anyone in southern California who has one that is priced reasonably should communicate with the pastor, Harold Painter. The new church address is: 9497 Del Mar Ave., Ontario, Calif.

ARCHBOLD, OHIO. Rev. Gordon Bracker, pastor of the Grace Brethren Church, of Fremont, Ohio, conducted special meetings here at the Evangelical Mennonite Church Mar. 2-9.

LONG BEACH, CALIF. According to present plans, the new edifice of the North Long Beach Brethren Church will be completed about the middle of May. The California District Conference will convene here May 20-24. Dr. George Peek is pastor.

ANKENYTOWN, OHIO. Neil Beery has resigned as pastor of the First Brethren Church here, and has accepted the call to become pastor of the Harrah Brethren Church, Harrah, Wash. He will take up his new work about June 1.

LEON, IOWA. Rev. Ronald Robinson begins his fourth year as pastor of the Leon Brethren Church.

LOS ANGELES, CALIF. Dr. Alva J. McClain, president of Grace Theological Seminary, was one of the speakers Feb. 23 and 26 at the Biola Jubilee Bible Conference.

MARTINSBURG, W. VA. The Rosemont Brethren Church reports that 28 new members were added to the church during 1957. Earle Peer is pastor.

STERLING, OHIO. The floors of the auditorium of the First Brethren Church have been refinished, new carpeting laid, and a large built-in cupboard was installed in the Sunday-school annex. The lot recently purchased by the church is being resurfaced for parking. James O. Young is pastor.

WAYNESBORO, PA. The Men's Bible Class presented the church with a gift of $1,200 recently to be paid on the parsonage debt, and challenged the church to pay off the remainder of $260. William Gray is pastor.

ALLENTOWN, PA. Rev. John Neely, of the First Brethren Church, has been a member of a fact-finding committee for a year to try to organize a Hi-B.A. group in that area. The first week of March a group was finally organized in the Lehigh Valley area with 68 present.

BALBOA HEIGHTS, CANAL ZONE. Rev. R. I. Humberd, of Flora, Ind., began a Bible teaching ministry here in the Baptist churches, seminaries, and Bible schools Mar. 9.

ALTO, MICH. The Michigan District of Brethren Churches held an overnight youth rally here Mar. 14-15. William Johnson was host pastor.

SIDNEY, IND. Phil Guerena of the Continental Baseball Club spoke at the Sidney Brethren Church Mar. 9, Rollin Sandy is pastor.

STOYSTOWN, PA. The executive committee of the National Fellowship of Brethren Laymen, Rollin Sandy, president, will meet here Mar. 29 to lay plans for future work, and their part in the national conference in August.

The BRETHREN MISSIONARY HERALD

Executive Editor.....Arnold R. Kriegbaum
Winona Lake, Ind.

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Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary Paul R. Bauman
Winona Lake, Ind.

DISTRICT CONFERENCES

Allegheny May 6-8—Listie, Pa.
California May 20-24—Long Beach, Calif.
East July 21-24—Johnstown, Pa.
Indiana April 14-17—Fort Wayne, Ind.
Iowa June 26-27—Dallas Center, Iowa
Michigan—Lansing, Mich.
Mid-Atlantic May 12-14—Washington, D. C.
Midwest June 6-8—Pine, Colo.
Northern Atlantic May 6-9—Philadelphia, Pa.
Northern California Apr. 2-3—Modesto, Calif.
Northern Ohio Apr. 23-25—Ashland, Ohio
Northwest June 24-27—Spokane, Wash.
Southeast June 23-25—Hollins, Va.
Southern Ohio

FAITH A POINT OF CONVERSION

BY EMLYN JONES*

President Eisenhower said when he landed in France for the NATO meeting: "Today we live in one of those periods of test, not only for France but all of France's friends and allies, my country among them. It is for us to determine whether men shall live in freedom and in dignity or whether they are to become mere vassals of an all powerful state."

In these days, great emphasis is laid upon a man's conduct and very little emphasis upon his creed. It is often said that what a man believes is unimportant, but what is important is what he does. This is entirely the wrong approach! The most important thing is a man's creed because a man's life is governed by what he believes, and in religion by the person in whom he believes.

The Syro-Phoenician woman had perseverance, the centurion humility, the blind man earnestness. But what Christ saw and rewarded in each of these cases was faith.

In practice faith is a very simple thing, but psychologically it is very complex. A very simple definition of faith is the unlimited willingness to let God do all the saving.

The Nature of Saving Faith

One of the best ways of studying any subject is to approach it from a negative point of view to discover what it isn't.

It is no mere intellectual assent. Heart knowledge, a personal relationship is necessary. Without this type of knowledge there is no saving faith.

It is not a meritorious work. "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness without works. Therefore it is of faith, that it might be by grace" (Rom. 4:4-5, 16).

Christ, not faith, is our Saviour, but He saves us through faith. Faith is not a kind of mystical grace imparted to a passive soul. If one refuses to believe, then faith will not be his. Man is asked to believe in Christ and accept His death (over 1900 years ago) in the stead of his own. This demands faith.

The phychological makeup of a man is such that he must believe something. It will either be God's truth or the Devil's lie. Either a man will accept God's truth by faith or he must of necessity believe the only other alternative, the lies of Satan. There is no middle ground. "For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness (II Thess. 2:11-12). It's not that a man can't believe, but that he won't believe.

Saving faith is the way of receiving salvation from God through Christ. "He that believeth on the Son hath everlasting life." A converted savage once said in defining faith: "Faith is the hand of the heart." For with the heart man believeth unto salvation.

Saving faith is man's act performed under the power of the Spirit. "No man can say that Jesus is the Lord, but by the Holy Ghost." Peter's confession of the divinity of the Lord Jesus in Matthew 16:17 attests to this fact: "Blessed art thou Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

It is a dangerous thing to turn the Holy Spirit away when He is urging you to accept Christ as Saviour. Without His urging, one could never confess Christ as Saviour. Once one turns Him away, there is no assurance that He will ever come again.



"Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein" (Luke 18:17).

Analysis of Faith

Faith is the simple act of the whole man. The total man includes his intellectual, emotional and volitional aspects. Therefore Romans 10:9-10. Let's analyze the three aspects of faith in conjunction with the three aspects of a man.

In the intellectual aspect of man there must be an assent to the historical facts of Christianity. This includes belief in the revelation of God in nature and in the historical facts of Scripture, and the doctrines taught therein as to man's sinfulness, the redemption provided in Christ, the conditions of salvation, and to all the blessings promised to God's children.

"Faith cometh of hearing, and hearing by the word of God." We need to know that there is a God before we can believe in or on Him, and we need to know the Gospel in order to believe in Christ. Christianity is belief founded upon the very best of evidence, and not any nebulous theories. A man would have to be incompetent of thinking to deny the historicity of Christianity.

The emotional aspect of faith is the simple appropriation of what you already know. You know that Christ died for you, then take Him as your Saviour. It is not a mere acceptance but of taking hold. "To as many as **received** him, to them gave he the authority to become the sons of God."

The emotional element of faith is the awakening of the soul to its personal needs and to the personal applicability of the redemption provided in Christ, together with an immediate assent to these truths.

This is the type of faith that is found so often under the revival tent where undue stress is laid upon the emotions, but "when tribulation or persecution ariseth because of the word, straightway he stumbleth." This is what happens to a faith based upon emotion. When the emotion is over, so is the faith.

(Continued on page 191)

*Pastor, Bell Brethren Church
Bell, Calif.

WHAT WILL REVIVAL COST?



BY DEAN RISSER

Pastor, Grace Brethren Church
Johnson City, Tenn.

We are not thinking, nor asking, about the price of **a** revival, but what it will cost us to have **revival** in The Brethren Church. We do not mean a series of meetings with decisions made for Christ, but an in-filling by the Holy Spirit of the saved members of The Brethren Church with the result in their personal godliness and the salvation of many souls.

The cost for this revival cannot be measured in dollars and cents, nor can it be bought with this kind of price. We will need to spend more than money; it will cost us our lives. We will, like Paul, have to be "crucified with Christ."

Are you willing to lay down that price for revival?

Our Lord himself warned us that we should count the cost before we begin a project such as this, and then after we have determined the cost of revival, we should decide whether we do really want it.

Revival is like a building project, in which we are building the house of our God. This is not a church building, but a temple made up of the bodies of believers (Eph. 2:21-22).

To build this temple of God we are doing two things: we are not only repairing the temple where God has been living, but we are trying to build more on to it.

Before we start to build, then, let us all understand what it will take to do it. We are aiming at building a good, solid temple . . . nothing shabby for our God. It isn't our purpose just to "get by." While we are building we need to remember that there should be no soldiering on the job, or just going through the motions. God will someday reward our efforts, but there will be no reward for the loafer or the sidewalk superintendent.

Let's take a good look at what we are going to start with, the building that God has been living in for years. In the particular room which is represented by The Brethren Church we find enough light. The Word of God is preached in its fullness, and the lamp of the Gospel is placed so that it sheds a good light in Brethren churches. However, as we enter this room of God's temple we are chilled, for the oil of the Holy Spirit has run out of the heating system, leaving the room cold. Or perhaps the oil is there, but no fire to light it . . . the Spirit has been quenched. A knowledge without zeal is as bad as a zeal without knowledge. Let us ask God to help us get the fire started again.

God's temple also needs repairing, the worn parts to be renewed and restored. The dust and dirt and rubbish should be cleaned out of it, and all should be spotless. Our God deserves to live in a clean place.

The next part of our work will be adding on to the existing building of God. This is done by winning the lost to Christ, the salvation of men and women, boys and girls, for whom Christ died. They are living stones that are used in building up a spiritual house that is acceptable to God (I Pet. 2:5). At present there is little personal effort made by individuals in our denomination toward the winning of souls. Holding services is not enough, for behind every decision for salvation there is personal witnessing and earnest prayer. We cannot shortcut this method given us by our Saviour as He left this earth. His command is clear: "Ye [all of you] shall be witnesses. . . ."

Opportunities are abundant—soul-winners are not. Even the efforts we do make are not bathed in prayer. There is a hasty "God bless us," and then we go forth, often to defeat. Our communities are filled with people hungry for something genuine, and they see it so seldom in our lives. The only Bible the world reads is Christian lives and words, and it is a shame for that Gospel to be distorted and uninspired.

Revival, or building the temple of God, shapes up to be a good-sized job, and a costly one at that.

The cost of revival in The Brethren Church is something we have never paid, for if we had paid the price, we would have experienced revival. There have been warm stirrings on the surface, but not the deep, boiling heat that causes the love of God to be shed abroad (burst forth) within our hearts and then upon a frozen-hearted world.

The cost of revival is so great because the task itself is so great. Great buildings are not paid for in buttons or pins, and neither will revival be purchased at a price smaller than our lives . . . and possibly our deaths.

The price tag on revival was placed there by God himself, and He has never marked it down for quick sale. You might even call it a fair-trade item, for the price is the same to everyone. God's counsel to the lukewarm church of Laodicea, in which age we live and whose description we fit, is to buy (pay the

(Continued on page 191)

THE COMING OF CHRIST and CHRISTIAN SERVICE

BY MARK MALLES*

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, **I will come again,** and receive you unto myself; that where I am, there ye may be also" (John 14:1-3). **"For the Lord himself shall descend from heaven** with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thess. 4:16-17).

You have heard those verses many times, haven't you? But I am wondering if you really believe them? Think for a moment before you answer in your own mind. Do you really believe that the Lord is coming again, perhaps soon, to take Christians out of the world and then to judge the people who are left behind? Is this simply something you've heard mother and dad talk about, and the preacher has preached it; or is it a real, actually-going-to-happen truth to you? If the latter is true, it will have a great effect on your Christian service.

If, down in your heart, you are actually **expecting** the coming of Jesus, this hope will be a great incentive to you to serve the Lord faithfully.

Prayer

Prayer is Christian service. Now, as the truth of the second coming gets deeper and deeper into our hearts we will pray more and more. Jesus said: "Take ye heed, watch and **pray:** for ye know not when the time is." The time is drawing nearer each day, so we ought to increase our prayer life, praying that we may be found faithful when He comes, and praying that souls will be saved before He comes.

Faithful Attendance

We have talked about serving Christ by faithful attendance in the services of your home church. The Lord said: "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye **see the day approaching."** The coming of the Lord ought to move us to gather together with Christians every time we have the opportunity so we will not be led into false doctrines or into unfaithfulness to Him.

Pure Lives

And then we have talked often of how our lives must be pure if we are to do effective service for Christ. God requires clean vessels, clean channels through which He can bless the world. Jesus has said



through His apostle: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure (I John 3: 2-3).

Soul-Winning

And then there is that greatest of all Christian service, that toward which all other forms of service ought to aim, the work of winning lost souls to Jesus Christ. What effect does the truth of the coming of Jesus have on this work? Oh, if you really believe Jesus is coming soon you will make soul-winning the most important thing in your life.

When Jesus comes for His church, the many who are left behind, perhaps your mother or father, your brothers or close friends, all will go through a period of terrible tribulation and the great majority of them will be eternally lost, condemned to eternal torment in hell. Today they can be saved if they will receive Jesus Christ. And many of them would receive Him if only you would talk to them about salvation and explain how they can be saved.

But what are you doing about the lost condition of the folk around you? What are you doing with your time that ought to be spent in soul-winning? Can you possibly live selfishly, wasting time, and still have a real conviction that Jesus is coming soon? I don't believe you can. I am sure that if this is your real heart belief you will be concerned about those who will be left behind when He comes and you will be doing everything possible to bring them to salvation.

Because Jesus is coming soon you ought to put all your energy into the work of winning souls. You won't regret having missed some of the pleasures and material things of this life when the Lord comes, but you surely will terribly regret having failed to do everything in your power to win souls to Christ to save them from eternal punishment.

I hear young folk, and older ones as well, say: "We can't spend **all** our time serving the Lord." And I would like to ask: "And why can't you spend **all** your time serving the Lord?" **All** our time here is pretty short compared with eternity. If our time here is spent in serving the Lord, especially in winning souls, we shall better enjoy all the ages of eternity ahead of us. Now is the time to work. May God give us young people, you young people, who will really mean business with God and who will go all-out for Him in winning lost souls. The time is short. Jesus is coming. Those who are to be won must be won now.

This is the day when God wants young people who will put loyalty to Him before even life itself. Some years ago an oceanliner was wrecked on a dangerous reef on the New England coast. The coast guard is well officered there. They went to the rescue under the captaincy of an old seaman, but with a few inex-

(Continued on page 190)

*Pastor, First Brethren Church
Fort Wayne, Ind.



Churches IN THE News

KITTANNING, PA.

It was our joy to labor with Pastor Schaffer and his congregation in a two-week revival effort from February 2-16. In spite of subzero weather and high snowdrifts during most of this period an average attendance of 143 per service was seen.

The Lord's blessing was evidenced night after night as we saw the Lord working in lives before us. There were five first-time confessions and 35 reaffirmations recorded during the meeting. One man, hard of hearing, was seated near a speaker in the auditorium. After several nights he came to Christ. He never missed a meeting of the campaign; a real answer to prayer.

This evangelist found the people in the church friendly, hospitable and ready to serve. Brother Schaffer and his assistant, Ron Jurke, cooperated fully in every way possible. —Lester E. Pifer.

THE COMING OF CHRIST

(Continued from page 189)

perienced young men on the crew. One of the young men turned a white face to the captain saying: "Sir, the wind is offshore, and the tide is running out. We can go out, but against such a wind and tide we can never come back." All the captain said was "Launch the boat. We have to go out. We don't have to come back."

Will you take the challenge? Kneel before God till He puts the reality of the Lord's return in your heart and then go out wherever He leads. "Whosoever will lose his life for my sake shall find it."

In Memoriam

Mrs. Nan B. Brady was born in Sedalia, Mo., Sept. 5, 1888. She was a resident of California for 60 years, and the beloved wife of Loren Brady for 44 years. She was promoted to glory on Feb. 26, 1958 as the result of a heart attack.

Mrs. Brady was a charter member of the Fremont Avenue Brethren Church and known throughout the California district. She will long be remembered for her sweet smile, her genuine testimony, and her gracious interest in others. We shall miss her gentle presence, but knowing His plan is best, we say "Farewell" here and look foreward to that glorious day when we shall say "Good morning" up there.—James McClellan, pastor.

Mrs. Katherine Viola Woodmansee, who was born September 27, 1879, was promoted to her heavenly home on February 14, 1958, after a full life of service to the Lord.

A native of New York, nine years after the death of her husband she came to California to attend Biola, where her daughter, Pearle, met and married Rev. Alan S. Pearce.

Upon this marriage, Mrs. Woodmansee served several years as superintendent of the girls' dormitory on two different mission fields: The Brethren Home Mission at Lost Creek, Ky.; and the Presbyterian Navajo Indian Mission, of Ganado, Ariz.; following which she became the superintendent of Ruth Home for Girls in Los Angeles, later in El Monte. Since 1934 she has made her home with the Pearces.

Though unable to attend our services for the past four years because of failing health, she was always faithful to the First Brethren Church, of Long Beach, Calif., from the time she became a member in 1925 and gave of what little she had as the Lord led her. Mother Woodmansee manifested a vital interest in the Lord's work everywhere, praying daily for God's faithful servants.—C. W. Mayes, pastor.

Mrs. Carl Fletcher died in Washington, D. C. on Feb. 7, of cancer. She and her husband were formerly members of the First Brethren Church, of Akron, Ohio, where he served as Sunday-school superintendent.—Russell Ogden, pastor.

Dianne Schliesman went home to heaven to be with the Lord she loved on Feb. 25. She was a patient at a Rochester, Minn. hospital at the time of death, having been involved in a serious automobile accident from which she did not recover.—John Aeby, pastor.

Mrs. John Horst was promoted to glory on Jan. 25, on her 53d wedding anniversary, at the age of 71.—Robert D. Crees, pastor.

THE UNSEEN HELPER

A pastor tells a story of his little girl, who, wishing to speak to him one day when he was in his study, came up the stairs, and, finding the door closed, put her small hand on the doorknob. The child's hand was too tiny to grasp the handle firmly enough to turn it. To her delight, however, the handle turned, the door opened, and she ran into the study, exclaiming: "Oh, Daddy, I have opened the door all by myself!" She was all unaware that her father, hearing her trying to open the door, had quietly got up from his chair and turned the handle from the inside. Thus God helps us when we do our best, and He makes the impossible possible.—The Christian Herald.

FORGIVENESS

When Nelson, just before Trafalgar, was requested by an officer to send somebody else with his message to Collingwood, and on asking the reason was told, "Collingwood and I are not on speaking terms," Nelson himself sent for him and said, in the presence of both, "Gentlemen, there is the enemy; shake hands!"—Life's Dusty Way.

NATIONAL FELLOWSHIP
OF
BRETHREN CHURCHES
AUG. 18-24, 1958
WINONA LAKE, INDIANA

FAITH

(Continued from page 187)

While emotion is certainly to be recognized as a constituent of faith, it must not be treated as if it were the sole characteristic of faith. Those who have an undue amount of emotion in their faith tend to backslide and to feel the need of being saved over and over again.

The volitional element in faith is the logical outgrowth of the intellectual and the emotional. This is the committal of the soul to Christ. There is not only belief in Him, He is not only taken as Saviour, but one is committed to Him. It's a logical stepping in the realm of faith.

Faith includes the surrender of the heart as one appropriates Him as Saviour. "If any man come to me, and hate not his own father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple . . . so likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple (Luke 14;26, 33). Note the cost of discipleship. The Scripture frequently emphasizes the fact that a man should count the cost before deciding to follow Christ.

The thought of surrender is included in the phrase, "believe on the Lord Jesus." To believe in Him as Lord is to recognize Him as Lord; and He cannot be recognized as Lord until self is abdicated. This is consecration, but it is included in the initial experience of faith.

The sick man must surrender himself to his physician, and also appropriate the remedy for his sickness. So must the man sick with the virus of sin. The only power in the universe that is adequate to deal with this virus comes from the Lord Jesus, and His remedy must be applied.

Importance of Faith

This is the channel of salvation to the unsaved.

In the Christian's life, faith occupies the most important place in his life—because without faith there is no growth, either in the sense of knowledge or in trusting. Knowledge is increased by faith, and, in turn, faith is increased by knowledge. A babe in Christ must now feed on the meat of the Word instead of the milk.

Trust in Him will deepen as we know Him better. Don't expect to know Him better staying away from church and its function.

Then too, by faith, Christian experience is constantly verified. Paul's experience was verified by his faith. "For the which cause I also suffer these things: nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." The Spirit in the heart is the evidence of the inner witness that one is truly born again. Faith cannot be verified until there is faith. "Come," "taste," and then "see."

Works of righteousness, development of Christian virtues, victory over the world, unspeakable joy, and continuance in the faith are the most important results seen in the life of the man of faith. These may be yours. Take Christ as Saviour and Master, and experience the blessedness of living by faith in Him who loved us and gave himself for us.

WHAT WILL REVIVAL COST?

(Continued from page 188)

price) of Him for gold tried in the fire (Rev. 3:19).

What will payment involve for us? What will it cost us? It will take your **time,** and lots of it. When serving the Lord becomes our main occupation instead of our hobby, that will be a good start. We must realize that families, friends, business, leisure, and even TV are to take second place after giving out the Gospel. "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6:33).

Revival will also cost us **effort,** and real labor. Each of us has a streak of laziness, varying in width from one to another. Here is the real reason the Gospel has not reached the entire world; we are too tired from doing our own work to do the work of the Lord.

Many are like the shiny brass poker-and-tongs sets you find before the fireplace. They serve no purpose but are just for looks. Stuck back in the corner somewhere is the blackened poker that does the work. Many Christians are too lazy even to feed themselves, spiritually, and the Word of God must be ground up, strained and spoon fed to them on Sunday morning.

Revival in The Brethren Church will take **sacrifice** on our part. That means that we will have to put ourselves out a little for the sake of others. We will have to go out of our way, and even do something without getting thanked or noticed. If the word, "sacrifice," were not defined in the dictionary, we would know little of its meaning.

Another part of the price for revival is **prayer,** and a different kind than what we are used to praying. It will take earnest prayer, possibly tears. It will take repeated prayer, or staying at it. And it will take prayers of confession, which is the key to any revival, for God will not hear us if we regard iniquity in our heart. This brand of praying will insure the working of the Holy Spirit, and the outflowing of his power through us.

Further, revival will cost you **money,** just as it did those men who tore up the roof to let the palsied man down before Jesus. That paralyzed man meant more to them than the money it cost to fix the roof.

Finally, if we expect revival, it will take a real **love** for each other, so that we can work together without getting on each other's nerves. Getting along with fellow Christians is a real need, and we will not have revival without it.

Here then is the superhuman task of revival, or the building of the temple of God. It will be a costly job, as we have outlined above, but well worth the price. Our Lord thought it of sufficient worth to give himself to die for it, and He became the foundation for this temple. "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5).

God's first requirement of His people for revival is humility (II Chron. 7:14), and that is where most of us have halted. So has God. What next, then, if we fail to move?

"As many as I love, I rebuke and chasten: be zealous therefore, and repent" (Rev. 3:19).

"O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God: for thy city and thy people are called by thy name" (Dan. 9:19).

Learning to Pray

BY VICTOR ROGERS*



We believe that the most important part of our Christian life is our prayer life. Few Christians, in comparison with the whole true church, learn the secret of service for the Lord backed with the power of prayer. God has given each believer the gift and privilege of prayer. It is the one way in which all the saints of God may have a part in God's great work.

No Christian grace is more neglected than that of prayer. Lack of prayer means lack of power in the individual life, and also in the church. We should ask the Lord to "teach us to pray" so that we may know how to exercise ourselves in prayer daily. Let us notice some of the ways in which we might learn better how to pray.

Our Approach Is Through Christ

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son" (John 14:13-14). The Word of God clearly states that we are to pray through the name of Christ, and that He will answer in relation to His work and will for our lives.

The believer's life is to bear fruit, and with that in mind we pray to the Father through the name of Christ. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you" (John 15:16). Yes, we may know the true joy of the Christian life as we learn to pray in the full purpose and will of God. ". . . ask, and ye shall receive, that your joy may be full."

Our Teacher Is the Holy Spirit

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered" (Rom. 8: 26-27). The Holy Spirit is our teacher or helper who stands alongside to direct and guide us in our prayers. He leads us in knowing for what to pray. In our weaknesses the Holy Spirit helps us; when our bodies and minds are tired, He helps us; when we do not know the words to use in prayer, He helps us; when we are too sick to pray, He helps us; and even when we are feeling at our best, we must depend on the Holy Spirit. Remember, He is our prayer Helper and the One who leads us into all truth.

Only as we depend on the Holy Spirit will we know the victory that comes through prayer. Many a man of God has won the battle through prayer by the power of the Holy Spirit. May we learn to let the Holy Spirit have His way in our lives.

Our Purpose Is To Ask in His Will

"And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us" (I John 1:14). The purpose of our prayers should be to glorify Christ. We as members of the body of Christ are to realize that He is our Head, and we are to look to Him as the Leader and Captain of our salvation, in order "that in all things he might have the preeminence" (Col. 1:18). Christ should have the pre-eminence in our prayers, as well as in any other phase of our lives. His will and purpose should be above everything else, and we should give our petitions in the light of knowing and doing God's will.

The secret of a happy Christian life is found in abiding in Christ. We must truly know Him better than anyone else in this life if we would experience answers to our prayers. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15:7). The promise is only to those in intimate fellowship with Christ. This is the way His will becomes our will.

Our Rule Is To Ask in Faith

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed" (James 1:6). Prayer is coming to God in absolute faith, believing that He is able to answer. Faith is a very important element in the believer's life. Prayer should become as natural to our lives as the very air we breathe. We should live in full dependence upon our Heavenly Father who knows all our needs both physically and spiritually.

Our Attitude Is One of Thanksgiving

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6). Thanksgiving and praise to God shows a heart attitude of love for Him. God is not interested merely in our words, but desires to see the real interest and concern in our hearts for the petitions we ask. Prayer ought to bring intense feeling and thanksgiving in our hearts. Prayer is as important to our well-being as the heart beat is to our physical bodies. In everything, we are to look to our wonderful Lord and have hearts of rejoicing and thanksgiving.

If you would know the joy of a fruitful life, learn now to take God at His word, know His will for your life, and seek to obey Him with constant fellowship in prayer.

*Pastor, Jenners Brethren Church
Jenners, Pa.

The BRETHREN MISSIONARY HERALD

MARCH 29, 1958



The Entire Family Attends Church

Newsmakers

COVER PAGE

The Tobias Class the "younger" young married couples of the North Long Beach Brethren Church Sunday School, of Long Beach, Calif.

Two years ago there was no Tobias Class. But there was an awareness of the need for such a group—a recognition of the fact that young people are marrying younger and that they have a special need for Christian fellowship with other young couples in their early twenties.

Six young couples decided to do something about it. After prayerful consideration, the Tobias Class was formed. In the short span of two years, the class has grown tenfold and now numbers about 60 couples who have a total of more than 50 children.

Many factors have contributed to the success of this Sunday-school class. First, of course, and most important, it is a Bible-centered group, eager to study the Word of God. They have just finished going through the Pentateuch and are now studying through Matthew. Their current class project is reading through the Bible this year.

Perhaps their favorite activity is the monthly sing held after Sunday evening services in the home of some member. Other planned activities include hayrides, beach parties, skating (both roller and ice), and mountain trips for spiritual retreats.

Sponsors of this live-wire group are Harold and Martha Penrose. Dr. George Peek is pastor.

CLEVELAND, OHIO. The goal of 105 was exceeded by two on Mar. 9 at the First Brethren Church, Clair Brickel, pastor. This was a result of the Sunday-school superintendent's promise to buy the pastor a new hat when that goal was reached. Drapes are being furnished for the basement of the church to facilitate the Sunday-school work. A storage room is being made available under the front steps through the project of the adult Sunday-school class. The Crusader Class accepted the project of completing a room for guests in the parsonage which will be known as the "prophet's room."

NOTICE. **All pastorless churches and churchless pastors.** If you desire to be listed as available on the list which is mailed out upon request, please register your desire by sending your name and address to Rev. Nathan M. Meyer, Winona Lake, Ind. Brother Meyer is chairman to dispense the above information. So far, he reports the list is almost nonexistent for lack of registrants. The old list is out of date, and a new one is needed promptly.

ALEXANDRIA, VA. The basketball team of the Commonwealth Avenue Brethren Church, John Burns, pastor, was awarded the Alexandria Recreation Department Church League Sportsmanship award for the 1957-58 season for outstanding Christian conduct on the basketball floor. Miss Mabel Donaldson has been appointed Christian Education Director of the church.

STORKVILLE. Rev. and Mrs. F. Thomas Inman, of the Grace Brethren Church, Denver, Colo., have announced that they have added one more to the three in their family. Laurel Lee arrived Mar. 8, and weighed 7 lb., 1 oz.

DAYTON, OHIO. Rene Zapata, a native Guatemalian, was a guest speaker at the First Brethren Church, Mar. 19. He is preparing to work with the Evangelical School of Central America. William Steffler is pastor.

FORT WAYNE, IND. The personnel of the church and Sunday school attended the annual church music conference at the Moody Bible Institute, of Chicago, Mar. 8. Mark Malles is pastor.

WHITTIER, CALIF. Rev. Lewis C. Hohenstein, of the First Brethren Church, was the guest speaker at the evening service, Mar. 16, at the Winona Lake Brethren Church, Winona Lake, Ind.

COMPTON, CALIF. Rev. Dennis Holliday has resigned as pastor of the First Brethren Church, effective April 15. His new address will be: 6714 Orizaba St., Long Beach, Calif.

The BRETHREN MISSIONARY HERALD

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PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Palmyra, Pa.	Apr. 6-20	Robert Markley	Crusade Team.
Mansfield, Ohio	Apr. 13-20	B. N. Schneider	Torrey Johnson.
Johnstown, Pa.	Apr. 14-27	Russell Weber	Herman Hein.
Limestone, Tenn.	Apr. 20-27	Clarence Lackey	Lester Pifer.
Philadelphia, Pa. (Third)	Apr. 20-30	Robert Crees	Mark Malles.
Osceola, Ind.	Apr. 20-May 4	Scott Weaver	Joe Day.
York, Pa.	Apr. 21-27	Herman Koontz	James Dixon.
Peru, Ind.	Apr. 24-27	George Johnson	John Whitcomb.

THE BRETHREN MISSIONARY HERALD VOLUME 20, NUMBER 13

ARNOLD R. KRIEGBAUM, Executive Editor

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Religion in the Nation's Capital

By Donald H. Gill, ERA Washington Correspondent

The Word Comes First

Ever since Congress first met, it has been customary to begin each day in both the House and the Senate with prayer. Until recently the Scriptures played little part in these proceedings. But now the chaplain of the House of Representatives, the Rev. Dr. Bernard Braskamp, quotes one verse of Scripture before the prayer. (Among the verses he has used so far are: Isaiah 26:3, II Timothy 2:15, Matthew 6:33 and Psalm 46:1).

Chaplain Braskamp got the idea from a book of prayers by Edward Everett Hale, the only previous chaplain to have quoted a Bible verse before the daily prayer. A Unitarian minister, Hale was chaplain to the Senate shortly after the turn of the century. When Dr. Braskamp shared the verse-a-day idea with Speaker Sam Rayburn, the response was so enthusiastic that the chaplain began the practice immediately. There have been many favorable comments from members of Congress, and Dr. Braskamp intends to continue the verse quotations.

Incidentally, since his retirement from the regular pastorate in 1952, Dr. Braskamp is the first full-time chaplain on either side of the Capitol dome. So few Congressmen move their church membership to Washington congregations, he says, that it is a full-time job to act as their pastor away from home.

Evangelism at the Summit

The annual convention of International Christian Leadership was held just a few days after the U. S. successfully launched its first satellite—when Washington was beginning to relax. Tense preoccupation with Soviet scientific and propaganda advances was giving way to a more optimistic outlook. It was an opportune time for officialdom to turn to the things of the Spirit.

The setting of the conference was Washington's stately Mayflower Hotel. The high point of interest—though not necessarily the spiritual peak—was the Presidential Prayer Breakfast. This year the President could not attend because of a cold, and he sent his regrets. But almost every other level of government was represented. At the head table were seated the Vice President, a Justice of the Supreme Court, Senators, Congressmen, government executives and statesmen from abroad, making it an impressive occasion.

Vice President Nixon, in a few brief impromptu remarks, told the conferees that "we could not have a more challenging day in which to live."

"We can meet the challenge," Mr. Nixon predicted, "provided we have the inner strength which has made this nation great."

Dr. Bob Pierce of World Vision spoke at two of the evening sessions. From his observations in his global tours—Bob's passport reads like a world travel guide and weighs almost as much—he warned that communism is ahead of Christianity in making its message known. "They are out-preaching us, outpropagandizing us and out-sacrificing us," he told the standing-room-only audience. Following Pierce's second message several of the conferees sought the quietness of their rooms to make their decisions in the things that count most.

To estimate the total impact of the conference is difficult. Even Abraham Vereide, founder and executive director of ICL, admits this. The program reaches levels of life where evangelical terminology is often a foreign language. Yet ICL conceives of its mission as the task of bringing leadership to understand God's saving grace in Jesus Christ. Of course, glamorous associations with a cross of gold are never enough. Personal association with the rugged cross of Christ is the irreducible minimum of true Christian experience, and certainly the leadership of ICL aims for this objective. Yet it is the highest hurdle for any kind of evangelism at the summit.

The Civil Servant, Lost and Lonely

An Episcopal rector in downtown Washington (who is also an ex-newspaperman, by the way) has come to the conclusion that the nation's capital is "full of lonely people." As a result the Epiphany Church is taking on another minister to work with government aides.

Lonesome ladies are the biggest part of the problem, according to Dr. Charles Kean, the rector of Epiphany. "The problem of lostness and loneliness in Washington," he says, "is complicated by the disproportion of women to men in the general population, making it very difficult for many Government girls ever to find satisfying social relationships."

The new minister on Epiphany's staff will have the job of exploring "ways and means by which the church can be of maximum service" to Federal employees. Along with this there has been mention of the "spiritual resources of Christian religion." But the emphasis is on conviviality not conversion. It seems all too easy to forget that beneath a feeling of social solitude there is usually a spiritual vacuum which can be filled only by the presence of Christ.

Air Target

"The churches must do all in their power to retain and strengthen their appeal to the average unchurched individual who constitutes the target audience of our [evangelical] radio and television progress." So stated Dr. Eugene R. Bertermann of the Lutheran Hour. He was speaking to a meeting of the National Religious Broadcaster, of which he is the president.

Bertermann added that sometimes the dilemma of the religious broadcaster is "whether to reach a maximum audience with a minimum message, or a minimum audience with a maximum message."

"Of course, we desire neither al-

ternative. We want maximums all down the line." The answer, he said, is to make the program "so interesting, so challenging, so gripping, so compelling, that the target audience, the unchurched listener, cannot but tune in, stay tuned in, and tune in again to the following program."

Kill and Eat, but Do It Kindly

Certain Jewish ritual practices got a stiff workout in the House of Representatives when a bill to establish humane slaughter methods came up for consideration. The bill was approved by the House after it included Jewish ritual requirements as an alternative method of human slaughter.

Some members of Congress doubted that ritual practices are as human as may be desirable and wanted to omit the alternative method. However, the Agriculture committee recommended its inclusion so as not to discriminate against religious practices.

Debate on the subject included a number of references to the Old Testament and discussion of the several segments of contemporary Judaism. Only one of these segments, the Orthodox rabbinical council, opposed the bill. Their opposition was based on a similar measure in England which was followed by an attempt to ban ritual slaughter, and thereby to do away with kosher meat.

After more than an hour of debate the major questions seemed to be ironed out. The emotional pitch leveled off and the bill was passed without hesitation. No action has yet been scheduled in the Senate.

Mule Rule

Across the Potomac, on the Virginia side, it is becoming much less risky to take an unruly horse or donkey to church—in case anyone wants to do so.

The Virginia Legislature has been working over the State's legal code and eliminating provisions which are outmoded or unnecessary. One of the sections which got the scissors prohibited a person from taking a "horse or jack" to a place of public worship after being admonished by anyone not to do so. As a penalty for the third offense the animal was to become the property of "any person who will take him up."

From Right to Left

It is no secret that the American Coalition of Patriotic Societies (an association of 90 organizations) has little love for the National Council of Churches. This is quite natural. The Coalition is on the political far right and does not spare itself in criticizing the social policies of the NCC which often turn up left of center.

To back up our impressions on this score we need only refer to the recent meeting of the Coalition in Washington. First, the invocation was pronounced by the Rev. Howard W. Kiefer of the Bible Protestant Church, of Alexandria, Va. When he was introduced, it was made clear that his church is not a member of the National Council of Churches but of the International Council of Churches.

Then the message of the day was delivered by Spruille Braden, a former ambassador, who roundly denounced the foreign aid program as both unconstitutional and un-Christian. This was in marked contrast to the action of the NCC last year in helping to salvage the foreign aid program when it was in trouble on Capitol Hill.

Then the Coalition heard a plea to support the immigration policies embodied in our present laws, which the NCC has been seeking to liberalize.

Perhaps one statement by the churchman, more than any other that day, highlights the difference in thinking between the two groups. "Christ did not go up and down the land to get the people out of the slums, but to get the slums out of the people," he said.

Action on Alcohol

Congress is apparently moving into a position where it feels it must do a little something by way of alcohol legislation. In fact, it has already taken the first step by passing a drinking-driver test for the District of Columbia.

Ever since the repeal of prohibition there has been much sentiment at the grass roots that alcohol must be curbed by legislative measures. Wrecked homes gave the evidence to start with. Then with the coming of more powerful cars, superhighways, air travel and other recent developments it became increasingly clear that alcohol is a potential killer.

But Congress dodged the issue. Liquor interests laid down a barrage of propaganda that it is only a few irresponsibles who are at fault. Their product, they would have us believe, is an innocent factor in the problem.

At the same time there were efforts to show that since prohibition was unsuccessful no curbs on the liquor industry will be beneficial.

But now there seems to be a slight shift in the other direction. Nothing big, to be sure. But a shift just the same.

On February 19, the Senate passed the amended bill which set up a test for drunk drivers. The conference committee had managed to bring the Senate and House versions together, so now it was sent over to the White House for signature. Since it applies to the federal district, it will, to some extent, set the pace for the states—although some already have similar legislation.

Next on the list of temperance measures is the bill to take alcohol off the airlines. The House passed this bill two years ago, but the Senate failed to act quickly enough and the bill died. But last year the Senate Aviation subcommittee held hearings on a similar bill and after some delay it has been reported to the full committee without any recommendation, for or against.

The big question right now is: Will the bill be killed by adding unacceptable amendments? One or two of the suggested amendments would do just that, although others would strengthen the measure.

Meanwhile, the corresponding committee over in the House is watching closely to see what the Senate will do. It wants to make sure that there will be Senate action before working the whole matter over again.

(Copr. ERA, 1958)

Put That to My Account

BY RUSSELL M. WARD*



Dr. Oswald Smith tells of a Mohammedan whom he saw cut gashes in his scalp, insert newspapers, then set them afire. He watched in horror as this man endured great agony. The blood and the fire mingled together with a sizzling sound. The man did it because of his religion, for he must make his body suffer, endure torture, in order to gain a place in heaven.

How tragic is the above account. If this man had only known the truth of the Gospel of the grace of God, he could have had the blessing for which he was searching, the assurance for his heart had he been willing simply to believe God, even as Abraham did.

I should like to call your attention to a very important text, Romans 5:1-8. The question is being asked by Paul, first of all to the Jew, what Abraham had discovered with respect to the principle of salvation by faith. This principle had been explained clearly in verse 24 of chapter 3: "Being justified freely by his grace through the redemption that is in Christ Jesus."

In Romans 4:3 we read: "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness." This verse is quoted directly from the fifteenth chapter of the Book of Genesis. We will call this **the historical basis of Abraham's Belief.**

Historical Basis

In this chapter of Genesis we read the following: "After these things the Word of the Lord came unto Abraham in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus?" We see that Abraham was concerned about the promise originally made to him, that through him all the nations of this earth should be blessed. This promise **would be** carried out, but **how** he could not see, for he and Sara were childless up to this point. So the Lord brought him outside his tent and said: "Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be. And he believed in the Lord; and he counted it to him for righteousness." So this is the instance in which Abraham at an advanced age had come to believe in the Lord, to believe God with respect to these great promises, and God **put it to his account** for righteousness. It is this historical incident which is commented upon in Romans, chapter 4.

It is quite interesting that Abram's name means "father of many." Therefore, he must have been the target of many a joke about his name since he had no children at all; however, the Scripture emphasizes the fact that Abram believed God in spite of these things.

The Moral Basis

In Titus 1:2 we note the phrase: "God that cannot lie." This reminds us that while the Scripture says Abraham believed God, it is **the moral character** of the God who made the promises which is behind this historical faith. The character of God as a holy, righteous God is brought into consideration. If it is "God who cannot lie," therefore, I must believe him. If I fail to do so, it is essentially the same as saying that He is untrue, that He is not fit to be trusted in any matter; but such is not the case! We, like Abraham, believe that God cannot lie!

The Biblical Explanation

Let us return to Romans 4:3 where we read: "Abraham believed God, and it was **counted unto him** for righteousness." This phrase is the same one which you find in the Book of Philemon, verse 18. Apparently one of Philemon's slaves had run away from home, possibly with the theft of a sum of money. The circumstances were that he found himself in jail in the great city of Rome. Providentially the Apostle Paul was in the same prison. Evidently he witnessed to this young man and he accepted Christ as his Saviour. Now Paul writes to his friend, Philemon, and asks him to receive the young man back home and in full forgiveness. He said in verse 17: "If thou count me therefore a partner, receive him as myself." In other words, he is asking Philemon to attribute to Onesimus the same personal credit, or merit, which Paul himself had in the eyes and friendship of Philemon. Then he proceeded to say: "If he hath wronged thee, or oweth thee ought, put that on mine account." This is equivalent to saying: "Charge me with what he owes you." This is a transaction which is accomplished every day in the business world. Perhaps you have done it recently yourself, surrendering a charge-a-plate, asking that the particular item which you have purchased be placed to your account as a debit entry. This word which is used in Romans 4:3, "counted unto him," is just that word. It simply means that Abraham believed God's Word and that God put that down to his account in place of righteousness.

Another way in which this same word is used in our New Testament is a very illuminating fashion. In the Book of Mark, chapter 15, verse 28 is used in the following phrase, speaking of our Lord Jesus Christ's crucifixion, "he was numbered with the transgressors." Here this word was selected by the Holy Spirit because while other words could have been used, this was the only correct one at this point. Jesus

(Continued on page 203)

*Pastor, North Riverdale Brethren Church
Dayton, Ohio

The Living Scriptures — *by Jack Hamm*

Needed: A Double Missile Emphasis



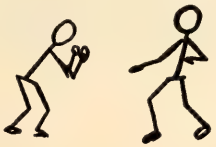
A Quiz for the Teacher

BY SYLVIA MATTSON

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DO YOU HAVE TROUBLE "MAKING THE GRADE" ON SUNDAY MORNING ?



DO YOUR PUPILS TELL OTHERS THAT YOU ARE A WONDERFUL TEACHER?



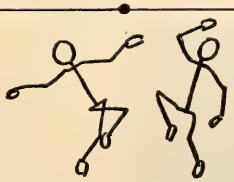
DO YOU FEEL ALL WORN OUT AND READY TO CALL YOUR ASSISTANT TEACHER?



DO YOUR PUPILS COME, RAIN OR SHINE, BECAUSE YOU ALWAYS HAVE A GOOD LESSON FOR THEM ?



DID YOU SLEEP LATE, ALMOST FORGETTING THAT YOU HAD TO TEACH ?



ARE YOUR PUPILS HAPPY ON SUNDAY MORNING BECAUSE THEY FIND SUNDAY SCHOOL INTERESTING AND WORTH WHILE ?

Do you remove your teaching responsibilities with your Sunday clothes?

Are you regular in attendance, or does your "sub" get plenty of practice?

If you must be absent, do you notify your assistant teacher in plenty of time?

Do you spend plenty of time in the preparation of the lesson? Or do you wait until you get to church and then sit in the car glancing over the lesson, while the rest of the family attends the opening Sunday-school worship service?

Are you using all the talent that God has given you? Could you develop more if you took the time to do so?

Do you use a variety of teaching methods, such as blackboard sketches, flannelboard lessons, illustrations and stories, object lessons, and quizzes?

Have you a friendly smile and a pleasant expression when you speak?

Have you poise and self-control?

Do you hesitate, groping for words?

Do you enunciate clearly?

Do you speak too loudly?

Is your voice high-pitched, giving the effect of an instrument out of tune?

Warsaw, Indiana Church Dedicated



Community Grace Brethren Church



Miss Evelyn Schumacher directing the choir



Brass Quartet. From left to right: Frank Gardner, Clark Miller, James Dowdy, and Dr. Austin Robbins

The service of dedication of the Community Grace Brethren Church, of Warsaw, Ind., was held at 2:30 p.m. on March 2.

The dedicatory speaker was Rev. Mark Malles, pastor of the First Brethren Church, of Fort Wayne, Ind.

The Community Grace Brethren Church began as a branch Sunday school of the Winona Lake Brethren Church in February 1956. The following October the group organized into a Brethren church, incorporated under the laws of the State of Indiana. Rev. Clyde K. Landrum was the organizing pastor. In April 1957 Rev. Robert J. Cover became the pastor.

From the beginning, meetings were held in the K of P lodge building. In October 1957 the church purchased the building and now holds it in its name. Since that time remodeling and redecorating have made the building a beautiful place of worship.

Attendance at the Sunday school has increased steadily, reaching a record of 130 on February 23. The church membership is increasing proportionately. Interest in the community is growing. The average attendance a year ago was 49.

From the time of the conception of the work, it has been self-supporting and although the original group was small, with the help of the Lord, every obligation has been met.

The church has a fine musical program with a Junior BYF choir, the adult choir, and a brass quartet, pictured at left.

The church has laid strong emphasis on the youth aspect, and the laymen of the church have been actively engaged in this work, as the next page of this issue will reveal. Approximately 35 boys and 18 men meet each Monday night in this effort to reach the youth.

We believe this work has grown out of the need for a church in our locality, and therefore the church stands ready to serve the community in any way possible.

SKY PILOTS ACTIVE AT

WARSAW, INDIANA

BY IVAN RITZERT

Vice President, Indiana District Laymen

As a result of our 1957 fall revival, at the Community Grace Brethren Church, of Warsaw, Ind., the laymen of our church became burdened for the boys of our community and nation. While discussing the teen-age problem of today, one layman said: "The more I think about it, the more I think that a boys' club is not just a possibility in our church but a necessity."

We were urged to pray about the matter of starting a boys' work in our church. Then, on the last day of our revival meetings, after much prayer, we laymen met and appointed a committee to plan and organize a boys' work.

Offering to give both our time and money to the Lord, we, as a laymen's organization, decided to finance and man the Sky Pilot program. We met during the week and built cupboards so the boys might have a place in which to store their airplanes. Then, ten of us organized and began training to teach the boys. After three weeks of preparation, we met in the church with the boys on October 28, 1957. Thirteen boys were present at the meeting.

From the first meeting on, we emphasized that the boy should be a man missionary in his **home,** in his **school,** and on his **playground.** As a result of this, the boys and men went to work and brought in 32 boys and 13 men, making a total of 45 boys and 23 men in our squadron.

On February 16, 1958, our squadron climaxed five months in organization with its first Court of Honor. Rev. Elmer B. Sachs, founder and director of Sky Pilots, International, presented 13 boys with their wings and the squadron with its charter.

Therefore, we laymen are being drawn closer to the Lord. Our boys are learning Scripture verses and reading their Bibles. As a result of the spiritual emphasis given to the boys, homes have been reached and many of the parents have given testimony to the wonderful change in their boys.

Sixteen boys have found Christ as a result of Sky Pilots. Of the 16, 11 have been won to the Lord by our boys. Now, we, the laymen of the Warsaw church, are praising God that nearly everyone of our boys is now witnessing to someone about the Lord every week.

Our motto is: "It costs less to build boys than to mend men; yet it costs!"



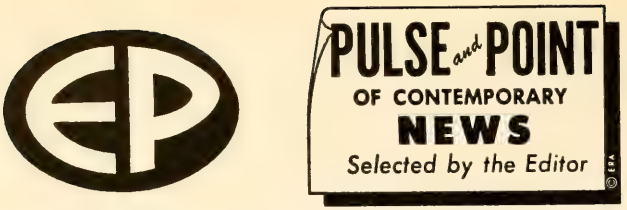
Presenting the colors. From left to right: Ronnie Grubb, Charles Creekmore, and Paul Warner.



Sky Pilots squadron on the night of the Court of Honor



Rev. Elmer Sachs, founder and director of Sky Pilots, presenting charter to squadron captain, Ivan Ritzert



NOTICE TO READERS: The purpose of this page is to provide our readers with worldwide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.

CHICAGO, ILL. A national observation of Missionary Radio Prayer Day is being sponsored by the World Conference on Missionary Radio. The date set for the observation is June 15—the last day of the second World Conference on Missionary Radio at the Moody Bible Institute, Chicago.

Purpose of the observation is to unite Christians in prayer that God will "undertake, undergird and unctionize for the more effectual going forth of all phases of missionary radio and television effort."

GREENVILLE, S. C. Dr. Bob Jones, Jr., president of Bob Jones University, has announced that the curriculum of the Department of Radio and Television will be expanded next fall to include a concentration in broadcast engineering. The program of study is designed primarily to help fill the demand for trained technicians for missionary radio stations and Christian broadcasters in the U. S., but it will also be of great value to prospective missionary candidates, many of whom will often be isolated from civilization except for short-wave radio communications.

Included in the new program will be courses in the maintenance and repair of AM and FM transmitters and receivers, and operation and servicing of all types of studio equipment, such as control consoles, microphones, tape recorders, disc lathes, and special-effects devices. A sufficient amount of radio and television theory will be included on the undergraduate level to qualify the student to meet the requirements of the Federal Communications Commission for a first-class radio-telephone operator's license.

GALVESTON, TEX. The First Methodist Church has received a grant of $2,500,000 for the construction of a new building. The grant is from the Moody Foundation, and carries the stipulation that the name of the church shall be changed to the Moody Memorial Methodist church, in memory of the late W. L. Moody, Jr., Galveston financier.

SAN FRANCISCO. Billy Graham's evangelistic crusade in the Cow Palace, San Francisco, will last eight weeks (two weeks longer than originally planned). It will open April 27 and conclude June 22 with a rally at Kezar Stadium where an attendance of 60,000 is anticipated.

NEW YORK. Four additional U. S. publishing firms have been authorized to publish the Revised Standard Version of the Bible, starting in 1962, and a contract with a fifth is in negotiation. This step by the National Council of Churches, which holds the copyright on the RSV., will end the monopoly which Thomas Nelson and Sons have had on the printing of the new Bible version. The development resulted from increasing use of the version. Since 1952 nearly 6 million copies of the RSV Bible have been sold, plus 3½ million copies of the RSV New Testament.

KOREA. Members of the Eighth Engineering Battalion of the First U. S. Cavalry Division are contributing toward a bell for a new Korean Presbyterian Church. Previously the American Army engineers contributed building materials to help erect the new church. Braving 25-below-zero weather, they also put in their spare time running a bulldozer to cut a road through the side of a hill to make access to the church easier.

LONDON. A member of the British Parliament, returning from Russia, reported an odd complaint against the Baptists in Russia. He said an organ of the Communist youth organization labelled Baptists as "particularly dangerous, for among them the laymen are also evangelists." The paper complained that "every Russian Baptist tries to win at least one adherent to his faith."

MINNEAPOLIS, MINN. The people of Moscow are not at all inclined to gloat over their sputniks and other scientific accomplishments, Dr. Reuben K. Youngdahl reported on his return from a visit to the Russian capital. "Invariably it was I who brought up the subject," he said. "And they were hesitant to talk to an American about it." Dr. Youngdahl, pastor of Mount Olivet Lutheran church, Minneapolis, said this was not because they fear their police. "Rather," he said, "they were afraid of the reaction of an American."

He explained: "The Russians I spoke to are desperately afraid that their sputniks may lead to an arms race with the United States, and an eventual war. Everyone I spoke to soft-pedaled the military implications fo their satellites." The Russian men-in-the-street, the clergyman added, are terribly worried about America's military buildup. And their rulers don't let them forget the American military bases all around them, he pointed out.

WINONA LAKE, IND. The 14th annual convention of Youth for Christ will be held here June 29 through July 13. Speakers will include: Rev. Roy Gustafson, Dr. Robert Cook, Dr. T. W. Wilson, and Rev. Leighton Ford.

WASHINGTON, D. C. The Post Office announced a new 8-cent postage stamp bearing the motto "In God We Trust" is being designed and will go on sale at Cleveland, Ohio, on March 22d. Like the one in use since 1954 it will be read, white and blue in color.

Consistent Orthodoxy

BY JACK MELLICK

The Apostle Paul rebuked the Galatians with the following words: "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" He might have said, "Having begun 'by faith' are ye now finishing 'by works' and self-effort?"

It is "consistent orthodoxy" to "contend for the faith" and be true in teaching and preaching according to I Corinthians chapter 1. That is, we will "be true to that old rugged cross, and its shame and reproach gladly bear"! Let the world call it "weak" or "foolish" but we will still preach it and prove it as the "power of God" and the "wisdom of God"! We will stay by the "base things" and the "things that are not," in the world's eyes because they are truly the things that produce results. God owns His Gospel! The Holy Spirit does His work! This is what God has ordained and will honor regardless of our theories. It gives Him all the glory. "He that glorieth, [boastest] let him glory in the Lord" that God in all things may be glorified! This is in order that "no flesh should glory [boast] in His presence."

However we are not consistent, even the most orthodox, unless we still, in prayer, demand the presence and power of God. Many, many, fundamental, Bible-believing groups demand the "God-glorifying" "salvation by faith," to get people "in." We do well in this matter, but we ought not to "leave the other undone." That is, we should "go on" in God's method, which is by prayer, to cast ourselves wholly upon the resources of God. We defeat our purpose to glorify God and are highly inconsistent when we "break over" and begin to depend upon schemes, "gadgets," self-effort and "the sensational" to continue the work! It is not consistent to promote and dispense a "God-glorifying" Gospel in "man-glorifying" ways. We depend often on "big-name" men and "play them up" in sensational advertising. We multiply committees which often "include" the "prayer committee." It is not a neglected place, but God has ordained that it should be "all in all" and any other things should stem from, and be the result of, earnest prayer.

Special evangelistic services are good, when born of prayer, and supported by prayer, but we wonder again as to what God would be pleased to accomplish in our midst were we to be consistent in having methods as "orthodox" as our message.

PUT THAT TO MY ACCOUNT

(Continued from page 197)

vas not **by character** a transgressor. He could only be **charged** as a transressor; therefore, the Scripture is ery careful to say only "he was umbered with the transgressors."

By way of contrast, let us conider another use of the term "numered" in the New Testament. Turn o the Book of Acts, chapter 1, erse 26, where a new apostle is eing selected to take the place of udas. In the latter part of chapter we have the record of this conderation and election. After the en had prayed earnestly about it, erse 26 says: "And they gave forth eir lots; and the lot fell upon Matthias; and he was numbered ith the eleven apostles." At first ance it might appear as though e simple word describing the numering of Matthias with the other postles is the same word that is sed to describe our Lord's numberg with the transgressors. However, is is not so. The word here is a fferent word describing the simple results of an election. It is **not** a bookkeeping entry, as our other term is. It has nothing to do with the character of Matthias, but only the simple fact of him being **officially enrolled** in a group of men **exactly like himself.** How wonderful it is that God has so carefully preserved even the very words of our New Testament to bring to us the clear revelation of His grace. We are reminded again that "all Scripture is given by inspiration of God and is profitable. . . ."

What does this mean to me **personally?** Romans 3:24 says that we **stand justified** freely (without cost or cause) by His grace through the redemption that is in Christ Jesus. If it is true that on the basis of Abraham's faith God put that to his account in place of a righteousness which he did not have, then it is likewise possible for God to deal so with me!

One of the first things that God tells me when he begins to describe my character is that "there is none righteous, no, not one." Literally, not a single one (Rom. 3:10). **The complete absence of human righteousness and human merit** is the thing that He would have me know for certain. The only possible thing which He will receive in lieu of this moral righteousness is my simple faith in His promise. It is only thus possible for God to count me righteous if I will trust Him with respect to His Son. Romans 4:23-25 makes this personal application clear: "Now it was not written for his sake alone, that it was imputed [put to his account] to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences and was raised again for our justification." Therefore, for me by personal faith to trust the Lord Jesus Christ as my Saviour means that God will keep His Word, not only as a God who cannot lie, but as One who has already raised His Son from the dead to justify me. How wonderfully true it is that "for by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

REPENTANCE

THE LUKEWARM CHRISTIAN

BY GENE WITZKY

Pastor, Ireland Road Brethren Church
South Bend, Ind.

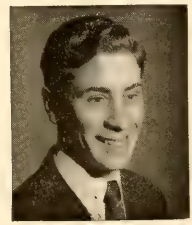
Repentance means to change the mind. It is a word of power and action; it is a word that signifies a complete revolution in the mind of the individual; it is a turning away from sin and turning toward God. The prodigal son in the far country became so sick of the pigs and the starvation rations that he gave up his place and standing with the pigs and his low life; he swallowed his pride and started back to his home. He went back to his father, the only one who really wanted him. This is true repentance—the kind of repentance that we need to see and must see among Christian people who have grown cold toward the Lord and spiritual things.

In the Book of Revelation in the message to the church of Laodicea, the church of our day, we find this plea for repentance. Never could there have been a better picture of the church of Jesus Christ today than this one. "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth" (Rev. 3:15-16). Never has there been so much joining of the worship of God with the worship of Mammon. Never has it been so easy to go to church and still be so popular in the world, or go to church and talk so freely about worldly things and have them so well received.

When something is lukewarm, it is nauseating to the taste and is usually spit out. That is the way God feels about the church of our day; He is ready to spew it out and be done with it.

When water becomes lukewarm, we usually agree that it was left in a cold place, or someone injected cold water. For a hostess to serve lukewarm tea would not be too bad, but if the hostess boasted that the tea was hot, that would be unforgivable. The church of Jesus Christ is doing just that. Whole denominations and complete congregations are boasting of what they have done in giving to missions, bragging about their pastor, gloating over their individual prosperity, and pointing to their lavishly furnished homes, the size of their bankroll, the investments they have made. Others are busy praising their orthodoxy.

Thus men and women of the church of Jesus Christ of our day have allowed themselves to be cooled off. Our churches are beautiful, our pastors have nice, new shiny cars, our choirs wear robes—some homes have two and three cars—the dogs and cats eat better than the people of China and India. We eat more food than any other humans on the earth and more than we need; we have more clothes and more shoes than we really need; we all buy too many extras. We see so



Gene Witzky

many things that the face of our beloved Saviour grows very dim, and we become lukewarm. Then we take a good dose of television, radio, and all the other amusements the world has to offer. All of these things act as cooling agents.

With all the latest conveniences, with all the material wealth, with plenty of food, a good reputation for being a good citizen, less is being done in individual lives to please the Lord than ever before. There is a lukewarmness that has swept over the church of Jesus Christ that is appalling. Many Christians are admitting that they are not what they used to be for the Lord; they shrug their shoulders and say: "I know it is because I don't read my Bible enough, and we don't have family prayer any more. They will call attention to the sins of others, and the rise of materialism all around, but still go on in the their same careless way with half a smile on their faces. Do you think this is pleasing to the Lord? What do you suppose the Lord wants? What do you suppose He is saying, or at least trying to say, to the Christian of this our day? The truth of the matter, God says we are "wretched, and miserable, and poor, and blind, and naked." As many as I love says the Lord "I rebuke and chasten: be zealous therefore, and repent" (Rev. 3:17, 19).

You are right, the Christian cannot lose his soul, but there are other precious things he can and is losing by sin. He can lose the joy of his salvation; he can lose conscious daily fellowship with Christ. He can lose his influence, his happiness. Lukewarm Christians lose their victory over sin, lose their enjoyment of the Bible, lose the answers to their prayers, perhaps lose the souls they might win, and certainly lose much of the reward they might have in heaven.

Is the call to repentance a vain call as far as you are concerned? Remember this call comes at a time when it is not easy to answer it. There are so many Christians who are selling themselves down the river of ease and the path of least resistance. This call comes through the pen of the Apostle Paul: "Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5:14). The call comes from the risen Lord: ". . . be zealous therefore and repent. Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me" (Rev. 3:19-2). Note the primary message of this passage

(Continued on page 207)

THE EPISTLE OF PAUL THE APOSTLE TO THE

ROMANS

BY GERALD POLMAN*

The Importance of Paul's Epistles to the Seven Churches.

The Apostle Paul wrote nine epistles which he sent to seven churches. The Epistles are Romans, I and II Corinthians, Galatians, Ephesians, Philippians, Colossians, I and II Thessalonians. These have been written especially for the instruction of every Christian. The other epistles written by Paul were sent to individuals and not to churches. However, they are also meant for the instruction and help of the Christian.

The Bible's subject matter has to do with three main groups: the Jew, the gentile, and the church of God or the Christians. These are not identical and they do not overlap. The group which the Pauline Epistles deal with is the church of God or the Christians. Many times these Epistles "are looked upon as but an appendage to the Gospels and Acts —as having about as much significance as a footnote to a book, and about the same relation—incidental when they are fundamental." Because of this fact many Christians pass these church epistles by as unimportant to themselves. But they are a benefit to the Christian because in them he finds his calling and his hope.

The Importance of the Epistle to the Romans.

Having pointed out the importance of all the church epistles, now we want to narrow the field to the importance of the Epistle to the Romans.

The canonical order of the nine epistles or letters written to the seven churches is as follows: Romans, I and II Corinthians, Galatians, Ephesians, Philippians, Colossians, and I and II Thessalonians. These nine church epistles were not written in the order in which they appear in the bible. They are with a few exceptions in almost the reverse order. If these books were studied in the opposite order from which they appear in the Bible, beginning with Thessalonians and ending with Romans, it would be just as difficult "for a person to try to master geometry before learning the multiplication table. Romans holds the pass key by which we pass onto the Corinthians, Ephesians, Colossians, and on to the close."

The order in which the church epistles are, is not an accident. There was a real purpose behind the placement. William L. Pettingill, points out another reason for the placing of Romans first. "It is fitting that Romans should be located at the beginning of the New Testament epistles, because of its fundamental character, setting forth as it does in logical order of sequence the things that are elementary in 'the faith which was once delivered to the saints.' "

Romans is the presentation of the fundamentals of a Christian education course. It is the "A B C book in Christian education, which finds man in sin, and through faith in Christ, he stands justified before God."

Paul wrote his Epistle to the Romans during a stay of three months at Corinth when he was on his third missionary journey. The date of Paul's writing was about A.D. 58. The material is organized in a very systematic study.

The Organization of the Epistle of Paul to the Romans.

The Epistle to the Romans has three main divisions which gives the book its organization. These divisions are as follows:

Salvation (chap. 1—8).
Dispensation (chap. 9—11).
Exhortation (chap. 12—16).

If some one would name all 16 chapters of Romans according to their content, we should find that chapters 9—11 of the second division of Dispensation have a change of subject. The subject of Romans changes with chapter 9, but it is resumed again in chapter 12. We will call this division in which the subject changes "The Parenthetical Portion."

This "parenthetical portion" does not change the subject matter of the book. It is used for the same purpose as a parenthesis in a sentence. A sentence is fragmatically correct without the parenthesis; Romans with the "parenthetical portion" is the same. If these three chapters, 9—11, were left out, one could read right straight through without knowing anything had been left out.

The theme of this "parenthetical portion" has to do with Israel, while the "main portion" of Romans has to do with the church. The "parenthetical portion" "takes up the little section in 3:1-8, 'What advantage then hath the Jew?' and carries the answer to its utmost limit . . . This matter about the Jews relation to Christianity was a vital one in Paul's day."

In these three chapters Paul changes the subject from an explanation of grace in chapters 1—8 to an explanation of God's present dealing with Israel. God had committed himself many times to Abraham and his seed to bless them as a nation. Paul now reconciles the "no-distinction-between-Jew - and Greek" message that he was preaching. Paul did not want to leave the impression that Israel was a disobedient people, and that God had rejected them entirely, and was going to give His blessing to the gentiles instead.

At the writing of the Epistle of Romans, the message of the New Testament was just beginning to be presented to the Greeks. They were being "blessed" by God; and Israel, who were God's chosen people, didn't understand. So this "parenthetical portion" was inserted by Paul as an explanatory or a qualify-

(Continued on page 207)

*Pastor, First Brethren Church, Glendale, Calif.

God's Law

BY REX MORRIS
Layman, Mansfield, Ohio



No basic principle or doctrine of Christian truth is more misunderstood than the Ten Commandments. Our adversary Satan has certainly slipped one over on the bulk of the people on this subject. A great and precious truth has been twisted and turned until many have a completely wrong impression of God's holy law. Satan is the deceiver who doesn't always oppose us face to face but insinuates himself into our midst and perverts and distorts our beliefs until he has us thinking and teaching what he wants us to. He has been surprisingly successful in his attempt to destroy the real meaning of the law.

In the Bible almost every time the word "law" is used it means God's holy standard of righteousness for man, or in easy-to-understand language it means God's entrance requirements to heaven. Entrance requirements? Yes; that is just exactly what they are. God is saying to you and me that in order to enter heaven we must meet the requirements of the law. In the Book of James He says that whosoever breaks the least point of the law is guilty, the same as if he broke it all.

If we are all lost, then who can attain heaven? So far we can see that if we get there it will not be by our own abilities or good works. Every law given in spiritual or civil affairs contains penalties if not obeyed. Our civil lars are made to protect us from wrong and protect us from wrong and when we break them we pay fines and sometimes go to jail. Without a penalty any law becomes void because fear of the penalty is the strength of the law. Our penalty for breaking God's spiritual law is death. Not only the death of the physical body, but the spiritual death of the soul as well. I have heard it described in many ways, such as separation from God, hell, and the lake of fire and brimstone. We most certainly have broken the law and we know the penalty. If we're going to heaven, we will surely need help. Someone must pay the penalty for us. Someone must redeem us and not only cancel the debt but remove it completely, as though it never existed, in order for us to come into the presence of God.

That great Someone is Jesus Christ who onthe cross of Calvary paid in full the penalty yof our sins and brought us back from spiritual death. That is why the Bible calls Him the great Redeemer. He paid our penalty, thereby redeeming our souls, and we can enter heaven in His name and by His power. The only way we can know that we need a Saviour is to realize that as far as God is concerned we are lost. When we really believe this in our hearts, we welcome the Redeemer and accept Him with joy and relief. How wonderful to find a way of escape from the penalty of the law!

As soon as we have accepted the Saviour, the law has fulfilled its main purpose in our lives. To put the above in the form of an example which we can easily grasp, let us suppose that we are not feeling well and go to the doctor. He examines us and has some X-rays taken. Perhaps he finds something wrong and an operation is in order. Does the X-ray cure you? No; positively not. All the X-ray can do is to show you your condition, and then you must take the necessary **action.** When you do take action, the X-ray has served its purpose. So it is with the law. We look at it and find something wrong with our spiritual condition. That old cancer called sin has gotten into us. Can the law cure sin? No; positively not. Only the **action** shown necessary by the law will remove the sin and the penalty. We must turn to the Physician of the soul who was sent forth from heaven for this express purpose. He provided the way for us to attain Heaven, and we have our choice. Which shall it be for you—action and life eternal, or inaction and eternal hell?

Numerous Biblical references can be checked if you desire to verify the facts given so far. The Bible says: "The law was our schoolmaster to bring [or chase] us unto Christ"; "By the deeds of the law there shall no flesh be justified in his [God's] sight; for by the law is the knowledge of sin"; and "By grace are ye saved, through faith; and that not of yourselves; it [salvation] is the gift of God: not of works, lest any man should boast." Many, many more could be given. The entire Book of Galatians is a discourse on law and grace. Salvation as a free gift, rather than something earned through our efforts, can be found on almost every page of the New Testament.

Some will no doubt say: "Well, if Christ paid it all, then I'll just accept Him and continue in my sins. I'll just forget all about the law." God forbid, that is the last thing we should do. Even though we have been given Christ as our refuge, God still wants us to do our best to honor His commandments. If we sincerely believe that there is a real heaven to gain and a hell to avoid, then we surely should be thankful to our God for providing us a way to heaven, and we should make every effort to obey His law.

For example, let us say you were approached by a man who said: "Come and work for me. I will pay you well and give you a fine home. I'll keep you in your old age, too." Perhaps the wages would be double your present pay and you would be safe and secure all your life. How long would you hesitate before you accepted the job? And once installed in the new position, wouldn't you have a desire to please your employer and follow his instructions? That's the way it is with God. By realizing your condition through the law and then turning to the remedy (Christ), you will want to serve the One who made it all possible. God's law cannot save you. It can only condemn you. Our civil laws cannot save you if you break them. They can only fix the penalty and condemn you. **Condemned by law—saved by Christ**—is all so reasonable if the basic truths are clear to us.

ROMANS

(Continued from page 205)

ing statement. These three chapters do not set forth the Christian's salvation or his place in Christ, as do chapters 1—8. They unfold to the Christians their relative place in God's plans, along with the nation of Israel's place in God's plans.

A further proof that the "parenthetical portion" is complete in itself is that chapter 11 closes with a separate benediction and amen. Then chapter 12 continues with the subject of chapter 8. The "main portion," which is divided into two divisions by the "parenthetical portion," is subdivided into seven sections. These are as follows:

Condemnation (chap. 1—3).
Justification (chap. 4—5).
Sanctification (chap. 6—7).
Glorification (chap. 8). Third division—Exhortation (chap. 12—16).
Transformation (chap. 12—13).
Exhortation (chap. 14—15).
Salutation (chap. 16).

"In chapters 1—8, the apostle of the gentiles calls attention of gentile and Jew alike as sinners before God, that all need to accept Christ that they may become sharers of the good things that are to come. God actually proclaimed in a prophetic way this good news to Abraham. Chapters 1—3 bring this point out very strongly. After Paul does this, in chapter 4:5 he illustrates and enforces the fact that a man is justified by faith apart from works of law. Faith is the condition of our justification, not the ground of it. The ground of a Christian's justification is the death of Christ on the cross.

In chapters 6—7, Paul shows that righteousness revealed in the Gospel does not only justify the believer, but gives dominion over sin which produces sanctification. "The gospel revealed the only effectual method of justification, and just as it can produce justification, so it can secure sanctification."

Then in the logical order in chapter 8, Paul brings out the believer's glorification. Thus we see in this first division of Romans, Paul takes the reader from condemnation to glorification.

The second division of the Epistle to the Romans has been discussed in preceding paragraphs as the "parenthetical portion," So we will pass on to the division of Exhortation.

Chapters 12—16 are an exhortation based on the truth or doctrine of salvation as set forth in chapters 1—8. "The 'I beseech you therefore' of 12:1 continues chapter 8 as an exhortation." It does not follow chapter 11, which with chapters 9—10 are the parenthesis within the Epistle.

Chapter 11 of the parenthesis having ended, Paul continues with the "main portion" of Romans. "The strictly doctrinal teaching of the first of the seven church Epistles being now concluded, the apostle, as a wise master-builder, follows it up in this and remaining chapters, by impressing believers with the holy obligations which their standing and life in Christ imposes upon them."

This last portion of Romans is practical. It shows the Christian his life's duties. It begins with the doctrinal and ends with the personal application.

The Epistle of Paul to the Romans, which begins with a word of salutation to the Christians that are in Rome, ends with chapter 16 which is in the nature of a postscript. It is almost wholly concerned with personal greetings to individuals of whom very little is known. The chapter is still significant, in that it shows that Paul was not taken up with helping the church at Rome as a whole, but "like his Master, he was individualistic in his ministry. Each soul counted for much, and thus those whom he had once known in spiritual companionship he did not easily forget."

The Epistle of Romans teaches that all men have sinned and come short of the glory of God. If we would accept the doctrine and instruction from Christ by the Holy Spirit in the Epistle of Romans, we would belong to Christ through death and resurrection. Then there would be no condemnation or separation, and we would be worthy followers of the Lord Jesus Christ.

REPENTANCE

(Continued from page 204)

is not that the unsaved repent but the sleeping Christian; the lukewarm believer is asked to repent to get right with the risen Lord before he can have fellowship.

This message to repent because of lukewarmness is the last message the Holy Spirit has for the church of our day before the coming of our blessed Lord. That is why He gives the exhortation "He that hath an ear let him hear what the Spirit saith to the churches" (Rev. 3:22). If you have any spiritual compunction at all, if you can hear the small voice of the Spirit pleading, then repent. Go to the secret place with the thought of spending some time telling God your true condition; spend some time abhoring yourself and the feeble attempt you have made trying to be a Christian. Confess your lukewarmness, cry aloud to the Lord. In view of His soon coming ask Him to restore that first love you once knew. Preachers and laymen alike need to repent. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, the shall be as wool" (Isa. 1:18).

ELIJAH

. . . Sent of God



BY DENNIS HOLLIDAY

In every age God has His man for every occasion: Paul a missionary to the gentiles; Luther, to bring about a reformation; Billy Graham, for mid-twentieth century revival; and Elijah to stand up for God and righteousness in the days of wicked Ahab and Jezebel.

We know little or nothing of the boyhood days of Elijah. We do know that as a man "Elijah was a man subject to like passions as we are." We also know that on one occasion "he prayed earnestly that it might not rain" (James 5:17). Now Baal, the god to whom many of the Israelites had turned, was acknowledged as a god of fertility and productivity. Perhaps this is why Elijah prayed that it might not rain to prove that Baal had no power and was really no god at all.

Prediction

After Elijah had talked with the Lord in prayer; then he was ready to talk to King Ahab (I Kings 17:1). Ahab had been acting as though the God of Israel did not even exist. So Elijah begins with these pertinent words: "The Lord God of Israel liveth before whom I stand." That is, we are this moment in the very presence of the living God. Then Elijah makes this striking prediction: "There shall not be dew nor rain these years but according to my word." This will prove that Baal has no power, and that Jehovah is the true and living God.

Direction

Then the word of the Lord came to Elijah saying, "Hide thyself" (vv. 2-3). Elijah's prompt obedience is to be commended and imitated. "So he went and did according to the word of the Lord" (v. 5). Whether Elijah is standing before wicked Ahab or in hiding by the brook Cherith, he is just where the Lord wants him to be. How is it with you? Are you where God wants you to be?

John Bunyan was called of God to preach the Gospel. He had a wife and family whom he loved very much. One of his children was blind, and he especially loved the blind child. The governmental authorities told John Bunyan that he must stop preaching or go to prison. John Bunyan kept on preaching believing that it was better to obey God than to obey men. The authorities came and took him from his family and put him in prison. In that place of seclusion he wrote that great book **The Pilgrim's Progress** which has been such a blessing to multitudes of people. So he, as well as Elijah, was evidently as much in the will of God in seclusion as when speaking publicly for the Lord.

Let us remember that it is just as important for us, not only to go where the Lord Jesus wants us to go, and to say what He wants us to say, but also to **stay** where He wants us to stay, until He gives further direction.

Pre-eminence

In giving Elijah further direction, God tells Elijah to "get thee to Zerephath . . . I have commanded a widow woman there to sustain thee" (v. 9). When Elijah arrived in Zerephath he asked the widow woman for a little water and a morsel of bread. The woman's reply was: "I have not a cake, but a handful of meal in a barrel and a little oil in a cruse." Elijah answered: "Make me thereof a little cake **first,** and after make for thee and for thy son. . . . And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruise of oil fail" (I Kings 17:12-16).

Here is set forth a great principle which is also taught in many other places in the Bible. Give God first place in everything, and He will supply all the necessary things for this life. The Lord Jesus said: "Seek ye **first** the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt. 6: 33). Does Christ have the pre-eminent place in your life?

D. L. Moody told of a young man who was about to leave home. His mother gave him this verse of Scripture: "Seek ye first the kingdom of God." He gave no heed to the Scripture. He set out to make a fortune for himself. Success and riches did not come to him. One Sunday this young man attended a church service. The preacher spoke on the text: "Seek ye **first** the kingdom of God." The next Sunday he went to another church and the pastor spoke on the same text. This wayward young man was very determined not to give heed to the Word of God. Some weeks later he went to another church and the pastor spoke on the same text: "Seek ye **first** the kingdom of God." The young man decided he would not go to church any more. Some years later he lost his mind and was put in an insane asylum. Though he had lost his reason, he had not lost the text. He would say to almost everyone he met: "Seek ye first the kingdom of God." Dear reader, may you not only know this text but also give heed to the truth of these wonderful words of the Lord Jesus Christ. Believe on Him, acknowledge Him as Lord, and in everything give Him the pre-eminence.

The BRETHREN MISSIONARY HERALD

FOREIGN MISSION NUMBER

APRIL 5, 1958

GLORIOUS MESSAGE for ALL the WORLD:

HE IS RISEN!





For Your Consideration

By Russell D. Barnard

"He is risen"—

"Risen" — "come"—"see"—"go"—"tell"—"run"—these are great words in the resurrection account in the twenty-eighth chapter of Matthew. The primary fact is that He, the Lord Jesus Christ, is risen. According to the Apostle Paul and all sacred writings, were this not true we would be of all men most miserable. This gives hope to a dying world, this resurrection of Jesus Christ from the dead. It is the distinctive message of the Christian faith. It makes the Christian faith stand where all others fail and fall. Religions of the world may attempt to simulate the glorious birth of Jesus, His amazing miracles, His gracious words, but they do not attempt to simulate or imitate His resurrection. Either they accept it or reject it as the Bible gives it. Eternal life on the part of individuals is on the basis of that acceptance or rejection (Rom. 10:9).

God's angelic instruction—

Second only to the fact of the resurrection is the instruction the angel gave at the open tomb: "go"—"tell." Had Christ not risen we would yet be in our sins, but also had the angel not told we would yet be in our sins! The sequence of "telling" has been tremendous. The Apostle Paul heard and believed, and he told those in Western Europe. They heard and believed, and carried the Gospel across to the New World. Those in this land heard and believed and brought the Gospel to the great expanse of the Americas. Two men heard and believed and brought the Gospel to my home one day. I believed—and now the great question is: have I to the best of my ability passed the Gospel on to others? Have you?

If we fail—

Any break in the sequence can only mean more souls going into Christless graves. "Yet in your sins" would be the terrible plight should Christ not have risen, but "yet in their sins" **is** the plight of the millions who cannot hear and cannot believe until we tell them. The responsibility is so great; I shudder! Had the angel failed, or the Apostle Paul failed, or the western Europeans failed, or the early settlers in the New World failed, or the two men failed, or if you or I fail—"yet in their sins" is the inescapable plight of many of those lost millions.

We can all help—

Some can "go." We trust God will call out many from among us to go to the fields of the world. We will need many foreign missionary candidates during the future years. We'll need some of them this year and next. **All can "give."** Yes; we believe all who have any source of income can give toward the sending out of the servants of the Lord. Today it is taking almost 230 of us to support one missionary. We yearn for the day when we can average one missionary to every 100 of our church membership. **We can all "pray."** If you can only do one thing for foreign missions, then let that one thing be earnest prayer. Very rapidly I can see foreign missions becoming a **passion** with our Brethren people—possibly I should say with **many** of our Brethren people—for at the present time three-thirds of the support is being given by about one-third of our people. Let's use this resurrection season to tell a lost world that **Christ is risen and He lives!**

The missionary rallies—

Our missionary speakers in the rallies have been very graciously received. I believe I see a more enthusiastic response than I have seen in any former year. We want to thank all those who have helped or will yet be helping during the remaining two months of the rally season. Do all you can to give the speaker a good hearing at every rally service. "I'm just really not interested in foreign missions, and I don't care to hear any missionaries," was the statement I heard recently. I haven't heard it before for many years. I trust it isn't the feeling of very many of our Brethren people.

Hundreds of Missionary Helpers—

The hundreds of boys and girls who have sent us their applications to be members of the Missionary Helpers Club are interested in foreign missions. We want to acknowledge the receipt of these applications, and will send out the membership cards very soon. The response is above all that we anticipated. We do thank all of you boys and girls, also you parents and teachers.

Our two sound films—

By the time you read this we should have our second sound film delivered to us. It will be entitled "Beyond the Border," and, of course, deals with Mexico. It is a 16mm film in beautiful color. We present it along with "Dark River," the film concerning Amazonia in Brazil. Both will be circulated by our Brethren Foreign Mission Office, P. O. Box 588, Winona Lake, Ind. These films were produced by Grace Films, Inc., 1572 Grandview Ave., Glendale, Calif. They are available **on an offering basis.** One-half of the offering will go to the foreign-mission interest being presented, and the other half to Grace Films until the cost of production has been repaid. Then the second half will apply toward making our next film. We hope very soon to have a 16mm color sound film for each of our six mission fields. We will greatly appreciate your using the films, and your being as liberal as possible in your offering for their use. We want to be able to produce other films very shortly.

THE BRETHREN MISSIONARY HERALD VOLUME 20, NUMBER 14

ARNOLD R. KRIEGBAUM, Executive Editor

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Bible Institute A-B-C's



By Mrs. J. Keith Altig

This is the story of how three Bible Institutes have worked and are working together for the cause of Christ. These schools are located in America (United States), Brazil and Canada; hence, the title of the story, "Bible Institute A-B-C's."

The first school is in America, in the sprawling city of Los Angeles, where at Biola four young people received their primary training in what the Bible teaches and how to use this knowledge to win others for Christ. A number of years ago Keith and Vivian Altig were graduated from this great school in southern California. Later Bill and Imogene Burk were students in this same school. After a few years of other ministry and further training all four answered God's call to labor in Brazil in association with The Foreign Missionary Society of the Brethren Church. The Lord blessed the preaching of the Word as it went forth regularly in church services, Sunday-school classes, street meetings and in many other ways. Souls were saved, among them four young men who became filled with the desire to know more of the Word and to be able to witness to others in a way that would count for Christ.

The "C" of our title stands for Canada, where on the wind-swept plains of Alberta in the city of Three Hills is located the Prairie Bible Institute. Several years ago a young man by the name of Theodore Laskowski, feeling the call of God to prepare for a definite Christian ministry, entered this school and, after completing his studies and being accepted by the Unevangelized Fields Mission as a missionary, answered the call for service in Brazil. In this Canadian school he had been grounded in the Word and the deeper spiritual life, and had received a vision of service and dedication to the things of the Lord. The girl who later was to become his wife and co-worker in the field was also a student at Prairie. After a time of other service, Ted became the director of the newly-established Bible institute, including in his duties the teaching of many of the courses.

Located directly on the banks of one of the large rivers of the Amazon River system is the city of Abaetetuba, Para, Brazil. It is surrounded by the tropical rain forest of the Amazon basin, and not too far away are savage Indians who would gladly kill every person in the city if they had the opportunity. Here is located the Instituto Biblico Evangelico, or Evangelical Bible Institute of Abaetetuba. Young men and women, many of whom have had very little training or background in Bible knowledge, are here instructed in essential Bible doctrines, methods of ministry and the practices of Christian living. In this way they become effective witnesses to their own people and thus become the leaders and nucleus of the work of the Gospel in their own homeland.

The four young men mentioned earlier were students in the Bible Institute in Abaetetuba, Brazil, this past year. One found it impossible to complete the year as it became necessary for him to work and help support his family. He is a fisherman and spends days and nights at a time in his little fishing boat, tossing about on the waves of the bay of Marajo, waiting for the fish to bite.

One of the other young men finished the course last year, becoming the first graduate of the school. He is an excellent singer and a fine preacher of the Word, and with the knowledge of the Bible and how to preach the Gospel which he gained during his course, he is developing into an effective Christian worker.

Having completed one year of the three-year course offered by the institute, the other two young fellows are showing real promise. They come from desperately poor homes where it is a rare day that they have enough to eat, but their desire is to continue studying the Word and to do what they can to bring the light of the Gospel to those who are in such gross darkness and idolatry around them.

This is how three Bible institutes are working together for the glory of Christ and the salvation of the lost. One in America, one in Brazil, one in Canada. It is indeed true that God moves powerfully and mysteriously to work all things after the counsel of His own will.

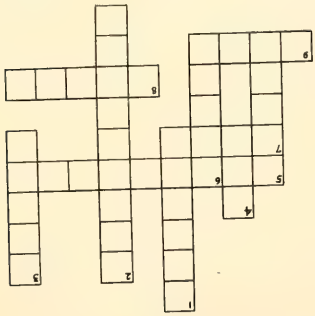
THE CHILDREN'S PAGE

Clyde K. Landrum, Director

AN EASTER CROSSWORD STORY

Read the Resurrection Story in the Gospels—Matthew 28, Mark 16, Luke 24, and John 20—and you will be ready to fill in the words in this puzzle.

The women went to the (5 across) early in the morning and found the (5 down) was rolled away. They saw an (3) who said: "He is not (9): for he is (8), as he said. Come, (4) the (6) where the Lord lay. And go quickly, and (7) . . ." They remembered how Jesus had said He would be delivered into the hands of (1) men, and be (2). And they departed from the tomb with fear and great joy.



MISSIONS PRAYER

Once again, dear Lord, we pray
For the children far away
Who have never even heard
Name of Jesus, sweetest word.

Little lips that Thou hast made,
'Neath the fall-off temples' shade
Give to gods of wood and stone
Praise that should be all Thine own.

Little hands, whose wondrous skill
Thou hast given to do Thy will,
Offerings bring, and serve with fear
Gods than cannot see or hear.

Teach them, O Thou Heavenly King,
All their gifts and praise to bring
To Thy Son, who died to prove
Thy forgiving, saving love.

—Mary Jane Willcox

Missionary Helpers—pray and pray
For our Junior Missionaries—day by day!

Suzan Goodman—Apr. 1, will be 6 years old—in Africa.
John Zielasko—Apr. 10, will be 10 years old—in Brazil.
Paula Bishop—Apr. 15, will be 3 years old—in Argentina.
Leilani Tresise—Apr. 15, will be 2 years old—in Hawaii.
Lester Kennedy, Jr.—Apr. 18, will be 3 years old—in Africa.
David Goodman—Apr. 21, will be 11 years old—in Africa.
Peter Marshall—Apr. 23, will 5 years old—in Argentina.
Robert Dowdy—Apr. 26, will be 10 years old—in Argentina.

HEY, KIDS—WANT TO BE A BANKER?

A banker is a person who handles money. He saves it for other people until they need it or want to use it. The bank is a safe place to keep it.

Every Missionary Helper can be a banker—**a Hut Banker,** that is! Well, each **MH** can be a Hut-Banker if he will save money for the Lord in a hut bank. So, if you want to be a banker—a Hut-Banker, that is—get a hut bank and start saving money to send missionaries to foreign lands. And, if you can get Mom and Dad to help you to "fill it up" with $5 or more, I'd say you will be a Super Hut-Banker! I hope every **MH** will be a missionary Hut-Banker! And I hope lots and lots of us will be Super Hut-Bankers. May the Lord bless you, kids.

HERE'S AN IDEA!

What would you think of our Missionary Helpers making a scrapbook? That ought to be fun—a Missionary Helpers scrapbook!! In this scrapbook you could put your letters and copies of the Children's Page. And you could put in pictures of the missionaries. Did you receive a souvenir lately? You did if you are a member of the Missionary Helper's Club. Well, you could put this and other souvenirs in that scrapbook. In your next letter you'll receive a picture of one of the missionaries. So, you'll have one to start out the scrapbook. I'll be interested to know how you make out with the scrapbook idea.

MARY MISSIONARY—



Forward March for School

By Miss Ruth Kent

Ever since the regular Missionary Children's School was started in 1947 we have been looking forward to having a place which we could call our own. We first marched to orders given by the Lord and used that which was available, and we want to continue to march to the Lord's orders.

This last year has seen bigger steps made than in any one year before. When the school started this year we used a room which was made for the Bible school to use. The Bible school just crowded up until the time that we could leave. In July we began to wonder what we would do in August when school was to begin with the largest enrollment that we have ever had. The bricks were being laid on the cement foundation, but there was no aluminum roofing to put on. The supply was proportioned out to the other stations where building was going on, and the only thing that we could finally get in Bangui was very light weight. After there was hope of more coming from the States the other stations gave what they could spare. Part of the roof was covered, so they began to plaster the walls. It seemed a bit backwards, but we had to go forward. We had to hurry —if that can be said in Africa.

Just one week before school was to begin we were painting the walls and windows—rather, the louvers —and thinking of what to do to hurry things along. If you could see how slowly the natives can work, you would not blame me when I say I went out there with my brush and helped. My presence did as much as my brush, even though it was hard to keep them working. At times I thought I had everyone working, but when I would turn my head, one was gone. It was not always the same one, either, but they did get thirsty too often. I was not wanting them to stick their noses in the books but in the paint pail!

After the painting was done we had to scrape the floor with shovels and hoes to get the dirt loose and to do some scrubbing. My helpers liked to sweep the water around, but it was another thing to put some pressure on the broom. After I had taught them how to use the long-handled broom, I was wondering how to teach them to save it. I was afraid I would not have any broom left and there was not another one to buy at the post. It ended up with my getting the blisters and scrubbing the floor. They could carry the water!

The books were moved and the desks washed the day before school was to start. It was time enough, but we had to use whatever could be found in order to have enough desks. For several weeks we didn't have a sufficient number of desks —until some were made like the desks used in the native classes. But we will continue to use odds and ends for desks, and folding chairs for seats, until we make another step forward.



Interior of new school building showing Miss Kent and students, Verna Dunning, foreground.

Really, we are so happy in the new school building that we don't feel like finding anything wrong with it. The bright green walls and yellow louvers at the windows make it very cheerful and bright. We do thank all of you for it. We know we would not have our school if you were not interested in us. The school consists of one room about 15 by 20 feet, a small entrance room, a toilet and a small storeroom. There are five windows on one side and four windows and a door on the opposite side. We have a nice blackboard across one end, made by cementing the wall and painting it. It works very well. We have one of the blackboards hanging at the back which we have used the last ten years. We must keep a relic!

We have held the school in the new building since August 13, and since that time it has stood the test of the very strong windstorm at the Bible Institute. There were no big trees which fell on our building. The only thing that the wind did was to loosen the ridgerow a bit, and a few nails fixed that in a little while. There were trees lying all around the school but none of them hit it; they fell the other way. The Lord knew we needed our school, and He kept it safe for us. So many things which could have happened during that storm, but didn't happen, have shown us that He was with us. On my way to school the next morning I counted 32 trees lying on the ground. There were many more than that around the station.

One more forward step made this year is in the number of children in the school. Since 1947 that number has grown from 3 to 17—it almost overwhelms us when we think of it! The increased number of children in the school is an indication of the increased number of missionaries on the field. How we praise the Lord for this increase in our forces! Let us look to Him to help us do His work as we have in the past, and then we can continue to grow. It will take prayer, workers, money and yielded lives to do whatever He wants you to do.

There is nothing better than to march forward with the Lord!

Manuel of the Saints

By John W. Zielasko

It is only a little village. I guess the population would fall short of 200 even counting dogs and pigs. There seemed to be no particular reason why we should preach the Gospel there. After all, there are much larger places that need to be reached before we get around to the communities so small that they do not even merit recognition on the state statistical list. Indeed, we had no intention of stopping there on that hot Thursday afternoon as we drove over a cowpath which was supposed to lead to a village of some three thousand souls. We had been invited to hold a meeting in a store of the town, and the businessman assured us that many were eagerly waiting to hear the Gospel. But alas, the road (did I say **road?**) proved to be only for horses, high-bodied trucks, and, better yet, bulldozers with blade down.

It was necessary to turn around while there was still opportunity to do so, and head for home. Of course, we were disappointed, but why should the day be wasted—there was still time to hold a meeting and Manuel of the Saints was close.

Our reception was less than enthusiastic; yet sixty people were interested enough to attend. Before the evening was over some were even singing the choruses with enthusiasm, and we were invited to return soon. Thus it was that once a month we returned to find the village schoolteacher and the head businessman of the town vying for the privilege of holding the meetings in their homes.

After a number of meetings in the place some were on the verge of deciding for Christ. The schoolteacher said that both she and her husband wanted to accept Jesus as Lord and Saviour—but not now—next time for sure. Four young people made decisions but left the village a few days later for different parts of the state. Now we know why. Life was made difficult for any who dared profess faith in Christ. The Gospel was being too successful, and the Devil struck.

The cord on our portable generator was cut at a recent meeting. However, the villain was shocked several times as he attempted to cut through the cord, and it wasn't until the very end of the message that the Lord allowed him to succeed. We passed it off as the work of pranksters. But, from then on the schoolteacher didn't seem as friendly as before. Others apparently wanted to attend the meetings, but they didn't want to appear too friendly. An undercurrent of fear seemed to make its presence felt, but we thought it was a form of bashfulness.

On Friday, January 3, we started out again for Manuel of the Saints. Our hopes were high. We felt sure that this time there would be victories for the Lord. Surely this was the day that some of the important people of the village would take a stand for Christ. They had shown interest; some had purchased Bibles and were reading them. Why shouldn't we expect fruit?

The Altigs were making the trip with us this time, and Keith was to bring the message. The meeting was to be held in the home of the man who seemed to be the most influential in the village. It was, therefore, rather disappointing to see so few coming in to the meeting. The owner himself stayed outside looking in the window.

Midway through the service the noise and commotion outside began to grow louder. The owner of the house added to the confusion. Then he suddenly left his place by the window, entered the house as noisily as possible, and went into the kitchen. He was followed by his son who reached up into the rafters of the house and took something down. Then both left again. There were loud voices raised above the roar of the generator, and the owner of the house suddenly took his place at the window again. The commotion seemed to subside.

After the meeting was over, the man called me into his kitchen and explained what had happened. He and his son had come in to get their knives. Another man in the village had been working up opposition to our meetings and he was ready to use his knife on us if that would stop the preaching of the Gospel. Our host assured me that although he did not belong to our religion, yet he



Group meeting at Manuel of the Saints

had invited us to his home and now offered us the protection of his home. He told us that it was his fiery determination, his force of will, and his knife in his belt that had stopped bloodshed that night.

Personally, I am inclined to underrate the threats of a bully, but this man may be a religious bigot with the encouragement of a holy man (did I say "holy" man?) behind him. At any rate, we are going back again soon. We will be going armed. Our weapons will not be a little dagger hidden under the belt, but the Sword of the Lord, the Word of God.

Will you pray that our thrusts with this Sword will find their mark and conquer for the Lord?

Missionary Mailbag

There are two native teachers under me (in the school) with about fifty pupils each. Then I have the advanced class of 16 adolescent boys. We have some very interesting times. When one attempts to explain the earth's rotation and like mysteries, one strikes entirely new ground. The sky, to them, was a solid surface, and naturally they wondered where heaven was. When they first heard that the earth was round some years ago, they were too ignorant to ask questions, but now they are waking up. I shall be glad to turn this advanced class over to Charles Taber next year, I am sure. Not having any Encyclopedia of World Knowledge to fall back on, they might catch up to me sometime!

We are having good times so far, however. They eat up the Bible lessons just as eagerly, and that makes it a joy to teach them. But like all boys of early teen-age they need our prayers that they may be stabilized, and fully dedicated to the Lord's service. There are tremendous possibilities locked up in these lives. But there are so many temptations for them to face, not only morally, but spiritually. There are so many opportunities for them to find employment outside of the Lord's will. Only He can keep them for His service and use them to His glory.—Mary Emmert, Bassai, Africa.



God Leads in Hawaii

By Mrs. Foster Tresise

A few weeks after taking up our residence in Kailua we began a children's Bible class in our home. Many of the neighbor boys and girls came in to hear the Word of God. The majority of those who attend the classes are Japanese, some Chinese, Hawaiian and Caucasian. This makes the larger part in attendance of Oriental ancestry with a Buddhist background, never having heard the story of Jesus and His love. After the class sessions, the boys and girls remain to ask questions such as "Who made the world?" or "Who made God?"

One day after the boys and girls had started home, about six of the boys came back and brought another boy who had not attended the class. The question this boy wanted to ask was, "Is Jesus God?" We were happy to point this child to the Word of God. At the close of another class session one little girl said her mother told her that God was a loving Heavenly Father and would not send anyone to hell. It was explained that God sends no one to that condemnation, but man chooses that destiny for himself when he rejects Christ as the only Saviour (John 3:18).

Some have gone back into their homes and have asked the parents questions about the Bible. One day Marshall, who had been attending the class regularly, asked his mother if everyone went to heaven. His mother said, "Yes, Marshall." So, a week later, when he came home from Bible class, he told his mother that only those who believe in the Lord Jesus and receive Him as Saviour will go to heaven. The mother said she was so happy her son had learned the truth and then had come home to bring her the truth.

After we had been holding the classes for several weeks, at the close of one of the sessions one of the Japanese mothers came to the door to say how happy she was that her sons could attend the Bible class. Then, with hesitancy, she asked if she could attend. We replied that the parents were welcome to attend, as well as the children. But we felt that the Lord had brought this dear one to our door that day that we might give her the Word of God, so we invited her into our home. We first imparted to her the knowledge that according to God's Word all have sinned (Rom. 3:23; Isa. 1:18; John 3:16). Realizing she was a sinner, she accepted Christ as her Saviour, and before she left she was wondering if she might ask her sister-in-law to come over that she might hear the Word also. The following evening the two ladies came, and the sister-in-law also accepted the Lord when the plan of salvation was presented to her.

Since these four have accepted the Lord, the grandmother in the same family has become interested in spiritual matters. All her life she has known no other religion but Buddhism. One day after the grandsons left home to attend the Bible class, the grandmother asked where they had gone. The mother informed her that they had gone to the Bible class. Then she wondered if she might attend the class also to learn about God.

We praise the Lord for leading us to a needy land and to a needy people. We are reminded many times of the verse in Zechariah 4:6: ". . . not by might, nor by power, but by my spirit, saith the Lord of hosts."

Per Capita Giving of the Churches to Foreign Missions for the Year 195 7

1.	Anaheim, Calif.	$72.13	43.	Everett, Pa.	14.99
2.	Fort Lauderdale, Fla.	46.38	44.	Dayton, Ohio (Patterson Park)	14.98
3.	Beaumont, Calif.	42.71	45.	La Verne, Calif.	14.45
4.	Warsaw, Ind.	42.41	46.	Osceola, Ind.	14.41
5.	Norwalk, Calif.	40.30	47.	Long Beach, Calif. (North)	14.15
6.	South Bend, Ind.	34.53	48.	Sunnyside, Wash.	14.13
7.	Philadelphia, Pa. (First)	33.53	49.	Wheaton, Ill.	13.58
8.	Fort Wayne, Ind. (Grace)	30.15	50.	Lake Odessa, Mich.	13.44
9.	Seattle, Wash.	28.20	51.	Elyria, Ohio	13.08
10.	Winona Lake, Ind.	28.16	52.	Modesto, Calif. (McHenry Avenue)	12.67
11.	North English, Iowa	28.05	53.	Clayton, Ohio	12.59
12.	Philadelphia, Pa. (Third)	24.52	54.	Paramount, Calif.	12.55
13.	Whittier, Calif. (Community)	23.25	55.	Akron, Ohio	12.50
14.	Los Angeles, Calif. (Community)	20.29	56.	Conemaugh, Pa.	12.33
15.	Wooster, Ohio	20.11	57.	Yakima, Wash.	12.15
16.	Garwin, Iowa	19.86	58.	Lansing, Mich.	11.94
17.	Johnstown, Pa. (First)	19.74	58.	Hopewell, Pa.	11.93
18.	Mansfield, Ohio (Grace)	19.19	60.	Troy, Ohio	11.90
19.	Danville, Ohio	19.18	61.	Elkhart, Ind.	11.81
20.	South Gate, Calif.	19.16	62.	Flora, Ind.	11.48
21.	Waterloo, Iowa	18.59	63.	Rittman, Ohio	11.06
22.	South Pasadena, Calif.	18.35	64.	Grandview, Wash.	11.00
23.	Fremont, Ohio (Chapel)	17.93	65.	Cedar Rapids, Iowa	10.86
24.	Long Beach, Calif. (First)	17.74	66.	Fremont, Ohio (Grace)	10.68
25.	Whittier, Calif. (First)	17.64	67.	Martinsburg, W. Va.	10.29
26.	Allentown, Pa.	17.54	68.	Portis, Kans.	10.19
27.	Goshen, Ind.	17.24	69.	San Jose, Calif.	9.96
28.	Palmyra, Pa.	16.99	70.	Ashland, Ohio	9.86
29.	Berne, Ind.	16.96	71.	Sterling, Ohio	9.82
30.	Temple City, Calif.	16.95	72.	Albany, Oreg.	9.81
31.	Johnstown, Pa. (Riverside)	16.80	73.	Mansfield, Ohio (Woodville)	9.78
32.	Inglewood, Calif.	16.80	74.	Sidney, Ind.	9.77
33.	Monte Vista, Calif.	16.64	75.	Hagerstown, Md. (Grace)	9.75
34.	Harrisburg, Pa.	16.43	76.	Long Beach, Calif. (Los Altos)	9.64
36.	Cheyenne, Wyo.	16.30	77.	Dayton, Ohio (First)	9.43
36.	Fort Wayne, Ind. (First)	16.18	78.	Cuyahoga Falls, Ohio	9.40
37.	Modesto, Calif. (La Loma)	16.01	79.	Kittanning, Pa. (North Buffalo)	9.38
38.	Glendale, Calif.	15.92	80.	Winchester, Va.	9.37
39.	Bellflower, Calif.	15.40	81.	Clay City, Ind.	9.36
40.	Hollidaysburg, Pa. (Vicksburg)	15.23	82.	York, Pa.	9.25
41.	Martinsburg, Pa.	15.21	83.	Ankenytown, Ohio	9.07
42.	Dayton, Ohio (North Riverdale)	15.19	84.	Leamersville, Pa.	9.03

What Will Our Per Capita Giving For 1958 Be?

85.	Dallas Center, Iowa	8.85
86.	Canton, Ohio	8.81
87.	Englewood, Ohio	8.72
88.	Tracy, Calif.	8.51
89.	Phoenix, Ariz.	8.47
90.	Dryhill, Ky.	8.33
91.	Hagerstown, Md. (Calvary)	7.90
92.	Waynesboro, Pa.	7.86
93.	Aleppo, Pa.	7.46
94.	Listie, Pa.	7.45
95.	Alto, Mich.	7.38
96.	Uniontown, Pa.	7.35
97.	Chico, Calif.	7.29
98.	Peru, Ind.	7.28
99.	Bell, Calif.	7.22
00.	Jenners, Pa.	7.21
01.	Harrah, Wash.	7.21
02.	Kittanning, Pa. (First)	7.19
03.	Washington, D. C.	7.05
04.	Conemaugh, Pa. (Pike)	6.98
05.	San Bernardino, Calif.	6.84
06.	Roanoke, Va. (Wash. Heights)	6.69
07.	Hollins, Va.	6.51
08.	Compton, Calif.	6.39
09.	Cleveland, Ohio	6.32
10.	New Troy, Mich.	6.28
11.	Homerville, Ohio	6.15
12.	Meyersdale, Pa.	6.10
13.	Altoona, Pa. (Grace)	6.09
14.	Fillmore, Calif.	6.05
15.	Altoona, Pa. (First)	6.03
16.	Middlebranch, Ohio	5.99
17.	Spokane, Wash.	5.86
18.	Ozark, Mich.	5.67
19.	West Alexandria, Ohio	5.58
20.	Denver, Colo.	5.49
21.	Roanoke, Va. (Ghent)	5.07
22.	Winona, Minn.	5.03
23.	Rialto, Calif.	5.00
24.	Findlay, Ohio	4.90
25.	Buena Vista, Va.	4.85
26.	Meyersdale, Pa. (Summit Mills)	4.74
127.	Leesburg, Ind.	4.74
128.	Limestone, Tenn.	4.54
129.	Johnson City, Tenn.	4.49
130.	Conemaugh, Pa. (Singer Hill)	4.17
131.	Dayton, Ohio (Grace)	4.05
132.	Alexandria, Va.	3.87
133.	Accident, Md.	3.75
134.	Parkersburg, W. Va.	3.57
135.	Stoystown, Pa. (Reading)	3.23
136.	Washington, Pa.	3.13
137.	Riner, Va.	2.96
138.	West Covina, Calif.	2.84
139.	San Diego, Calif.	2.76
140.	Roanoke, Va. (Clearbrook)	2.70
141.	Berrien Springs, Mich.	2.61
142.	Beaver City, Nebr.	2.50
143.	Artesia, Calif.	2.38
144.	Covington, Va.	2.38
145.	Virginia Beach, Va.	2.25
146.	Leon, Iowa	2.24
147.	Clayhole, Ky.	2.22
148.	Grafton, W. Va.	2.08
149.	Albuquerque, N. Mex.	1.88
150.	Camden, Ohio	1.79
151.	Radford, Va.	1.63
152.	Sharpsville, Ind.	1.54
153.	Taos, N. Mex.	1.53
154.	Seven Fountains, Va.	1.52
155.	Covington, Ohio	1.46
156.	Arroyo Hondo, N. Mex.	1.45
157.	Ranchos de Taos, N. Mex.	1.12
158.	Sinking Springs, Ohio	.90
159.	Chambersburg, Pa. (Pond Bank)	.76
160.	Seal Beach, Calif.	.69

THE FOREIGN MISSIONARY
SOCIETY OF
THE BRETHREN CHURCH

Newspage

LA VERNE, CALIF. The First Brethren Church has elected a relocation committee which has under consideration the advisability of relocating the church. Dr. Elias White is pastor.

PARAMOUNT, CALIF. The Paramount Brethren Church, John Mayes, pastor, and the First Brethren Church, of Phoenix, Ariz., Charles Ashman, Jr., pastor, are engaged in a Sunday-school-attendance contest for the next three months.

LONG BEACH, CALIF. The student body of the Brethren High School has raised $725 of their $1200 goal set by the students for this year to be applied toward the erection of the school for the children of missionaries in Africa. The Brethren High School is an affiliate of the First Brethren Church, of Long Beach, Dr. C. W. Mayes, pastor.

FORT WAYNE, IND. The new pews have been installed and the carpet laid in the First Brethren Church. Mark Malles is pastor.



FLORA, IND. John Evans, pastor of the Grace Brethren Church here, was ordained to the Christian ministry on Mar. 16. Assisting in the service were Rev. Donald Bartlett, Dr. Homer Kent, Sr., with Dr. Herman A. Hoyt delivering the ordination sermon.

DES MOINES, IOWA. The National Sunday School Convention of the NSSA will be held here Oct. 6-10, according to Clate Risley, executive secretary.

DALLAS CENTER, IOWA. The Wheaton Academy Band gave a sacred concert at the First Brethren Church on Mar. 17. The band is under the direction of Mr. John Hamm, an active laymen in the Grace Brethren Church, of Wheaton, Ill.

KANSAS CITY, KANS. Forrest Jackson, pastor of the First Brethren Church, of Dallas Center, Iowa, was guest speaker at the Kansas City Youth for Christ on Mar. 1. Over 1250 persons were present for the rally. There were 20 decisions for Christ.

SOUTH BEND, IND. Gene Witzky, pastor of the Ireland Road Brethren Church, reports the attendance on the increase in all services. Five were baptized on Mar. 16. This was the first baptismal service in the new building.

LANSING, MICH. Richard DeArmey, pastor of the Winona Lake Brethren Church, will be the guest speaker at the Michigan District Conference to be held here at the Grace Brethren Church June 19-22.

LONG BEACH, CALIF. Robert Kliewer has resigned as assistant pastor of the North Long Beach Brethren Church.

LONG BEACH, CALIF. Dr. Louis Talbot will be the guest speaker at the California District Conference May 20-24 at the North Long Beach Brethren Church. Dr. George Peek will be host pastor.

WINONA LAKE, IND. The World Missions Fellowship of Grace College will sponsor the annual missions conference to be conducted Apr. 8-11. Dr. Floyd Taber will be the main speaker. The theme of the conference is: "How Shall They Hear?"

The BRETHREN MISSIONARY HERALD

Executive Editor.....Arnold R. Kriegbaum
Winona Lake, Ind.

DEPARTMENTAL EDITORS

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Winona Lake, Ind.
WMC Mrs. Dayton C. Cundiff
Beaver City, Nebr.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary Paul R. Bauman
Winona Lake, Ind.

WINONA LAKE, IND. Over 4000 delegates, most of them teenagers, are expected to attend the 14th annual Youth for Christ International Convention to be held here June 29 to July 13. Featured speakers will include Dr. Bob Pierce, Rev. Roy Gustafson, Dr. Robert Cook, and Dr. Clyde Narramore.

SEATTLE, WASH. Thomas Hammers, pastor of the View Ridge Brethren Church, was taken ill on Mar. 18, and taken to a hospital here for observation where there was found internal bleeding. He was given several blood transfusions and returned home Mar. 21. Further tests and examinations in consultation with other doctors is being made. Prayer is requested.

PASADENA, CALIF. The Old Fashioned Revival Hour quartet has joined the Merv Rosell Radiocast staff. When America's beloved radio pastor, Dr. Charles Fuller, reduced his hour-long broadcast to 30 minutes each Sunday, the popular quartet, heard by 20 million people each week, was released for other service. Merv Rosell delivered the message at the Easter sunrise service at the Rose Bowl.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Mansfield, Ohio	Apr. 13-20	B. N. Schneider	Torrey Johnson.
Norwalk, Calif.	Apr. 13-20	Henry Rempel	Harry Von Bruch
Johnstown, Pa.	Apr. 14-27	Russell Weber	Herman Hein.
Limestone, Tenn.	Apr. 20-27	Clarence Lackey	Lester Pifer.
Philadelphia, Pa. (Third)	Apr. 20-30	Robert Crees	Mark Malles.
Osceola, Ind.	Apr. 20-May 4	Scott Weaver	Joe Day.
York, Pa.	Apr. 21-27	Herman Koontz	James Dixon.
Peru, Ind.	Apr. 24-27	George Johnson	John Whitcomb.
Altoona, Pa.	Apr. 27-May 11	Ward Tressler	Crusade Team.
Dryhill, Ky.	July 8-20	Evelyn Fuqua	Lon Karns.



THE EASTER PARADE

BY NAOMI SIPE
BERNE, INDIANA

The morning may be crisp and ool with the sidewalks glistening as ıe sunrays are reflected by the ost. Or the morning may be warm ith a brilliance of beauty as the ınshine fills the world. No matter hat the weather is, there will be crowd of people lining Fifth Ave-ue in New York City to watch an nnual event.

Many people will come from the ountryside, some from the so-called nement section, and others from ıe suburban area. It is a time of stivity and merrymaking. The ıyly colored costumes and floats ay well represent the meaning of aster to many people. The Easter arade of 1957, would well have ıve been called the Parade of Mil-ons—not only from the number of ectators but also from the cost.

The latest styles in wearing ap-ırel and accessories are exhibited ı this day. The fashionable aristo-at will stand poised in his luxurious it as he watches the parade, while e day laborer will stand proudly in s newly purchased suit which will rhaps overburden the weekly dget. Neither seem to realize that e other one is there; they both are zing intently upon the parade.

The parade led by the various strumental bands moves hastily. ıe enthusiastic music has an emo-nal appeal. The worries, the bur-ns, the sorrows, and the fears all em to be forgotten. There are iles upon the faces of many; but on this seeming peace is once again overshadowed by the weari-ness of life.

In contrast to this parade on Times Square, I cannot help but think of a procession on Red Square in Moscow, Russia. Mrs. Thea B. Van Halsema recently wrote in **The Banner** that for twenty years a slow procession has gone to Red Square. This procession made up of all types of people is four people wide and a mile and a half long. All day long for six days a week this procession passes two glass-covered coffins in a large tomb.

There is no music, no laughter, no pleasure, and no celebration here. Each individual views two national leaders—Lenin and Stalin. The peo-ple of Russia pay homage to their dead heroes. The people are devoted to the writings and teachings and policies of their dead leaders. One has only to listen to the newscasters or to read the newspapers and cur-rent magazines to realize the re-sult of the devotion of the Russians to their way of life. A life which is hard, cruel, bitter, and filled with anxieties is still moving to all parts of the world.

Americans are worldly-minded, ungodly, carnal church members. We are materialists! We, who live in a nation which has given to each of its citizens a freedom of worship, are not taking advantage of our privilege. We are more interested in the all-important dollar to pro-vide ourselves and our families with the most fashionable items, then we are in the outreach of the church. We want success, prestige, and recognition for what we have.

We have a God who is living. Our Great High Priest is One who came to earth and shed His precious blood for the remission of sin. Jesus Christ is no longer lying lifeless in a tomb. He is risen! He now has the power to give life eternal to those who believe and place their faith in Him.

God speaks to us in Colossians 3:1-2, where we read: "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." People go to any length to promote a cause dear to their hearts. This is true of the communistic advances in the world.

The life of the Christian is an in-comparable life. The Christian life is that which goes deep within the individual to give a peace and con-tentment before unknown. When we possess such a life, why is it that we are not making decisive advances in the world for our God?

Do we have a courageous and un-shrinking devotion to our blessed Lord Jesus Christ?

Are we willing to share the in-spired revelation of God with others, less fortunate than we, who never have heard the story of Easter?

Do we really believe in the event which began Easter?

What are we seeking?



The Feast of Easter

BY J. KEITH ALTIG*

One foreign language dictionary defines Easter as first, "The annual feast of the Jews to commemorate their exit from Egypt," and second, "The annual feast of Christians to commemorate the resurrection of Christ." While these definitions may or may not be adequate for Jews and Christians, they do not in any way explain the meaning of Easter for the millions of civilized pagans for whom Easter is the annual feast arranged for the purpose of arising early, exhibiting new clothes and, after attending a strange religious service, eating a ham dinner.

Divesting Easter of the century-old accretions of superstitions and empty traditions is no easy task. In the minds of the unbelieving multitude, Easter is much like a clock in the hands of a savage jungle Indian. "Here," thinks the Indian, "Is undoubtedly an object of great power and significance. It whispers to me, but I cannot understand it. Its arrows signal to me, but I cannot comprehend their meaning." So he surrounds it with superstitious awe and reverence, worships it, and uses its worship as an occasion to engage in the carnal orgies of eating, drinking, and bedecking himself with paint and finery.

Unenlightened by the power of the Holy Spirit, the unsaved civilized man regards Easter in much the same way. "Here," he says, "is an occasion of great though incomprehensible significance. It has something to do with eggs, chickens, rabbits, flowers, the sunrise, new clothes, and church. Since it always comes on Sunday it must be a religious event, so maybe we ought to go to church." He does so probably grumbling a bit at the inconvenience caused by the large crowd and wishing that those who attend regularly would stay home on this day of the year and let the others have a chance. In order that the upheaval in his normal routine shall not be so completely shattering, he surrounds the observance of the day with the familiar activities of any other holiday.

But underneath it all the believer finds the most precious and the most significant of all New Testament revelations, and we do well to exploit it. As at Christmastime, our task at the Easter season is to explain the spiritual significance of the day, divesting it of the superstitious and purely traditional and investing it with the deeply spiritual and powerful lessons with which it is replete. No other message has brought such hope to the world as this. No other words have so invigorated weary and discouraged people as the words: "He is not here: for he is risen as he said."

As they did on that gray dawn long ago, people today need Jesus, but they know not where to find Him. They seek Him and the hope which is to be found in His message in strange and mysterious religious ceremonies participated in on chilly hilltops in the uncertain light of early morning. They go out on a pier or up on the side of a hill or on the bank of a river and there they seek Him.

Will He be found of those who seek Him thus? Upon the many who by grace have entered into a saving knowledge of Christ and have had the eyes of their understandings enlightened devolves the inescapable responsibility of the Easter command, "Go and tell."

The location in which we encounter the seeking soul matters little. It may be hilltop, mountainside, riverbank, or auditorium. The fact that he is there indicates that the seeker at least to some degree has an open heart and a questing mind. He must hear the message of the resurrection with its related truths. The resurrection is the facet of the gospel message chosen of the Holy Spirit to be the central core of all Christian faith as if to say: "He who believes the account of the resurrection can believe and accept all other doctrines of grace." This is the glittering jewel in the diadem of revelation which within itself gathers all the beauty and power of the entire message of salvation, and amplifying and enriching it with its own irridescent grandure, stands as the one truth if man will believe in his heart and combine with a sincere confession of Christ as the Lord and Master of his life, he will be saved. This is our Easter message to a needy world.

*Missionary to Brazil

HOULD CHRISTIANS OBSERVE

LENT?

Y W. RUSSELL OGDEN*

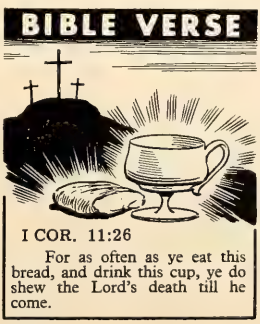
In matters of religion, there is lways the tendency to gravitate in ne of two directions. The first irection is toward an experience f personal religion which is based pon an individual relationship with od, and which is maintained rough personal prayer and de- otion, apart from all external aids ther than the Scriptures, and apart om any external custom other an assembly for public worship. his may, at times, degenerate into adical individualism because of its tensely personal nature, but it sually serves the purpose of keeping eligious truth an integral part of e daily lives of its followers.

The second direction is toward a rmal, or ritualistic expression of eligion which depends heavily upon e use of symbols, and the observ- nce of special days as specified in legal code. These days and sym- ols may be observed for a merit hich they contain within them- elves, apart from any personal re- ction which the worshiper may have ward them. This type of religion sually degenerates into a liturgy erformed by a priesthood or clergy, hich ultimately loses its relation everyday life in the minds of the eople.

The Brethren Church follows the irection of the first group of hurches mentioned above. These hurches do not believe that a re- gious calendar is important, and o not follow the annual tradition f Lent.

It would be a surprise to many hurch-goers to discover that there is reference in the Bible to the bservance of Lent. The word Lent" itself comes from an ancient rm which referred to spring, and ttached itself to the custom of fast- g in the spring of the year as a part f the celebration of Easter. Re- ardless of the supposed sincerity f those who originated the custom, has degenerated with the passage of time into a meaningless fad in which the abstainance from any particular luxury is considered appropriate to the season, regardless of the number of substitute luxuries which may be indulged. (The writer recalls seeing in a supermarket prior to Easter a large display of jellies, with the enticing advertisement, "Satisfy Those Lenten Appetites." This is a reflection of the all too common attitude that religion is only a necessary hardship which we must endure, but are justified in making it as easy on ourselves as possible.)

The writer's chief objection to Lent, as to the entire observance of a religious calendar, is that it ropes the year off into compartments, some of which are sacred, and some of which are not. It divorces religion from practical life, and suggests that if a person only observes the stated rituals, he need not be so careful of his conduct at other times. The object of Christian faith is not to establish a ritual calendar, but to transform lives into holy living 365¼ days out of every year. Lent requires a man to deny himself of some particular habit or enjoyment; Christ requires a man to deny "himself," which is something far different, and goes to the very heart of a man's being. "If any man will come after me, let him deny himself," says our Lord (Luke 9:23). Lent is seasonal; Christ calls for a life that is constant. The New Testament minister is to pursue his ministry "in season, out of season . . ." (II Tim. 4:2), with complete disregard of time or custom. The entire Christian life is to be a daily fellowship with God (I John 1:7).



The observance of Lent is a perpetuation of the type of religion which existed under Old Testament Law. Under the Law there were stipulated times for feasting, and for fasting—a regular annual ritual which never varied over the centuries. But the New Testament makes it very clear that all of these observances could not justify a man before God. They were intended only as a moral safeguard until Christ should come, who himself fulfilled all the requirements of the Law which man could not, and then gave himself as a sacrifice in fulfillment of the penalty of the Law for all mankind. (See Gal. 3.) The Gospel, or "Good News," of the New Testament is that a man is justified before God by faith in what Jesus Christ did for him, not by legalistic or ritualistic observances which he must do for himself. A Christian is one who has received, through Jesus Christ, the reality of spiritual truths which are only symbolized in the rituals.

The Apostle Paul faced in the church at Galatia this very problem of a tendency on the part of many to return to the legal ritual as a substitute for personal faith in Jesus Christ, and a personal experience of His grace in daily living. He writes to the members: "Ye observe days, and months, and times, and years," and asks incredulously, "Now, after that ye have known God . . . how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" And he sums up his rejection of the ritual scheme by saying: "I am afraid of you, lest I have bestowed upon you labour in vain" (Gal. 4:9-11). Paul obviously felt their profession of Christian faith was worthless if they

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*Pastor, First Brethren Church
Akron, Ohio

The Dying Thief

BY R. PAUL MILLER*



Matthew 27:38-44

There is no more gripping part of the record of the Bible than this, that we have before us. Here are three men suffering death by crucifixion. Two of them, criminals, who deserved to die for their life of crime. One robber admitted it. But Jesus was being crucified, not for crimes that He had committed, but for sin against God that He had not committed—your sin and mine.

Undoubtedly, this was the loneliest hour the Son of God ever knew in time or eternity. In heaven, He always had the fellowship of God the Father and hosts of angels. On earth, He always had His disciples with Him and the multitudes around Him. But now for the first time He was indeed utterly alone. The leaders of the Jews were against Him. His disciples had fled when He was arrested. Even God the Father had to forsake Him because He was bearing our sins. He was alone in purpose and spirit, for His disciples did not vaguely comprehend what He was really doing for them on the cross. Many a man has learned that the path of doing great deeds is a lonely one. The man of vision has to tread a lonely path, for few others ever see what he sees, or even believe that he sees anything. To courageously forge ahead to accomplish a great vision for others, forces upon a great man a lonely life, and many times the realization of what he saw, and what he did, and the motives of his work, do not dawn on those he tried to help until after his death. It was so with Jesus.

This triple crucifixion is a bitter revelation of the true nature of sinful men. Here are two robbers—scofflaws. They had preyed upon their fellow men for years. They had robbed, and perhaps killed in their course of crime as most robbers do. No doubt they were close associates of Barrabas, who was also a robber and a murderer, who had also been imprisoned for his crime. Now at last the inexorable Roman law had them in its grips, and they were paying for their crimes, the penalty that humanity demanded. No one defended them. They had no case. They did not even try to justify themselves. They admitted their guilt. They were now reaping what they had sown. But there was another on that central cross and dying the same death. But He was no robber. He had come from heaven. He was the Son of God. He had revealed God to men. He had unfolded the love and grace of God toward all men. He had healed them from disease, delivered them from demon possession, taught them the true meaning of the Scriptures, and had told them that in Him they could find eternal salvation. Instead of loving Him and worshiping Him, they cursed Him, mocked Him, gloated over Him, and sent Him to die on a cross just like a criminal. They had no curses for the robbers; they shouted their curses at Jesus, the Son of God.

This robber who had followed his wild, lawless, reckless way, trampled under foot every thought of respect for his fellow men, and looked upon them only as victims of his rapacious lust for loot. He had always gotten by with his evil deeds till now. But, at last payday had come.

The jailor handcuffs him and the soldiers lead him out to Golgotha, the place of a skull. His fellow in crime walks beside him on their way to die an awful death. When they get there, he sees the soldiers already busy with another victim. He sees One that he had never seen in a robber's cave. This man has no marks of crime on Him. As the crowd curses and mocks Jesus, he with the other robber, joins them, no doubt seeking sympathy from the crowd. He watches Jesus as they strip Him of His seamless robe, and as the soldiers gamble over it. He watches Jesus as they crush that crown of thorns upon His head. Then he sees the soldiers roughly seize Jesus' hands and drive the nails through that tender flesh. He winces with pain, but not a word escapes His lips. Then they spike His feet to the cross. As they raise it up to drop it in the hole in the rock, He hears Jesus, in pleading and gentle voice talk to God and say: "Father, forgive them; for they know not what they do." Something snaps in that robber. He sees in Jesus a person that does not deserve what He is receiving at the hands of that mob. The injustice of it acts on him deeply. No one could pray for his crucifiers like Jesus did unless he were more than a man. He grows silent. No more curses on his lips.

The other robber yells at Jesus, as he sees the soldier coming for him to crucify him: "If thou be Christ, save thyself and us." He did not regret his life of crime. He only wants to escape the penalty of his crimes and hopes Jesus will help him. At once the first robber rebukes him saying: "Dost thou not fear God, seeing that thou art in the same condemnation? . . . for we receive the due reward for our deeds; but this man hath done nothing amiss."

What a man! What courage! What a revelation of something good and fair that had been down deep in him all the while. What unfortunate circumstances had led or forced him

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nto a life of crime is not known. His homelife may have been bad. Maybe his father was a criminal. Perhaps he was a motherless boy, whom no one cared for and was riven from pillar to post, All the me there had been a fearlessness o stand up for what he was con-inced that he should do, firmly xed in his breast. All the while here had been deep within him a ear of God. Until now, it had never een allowed to rule him, but now this supreme hour of tragedy in is life, it arose to the surface. How ften there is found among men who ve lives far from God a substance character which when once rought out in faith in Christ, im-ediately amazes all men with their ean-cut courage for Christ that ceeds by far those who have been ng-time followers of the Gospel. See this dying robber defending sus Christ at a time when the hole world was against Him. When sus' own disciples had left Him, e robber confessed Him as Lord. hen the leaders of the religious ople who should have followed m, were accusing Jesus as a crim-l, this man defended His inno-nce. When the Jews saw in Him thing but a felon, this dying rob-r saw Jesus as God and Messiah. hen the crowd shouted, "Let Him ," this robber cried to Jesus to him live. While the Pharisees and mob were wholly occupied with ir bloody deeds against Jesus, this ng robber was looking across the s to the kingdom of God.

That dying robber was a man of ision. Faced with one fleeting portunity to save his own soul, he n't hedge and dodge, he didn't de and make excuses. He didn't for time, and put off decision as he of you have been doing. He not say: "Tomorrow, I will be-e in you Lord." Not a bit of it. ere would be no tomorrow for , and he knew it. And there may no tomorrow for you either, my nd.

From all outward indications, day had come at last for a deep er. And it would have been the for him—but for one thing. He a swift passing chance to ac-Christ. He took it. He cried: rd, remember me when thou comest into thy kingdom." Jesus replied: "Today, shalt thou be with me in Paradise." Today, the dying thief is with Jesus.

The other robber was just as close to Jesus as the first one. But he hardened his heart against Jesus, and sided with the mob that crucified him. The first robber went from his cross to heaven. The other went from his cross to hell. That is the way men are going today. One goes to heaven, another goes to hell. It all depends upon what they do with Jesus Christ.

SHOULD CHRISTIANS OBSERVE LENT?

(Continued from page 221)

did not see that it was both superior to, and a complete replacement of, the ritual code.

Some will contend, no doubt, that it is better to have a man practice his religion once in a while than not at all, and better to have symbols than have nothing. Although this may be a popular opinion, the writer does not believe it to be true. When a wicked man practices benevolence, it is usually to soothe his conscience so he will feel free to commit more wickedness. Some men will even try to bribe God! During our Lord's earthly ministry, it was the open sinner—the confessed embezzler, the harlot—that heard Him gladly, and were converted from their sins. It was the ritualists that gave Him all the trouble—religious pretenders who meticulously followed all of the daily, weekly, and annual rites, but who privately lived immorally and exploited the people. These were the ones who demanded that Jesus be put to death.

We are not suggesting that those today who observe Lent, or any other ritual, are on a par with Pharisees and Sadducees. But we do point out that ritual counts for nothing if a man does not have personal faith in Jesus Christ as the divine Son of God, and the Saviour of the world. And, if he has this faith, he has the reality which the ritual only symbolizes; and he celebrates it all the year around, not for six weeks only in the spring.

Wedding Bells

All announcements for this column must be mailed to the Missionary Herald.

Marilyn Greenwell and Ronnie Lehman, of Conemaugh, Pa., Jan. 18, in California.

Mary Dively and Frank Truman, Jan. 10, at the Vicksburg Brethren Church, Hollidaysburg, Pa.

Dorothy M. Bussard and Marlin S. Bollman, Feb. 2, at the Everett Grace Brethren Church, Everett, Pa.

Lois Kay Landrum and Arlie Hall, Feb. 16, at the Clayhole Brethren Church, Clayhole, Ky.

In Memoriam

Mrs. Lena A. Auge, who was known particularly for her love for the Word of God and her continuous spirit of praise, was called Home by the Lord on February 21, following many years of suffering. As long as health permitted she and her husband were very active in the First Brethren Church, of Long Beach, Calif., but the health problems of both have made it impossible for them to attend for some time. However, their interest in the work here has never lagged and they have continued to pray for the home church. It might be said of Mrs. Auge that she practically "lived in the Word," having spent many hours of the day in reading its pages.—C. W. Mayes, pastor.

Mrs. Bess Killen passed away after a lengthy illness, and was laid to rest on Mar. 11. She was a member of the Conemaugh Brethren Church for many years.—Stanley Hauser, pastor.

Mr. Lewis A. Miller, 79, went to be with the Lord on Mar. 11. He served as a deacon in the church for more than forty years. He was a member of the First Brethren Church of Johnstown, Pa., where he was a faithful attendant.—Russell Weber, pastor.



BRETHREN DAY OF PRAYER
APRIL 15

Hear my prayer, O LORD, give ear to my supplication: in thy faithfulness answer me, and in thy righteousness (Ps. 143:1)

FOREIGN MISSIONS—

Pray for our students in Bible schools in Africa, Argentina, Brazil and Mexico; for the Missionary Children's School in Africa; and for Christian day schools in Africa and Brazil.

Pray for Brother Kenneth Ashman, for early in April he will visit Puerto Rico as the guest of Brother and Sister Emmit Adams, and make investigations for our Society.

Pray for Brother Fred Fogle, for about May first he begins a very busy schedule in the Centre Evangelique in Lyon, in the portable tabernacle in a neighboring city, and in youth camp work.

Pray that building operations may be very quickly completed at Jose Marmol and Rio Tercero, Argentina. These buildings are badly needed.

Pray for the Zielaskos working in Capanema, Brazil, and in surrounding areas. Threats are being made, and some persecution instigated.

Pray that the decision may be according to the Lord's will as the board of trustees is contacted about April 15 with respect to the appointment of three more missionaries, one for Brazil and two for Africa.

There have been very encouraging results recently in our work in Hawaii. Pray that these blessings will continue.

Pray for the foreign-mission rallies as they continue throughout May.

HOME MISSIONS—

Pray for the churches at Palmyra, York, Johnstown, Pa., Roanoke, Va., Bell, Calif., and Findlay, Ohio, that every need will be met since they have become self-supporting.

Pray for the church at Leon, Iowa, that it will soon assume its position with the other self-supporting churches.

Pray that additional facilities for the Navajo Mission work may be supplied through obtaining government surplus buildings for which applications have been made.

Pray for members of the Brethren Construction Company unit being dissolved for lack of funds, that a door of service may be opened for these home missionaries.

Pray for the recent Home Missions Council board decisions, that the Lord's will for Brethren home missions will be fulfilled in 1958.

YOUTH—

Pray that our plans for National Youth Sunday, May 18 will all be God directed.

Pray also for the plans for the national summer camp at Bethany during conference time. Pray that this camp shall be used of the Lord to encourage our youth to be genuine soldiers of the cross.

Pray more earnestly concerning the summer missionary program so that we may be able to send summer missionaries to New Mexico and to Kentucky.

Pray that our young people shall have strength to overcome the wiles of the Devil as they near graduation season and the temptations they face during this time.

LAYMEN—

Pray for the laymen of our Southeast district as they assist Brother Carl Key in establishing a Brethren testimony in Charlottesville, Va.

Pray that all the National goals will be met and surpassed, especially the foreign-mission goal to support Donald Spangler in Africa, and that next year we will be able to support more missionaries on the foreign fields.

SMM—

Pray for the girls who are working on their personal goals that they may be able to accomplish them on time.

Pray that we might receive enough general fund offering to cover the expenses of our national SMM.

WMC—

Pray that the spring rallies wil be a means of greater vision and more sacrificial giving for missions

Pray that more WMC women wil become a "pal" to a Sisterhood gir in interest, prayer and friendship

Pray for our Birthday mission aries and that the number may b increased.

GRACE SEMINARY, COLLEGE

Praise the Lord that our buildin fund has now passed $131,000. Al bills are paid and we have a litt money with which to go ahead.

Pray that decisions and consecra tions recently made may be fruit ful of much spiritual victory an spread to include the entire campus

There are some health problem with certain faculty members. Pra for physical, mental and spiritua strength for every responsibility.

SUNDAY SCHOOL—

Pray that the Loyalty Campaig from April 13 through May 18 ma bring a new sense of responsibilit upon our people.

Pray that the plans for the SM —summer campaign—may be use to instill a real missionary vision i all of our Sunday schools.

Pray for the coming National Sun day School Convention, August 1 -18 at Winona Lake, Ind. Particula ly that workshop leaders may in spire every worker.

MISSIONARY HERALD—

Pray for contacts during the con ing offering period.

The BRETHREN MISSIONARY HERALD

WMC NUMBER

APRIL 12, 1958



National SMM Officers

(See page 230)



From the President's Pen

Mrs. Paul Dick

We Are the Lord's by His Resurrection

Many of you will agree that Easter time is the most beautiful season of the year. We have been looking forward to the spring when all around there are signs of new resurrected life. Easter recalls to our minds again the glorious truth of the resurrection of our Lord. We have just sung the glad Easter hymns. How wonderful if all our WMC members around the world could join voices in a mighty choir, and sing together "And because He lives, I too, I too, I too shall live."

We have thought of those women who came early to the tomb and found it empty. They heard the tiding, "He is risen." Resurrection Day meant much **then** to those women. What does it mean to us now? "We Are the Lord's by His Resurrection" should cause us to first **come,** and then **go** (Matt. 28:6-7).

Foreign Missions in WMC

The National Executive Committee of WMC took advantage of another meeting at Winona Lake, and had a meeting of their own. The purpose was to evaluate the work of the past few months, and to plan and approve measures to make WMC still more effective in the future months.

The meeting was held Tuesday, March 18, at the home of Mrs. Lester Pifer. Those in attendance were: Mrs. Paul E. Dick, president; Mrs. Miles Taber, first vice president; Mrs. Lester Pifer, recording secretary; Mrs. Scott Weaver, assistant recording secretary; Mrs. Chester McCall, financial secretary-treasurer; Mrs. Jesse Deloe, literature secretary; and Mrs. Dayton Cundiff, editor.

We appreciate your support of our national objectives and recommendations. The reports from our local and district presidents during the year have expressed their hearty approval of our devotional programs this year. Our national WMC is the result of the Lord's blessings on the local councils at home, and on foreign fields. When we keep the emphasis on our spiritual goals, the Lord provides our every need for many projects.

We are now in our foreign-missions quarter. You will want to read or review in every council "Conquering Oubangui-Chari for Christ," by Dr. O. D. Jobson. Our vision and faith are increased when we read how the Lord has answered prayers through trials, problems and difficult times. This book should be in every Brethren home. There are blessings in remembering our missionaries and their children with prayers, birthday remembrances, and gifts from the "missionary chests."

Pen Pointers

"That contest was easy. Glad I read my Pen Pointers carefully." Is that what you said when your council had an oral or written quiz on them? "What is WMC?" and "Women Manifesting Christ" were the first two in the series, and were given to you last fall. You may secure additional ones from the literature secretary. The way they are used will determine their value to you and your council.

This month you will receive the new Pen Pointer, "Beyond Our Borders." There are many things in it to consider that will answer questions regarding our foreign missionary fields. Next month you will receive, "Working in My Church." Read them prayerfully, and let the Lord direct your decisions for serving Him. Remember that a decision is of no value unless acted upon.

Conference and Rallies

Would you really like to attend our WMC sessions at National Conference? Plan and pray now. The program has a real missionary emphasis. You will enjoy National Conference more, if you also attend your local and district rallies. What times of blessed fellowship we have together because "We Are the Lord's."

Our three birthday missionaries are planning to attend our WMC sessions of National Conference. Miss Byron and Miss Bickel have just returned to the States, concluding many years of difficult but joyful service for the Lord in Africa. Mrs. Foster, our national prayer chairman, is busy in many councils here. Her years of service in Africa are still challenging all ages to answer the Lord's call. Will our Missionary Birthday Offering show our appreciation and love for these dear sisters who have served so faithfully for many years?

Over the Top

We would like to say that for many of our goals. Our congratulations to the Sunnyside WMC. They had a goal for 100 women in attendance at their regular March meeting. What rejoicing when there were 101 women present. Praise the

(Continued on page 230)

THE BRETHREN MISSIONARY HERALD — VOLUME 20, NUMBER 15

ARNOLD R. KRIEGBAUM, Executive Editor

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Minister of Soul and Body

Compiled by Marcia Lowe

A native Hoosier, Miss Florence Marguerite Bickel was born at Elkhart, Ind., on July 10, 1888. Concerning her life Miss Bickel writes:

"My life before I was a missionary was quite varied. After Mother died, when I was 13, I saw my need as a sinner and accepted Christ as my Saviour. Even before this, as far back as I can remember, I felt that I belonged to Him, for I was born into a Christian home, having very devout parents.

"After finishing grade school I was encouraged to go on to high school, but I said: 'No, I must work to support myself.' This I did in many ways: in homes, in factories, in offices, in millinery and department stores, and in sewing. When I was about 16 my sister and I were talking of spiritual things and of missionaries. My sister said: 'Florence, wouldn't you like to be a missionary?' I told her I had thought of it for a long time, but I thought it would take someone who knew more than I did to be a real missionary. When one gets it into his head that a thing is impossible, the Lord has to shake him hard before he will awaken.

"At general conference in 1914 the Lord used a message on missions to awaken me. The Spirit tried to lift me out of my seat to step out and volunteer for the Lord's work. I resisted because of the **public eye.** However, the next spring at a Christian Endeavor conference I surrendered. Nothing could hold me back then, neither bashfulness nor pride. That fall I registered at Ashland College for a four-year course which offered both academic and college subjects.

"When I left for college almost all of my family said: 'You will never be able to go through with it, for where will you get your support? We are not able to help you.' But my dear father always encouraged me, saying: 'You will get through all right, the Lord will provide.' I told him that if I failed I would fail trying. He said, 'You will be victorious.'

"The Lord did provide—every need—for four years at Ashland and through three years of nurses' training. After the seven years of training and three months in France, the merciful Lord saw fit to send me to Africa as one of His servants."

It was in January 1923 that Miss Bickel sailed for Africa, and through the 35 years which have intervened since that time she has served the Lord faithfully in that position of His vineyard. Through most of these years she has served on the Bellevue station, being in charge of the dispensary there. It would be impossible to even estimate the thousands of African natives to whom she has ministered not only in a physical way, but also spiritually. Although she was the fourteenth missionary to go out to Africa under The Foreign Missionary Society of the Brethren Church, only Dr. and Mrs. Orville Jobson and Rev. C. B. Sheldon have been on that field longer than Miss Bickel.

Though due for furlough in 1957, Miss Bickel asked for the privilege of remaining on the field an extra year before her return to the States, thus bringing her to the age of retirement from active service for our missionaries.

Miss Bickel and Miss Grace Byron arrived in the United States on March 17, 1958, after concluding their years of missionary service in Africa. They left Africa on March 2, flew to France, and spent a few days visiting the Fogles and others, and sightseeing. Then they sailed for the States on the Queen Elizabeth on March 12. Although their hearts are still in Africa, they will be continuing their mission service in this country as their health permits. Pray for these veteran missionaries as they look to the Lord to direct their future years.

We are happy to claim both of these missionaries, with Mrs. Rose Foster, as our birthday missionaries. Watch next month for the story of Miss Byron.

TOO BUSY

I didn't have time to pray. You see
I had so much to do.
I had to hang the washing out;
I'd pray when I was through.
I had to spread the beds up,
I had to dust the room,
I knew I really ought to pray.
I'd do it pretty soon.
I had to wash the dishes,
I had to clear the house,
I had to write a letter,
I had to iron a blouse.
He spoke the word and earth was formed,
He made a million stars,
He measures heaven's endless space,
For such a God is ours.
His hand upholds the universe,
And yet he waits on high
Listening and longing
To hear His children's cry.
And so I went on working,
And it was a dismal day
For tho' God had time to listen,
I didn't have time to pray.

—Vivian McClellan

KNOW THE ANSWERS?

1. What important goal do we seem to need emphasized each WMC year?
2. Why are certain portions of Scripture recommended to be read by WMC ladies each year?
3. What person in WMC should particularly be in touch with the urgent prayer needs of her church?
4. When is the Brethren Day of Prayer?
5. How did it originate?
6. What is a Prayer Warrior, and who may be one?
7. What are the three elements needed to develop a strong Christian character?
8. Can you name four avenues of witnessing open to us?
9. Which of these would make a fine way to begin witnessing for a bashful WMC lady?
10. What should be the main focus or objective of visitation?

(Answers can be found in Pen Pointer "Women Manifesting Christ.")



PURPOSE AND CHILDREN

Have you ever asked yourself what purpose you have in the rearing of your children? If someone should suddenly ask you to express your hopes and aspirations for your children as they come to adulthood, what would be your answer?

On the spur of the moment you might answer thus: "I'd like to see Joe enter the ministry; Sandra be a nurse or teacher; Grant, a doctor. Of course I want them all to be good citizens and faithful Christians." That's it, and that's all. Or is it?

Why not analyze your purpose thoroughly, prayerfully, honestly? Have you been too busy washing the children's clothes, mending their socks, and cooking their meals to really evaluate their needs in relation to your purpose?

Although it is understood that not even you can give them the final word as to what they shall do in adult life regarding a vocation according to God's will for them personally, you certainly can play an important role in guidance and encouragement. Five little words kept constantly before the mind of parents would be an immeasurable help as those tender plants grow up: **As the twig is bent."**

Over my desk hangs the picture of a gnarled, storm-battered, windbuffeted cypress as it stands on the Monterey Peninsula off the coast of California. With the Pacific Ocean in the background and great boulders surrounding it in formidable array, the cypress has stood the test of time and survived the assaults of the elements because from the beginning of this growth the roots sought the security, and life-giving nourishment of the earth.

It is impossible for me to count the times that by simply gazing at this picture I have been challenged and comforted in spirit as I have battled the onslaughts of the adversary of my soul. How thankful I have been for roots of the spirit sunk deeply in the faith which have enabled me to outride the storms of life.

At this point you fit vitally into your children's future and that polarized life which is in your mind for them. Ask yourself again: "What is our goal as parents in rearing these children?"

Answer number one was likely: "That they be saved and really live as Christians should." What a wonderful polar point this is! But, what, if anything, are you really doing to challenge your "heritage of the Lord" toward a polarized life in sacrificial service? How much and how often do they see **you,** their two parents, sacrifice for Christ whom you claim to love? When some service for the Lord and some matter of personal pleasure or business item come at the same time, which is sacrificed? I know a lady who is often too weary of body to attend prayer meeting and Sunday evening service, but when a party or trip to town come her way, the matter of weariness never crosses her mind. There is not doubt that she is a Christian. But she isn't doing a thing to challenge her loved ones to personal sacrifice for Christ.

How can you, how **dare** you expect your children to rise above your example? A life of "don't do as I do but do as I say" will never aid your children in living a polarized life.

Answer number two might be: "We want to rear them nobly so that they will be able to establish a home which will be a credit to them and us. But we hope it will not be too difficult a task until we get them there. To put it mildly, it will be rather nice to get the children all out 'from the nest' because we are tired."

Thank you for being honest. However, have you ever taken a good, hard look at the ultimate goal to which a desire to take it "easy" leads? If "taking it easy" means pleasing "only us two and no more," if it means a self-centered life, then you will end at the depot named "Boredom." The very desire to take it easy in respect to rigorous work and responsibility is essentially selfish. And all selfishness leads to boredom.

It is a terrible mistake and a sad commentary on us when we wish half our lives and the lives of our children away. The polarized life, that which has a definite mission, both personally and as a family, will never become self-centered or bored. How do you and yours stand at this point?

The thought of taking it easy never once crossed the mind of that vigorous old defender of the faith, the Apostle Paul. Would that we would allow ourselves as individuals and families to be challenged again by his great "war cry":

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the [goal] mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13-14).

Paul didn't "press toward" any goal by sitting at home wishing for the day he could take it easy. The nearest he got to some wishing was when he said: "I am in a strait betwixt two, having a **desire** [not a wish] to depart, and to be with Christ; which is very far better. Nevertheless to abide in the flesh is more needful for you" (Phil. 1: 23-24). But even such a desire was tempered by his polarized life.

As we think on these things, let us then act upon them. As we reevaluate purpose in light of our children and their needs, we will remember that "children are an heritage of the Lord: and the fruit of the womb is his reward" (Ps. 127:3).

WMC OFFICIARY

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Prayer Chairman—Mrs. Rose Foster, 533 N. Front St., Philadelphia, Pa.
Patroness of SMM—Mrs. Leslie Moore, 71 Franklin St., Sunnyside, Wash.

Retrospect and Prospect

Mrs Leslie Moore
National SMM Patroness

Stop a moment—do you realize that we are more than half way through another WMC year? Many have testified of untold blessings as we have meditated the great truth, "We are the Lord's." We have studied, in many different ways, how we can belong to the Lord, which makes Him more precious.

We know that it is a great privilege to be the Lord's, as individuals and as a collective group.

As Brethren women, who belong to the One who bought us with His precious blood, we have a great heritage in our beloved denomination.

The Lord has blessed us with ministers who preach the whole Gospel. He has provided us with missionaries. He has given us a seminary and college where our young men and women are fitted for their life work. Our Lord has also challenged us in the homeland and has supplied willing workers to carry out His plan here. We of The Brethren Church may truly say, "We are the Lord's"

This blessed truth is not only to be claimed for the year 1957-58, but it is ours for time and eternity. Our supplement theme verse says: "I will betroth thee unto me for ever" (Hos. 2:19). Forever is a long time, and we as women of the WMC of The Brethren Church cannot stop at the end of the year and say, "We were the Lord's." We are His forever and our job is to manifest that truth to others forever.

Surely each of us realizes that the sands of time are flowing fast these days. We should also realize that when our generation passes, if the Lord tarries, The Brethren Church will still be needed to proclaim that "We are the Lord's." There is one way that we can be sure that this testimony will continue. Have you guessed what I am going to say next? Yes; we must train our young people to know that they are the Lord's.

This responsibility is to teach our young people to fear the Lord and to live lives that show to all the world that they belong to the Lord. Our special responsibility is the Sisterhood work, for we are the "mother" organization.

There must be many WMC women that have never attended a SMM meeting and there are probably others who do not even know what SMM means.

All of us cannot be patronesses, but we do need more than we have. Are you willing to give of your time to assist in this work? If so your local patronesses or WMC president would be more than happy to have you help the girls in some way. Maybe you can't actually help the girls in their meetings but there are other ways.

Perhaps you could assist in some of their projects. I know you have lots of places for your money, but you can always give your old cotton material for the bandages that are so needed in Africa! This bandage rolling does not need to be a tiresome job for the girls; the women can tear and sew the strips together, thus sharing in this project. I know of a WMC that keeps three SMM groups supplied with bandage material. One of the girls in that church hopes to be the bandage queen this year.

Pictured on this page is Queen Gloria Jean Turgeon, of Denver, Colo., who rolled over 1,700 bandages last year. She is shown in costume standing by a shipping barrel. Her bandages almost filled a barrel! Also shown on this page are three Winona Lake girls working at bandage rolling. This is a real mission and we can help.

There is another way, a very important one, of helping our young women to truly be the Lord's. That





is to show them what this theme really means—in manner of life, speech and habits. These girls are looking to us, who have had this theme brought so vividly this year, to live it before them. Can the Sisterhood girls (and others in your community) see that you are the Lord's? Can they tell that you have received a spiritual blessing in knowing that you are His in companionship, in service, in praise, in life, yes, and even in death? They can, if you live it, and in all probability they will be led to live closer to their Lord through your testimony.

Continue to study this theme this year, but let it last for ever in each life, and help us plan for the future for our youth. Paul said: "Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6).

About Our Cover

In celebration of the Sisterhood of Mary and Martha birthday month we see on this cover a picture of the National Sisterhood officers around a birthday cake. Pictured from left to right are: Rachel Smithwick, secretary; Florence Moeller, treasurer; Marie Sackett, president; Jeanette Turner, editor; and Joyce Ashman, bandage secretary. Not pictured are Penny Rae Edenfield, Uniontown, Pa., the vice president; Mrs. Leslie Moore, Sunnyside, Wash., patroness; and Mrs. Wendell Kent, Beaumont, Calif., assistant patroness.

It is with prayerful thought that the WMC wishes many more birthday celebrations for the Sisterhood of Mary and Martha.

(By the way, the girls said that the cake was chocolate inside, and that it was real yummy).

FROM THE PRESIDENT'S PEN

(Continued from page 226)

Lord for their vision, not only in WMC, but all endeavors of their church.

"That I may know him, and the power of his resurrection" (Phil. 3: 10). May it come home to us now with fresh power and meaning, that each of us in the time remaining "till He comes" yield ourselves anew because **"We Are the Lord's by His Resurrection."**

From the Missionary Residence

By Mrs. Floyd Taber

"Bear ye one another's burdens, and so fulfill the law of Christ" (Gal. 6:2).

"Nowhere can this be more fittingly demonstrated than in us who are the Lord's. True compassion and understanding of another's needs are expressions of God's love flowing through us. Thus we must be abiding in Him if we would obey this exhortation. If we are insensitive to the needs of others, if we are unwilling to give of ourselves to help others, if we can gossip about another's weakness or fault instead of helping him to overcome, then we ourselves are selfish, and unloving—crowding Christ out of our lives.

"When we are permitted to see a discouraged heart lifted up in praise and song again because His love constrained us to speak or act in season, when we are able to lead a troubled soul into peace and confidence because we take time to teach him from the Word, when we see an unyielded child of God submit to the Father's will in answer to our prayers, then we may be confident that we are fulfilling the law of Christ."

The above meditation was written by one of our missionaries on furlough who is residing in the missionary residence at Winona Lake. Our Foreign Missionary project is that of supplying funds for building a new missionary residence.

Though the present residence is not now bursting at the seams the home does not begin to meet the foreign missionary need. We have several larger families coming on furlough soon—in fact, the years of 1958, '59, and '60 are peak years for furloughs and will severely tax our facilities.

Also, we have three retired missionaries (our own birthday missionaries) who will need places to live.

In addition to what we have in our present residence, we should immediately have two additional larger apartments, and three small ones. It is hoped that the first unit of the new residence may be at least this large.

One cheerful thought—the board is thinking of starting the building of this new residence as the weather permits in 1959. So, give as the Lord leads.

MISSIONARY BIRTHDAYS FOR JUNE

Africa—

Rev. S. Wayne Beaver June 2
Bozoum via Bangui, French Equatorial Africa.

Nancy Grace Hill June 8, 1949
Bossembele via Bangui, French Equatorial Africa.

Mrs. Marvin L. Goodman, Jr. June 12
Mission a Nzoro, Bocaranga via Bangui, French Equatorial Africa.

Rev. Martin M. Garber June 14
Mission a Bekoro, Paoua via Bozoum via Bangui, French Equatorial Africa.

Rev. Roy B. Snyder June 15
Bouca via Bangui, French Equatorial Africa.

Miss Marie Mishler June 19
Bouca via Bangui, French Equatorial Africa.

Mrs. Harold A. Mason June 26
B. P. 36, Bossangoa via Bangui, French Equatorial Africa.

Robert Ruth Hill June 29, 1945
Bossembele via Bangui, French Equatorial Africa.

In the United States—

Mrs. Rose A. Foster June 9
5337 North Front St., Philadelphia 20, Pa.

Charles David Spangler June 21, 1941
c/o Mr. Jon R. Morlen, 302 S. Woodlawn Dr., Wheaton, Ill.



According to His Own Purpose

By Miss Ava Schnittjer

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace" (II Tim. 1:9).

Did you ever gaze on a beautiful sunset, marvel at the majesty of a waterfall, or tremble at the fury of a storm? As you watched the changing western sky, streaks of rose blended into deeper purple near the horizon and mounted through pale rose to mauve, all bearing testimony to the Master Craftsman.

Or you've stood before a mighty waterfall, thrilled to the roaring power of the avalanche of water that thundered over the precipice.

Or perhaps you've watched the fury of a storm as it lashed out with snarling wind, beating rain and the zig-zag threat of electric charge.

All of these are the handiwork of God. Completely subject to His will, the sun stood still in its course at God's command. With His word He stilled the waves and the winds ceased.

All these are responsive to Him, yielding themselves to the Master's touch, to be changed and moved according to His purpose.

If God's handiwork so manifests His glory, if He can accomplish such wonders with them, how great would be His power with man, His supreme creation; how much more can a life, fully yielded to Him, show forth the glory of God. We are His workmanship, created in Christ Jesus unto good works.

The life surrendered to Christ, with a warm heart revealed in the sparkling countenance, the loving disposition, the cheery smile, all blended with the deeper tones of a trusting faith—this life radiates sunshine, hope, and gladness to rival the beauty and splendor of the sunset.

The life that stands unperturbed above the anxiety and clamor of this world—this life rivals in majesty the mighty waterfall.

Or the life spent in unrelenting opposition to hate, deceit, and all the vices known to man—this life surpasses the majestic fury of the storm.

Remembering that God "hath saved us . . . according to his own purpose and grace," the truly surrendered life is satisfied in whatever spot God has called her. She can adapt herself to sunshine and storm, not lingering or fretting over what might have been apart from God's will. She doesn't worry because her lot seems harder than another's, because the storms seem fiercer; she isn't jealous that another Christian's life seems to have been touched with a special blend of winsome loveliness while her own may seem colorless.

Be content, therefore, with knowing that in giving your life entirely into God's keeping, you will not be given more than you can bear. "My burden is light," saith the Lord.

And be content knowing that God can bring greater glory than you could possibly achieve without Him. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

When you next marvel at the beauty of the sunset, the waterfall, the storm, remember that God can fashion beauty far greater, unleash more power, if you but give Him the tools of a trusting faith, unswerving love, and a determination to become clay in the Master's hands, to be fashioned according to **His** purpose.

SUGGESTED PROGRAM FOR MAY

OPENING CHORUSES — Close with theme chorus of the year and the theme verses in unison.

SCRIPTURE LESSON AND PRAYER—Seniors and Middlers: II Timothy 1:8-18; Juniors: I John 3:1-10.

DEVOTIONAL TOPICS—Seniors and Middlers study "According to His Own Purpose" by Miss Ava Schnittjer; Juniors study "Are Your Hands Clean?" by Mrs. H. Leslie Moore.

SPECIAL NUMBER

TESTIMONY TIME — Perhaps you could include a few about what your Christian mother means to you.

PRAYER POEM AND PRAYER CIRCLE—Use requests in Prayer Corner.

MISSIONARY TOPICS — Seniors and Middlers read "Old Women of Navajoland" by Mrs. Evan Adams; Juniors read "Anita of the Tortilla Bakery" by Miss Dorothy Robinson.

DISCUSSION—Seniors and Middlers study chapter 9 of **Teen-Age Etiquette** by Grace Ramquist.

CLOSE WITH CHORUS OF THE MONTH—This month it is the chorus to "In My Heart There Rings a Melody."

BUSINESS MEETING—Roll Call for Seniors and Middlers is II Timothy 1:9. For Juniors it is I John 3:9. Be sure to read the "Reminders."

CLOSING PRAYER

SMM BENEDICTION — Psalm 145:1-2. (Suggested Bible reading for month of May: Seniors and Middlers: Psalms 138-150; Juniors: Psalms 105-118.)

OLD WOMAN CHAVEZ



By Mrs. Evan Adams

Old woman Chavez, as her people, the Navajos, called her, sat lazily in the warm New Mexico sun outside her hogan one afternoon. She viewed with intense pleasure the surrounding hills, the green cedar trees, and her sheep being herded by two of her numerous grandchildren. As she sat there, she thought back over the years when she and her husband and their many children, had lived on the same land which she still owned. The smile of pleasure disappeared as she thought of the rancher's offer to buy her land. She knew he was after the only water spring in the area which she owned. She held a deep bitterness in her heart toward all white men, including traders, ranchers, and even the missionaries. These people were trying to get her sons and daughters to send her grandchildren to the white people's school. The Navajo ways were the only true ways, and she refused to listen to stories about a man called Jesus who they said was the Son of the only One and true God.

She spat angrily on the ground in contempt as she thought of this. She would rather have her many gods, the coyote, snake, sun, and many others. So far, only one daughter had disobeyed the old woman's word, and had allowed one grandson to go to live at the mission school. He surely would be punished along with his mother by the spirits of her people.

The old woman was certain that the spirits were very angry at the Navajo people, since many were getting help and schooling from these white devils, as she called them. Just then a roaring in the sky made her look up, and again her face was creased in a deep frown. These strange birds that flew faster than the wind she was certain were causing her gods to hold back rains that her land needed so badly.

It was then that she decided in her mind to call her children together and ask them to ride for the medicine man nearby. She would kill many sheep, prepare corncakes, and call her friends to come to the "sing" she would hold. She felt that the medicine man could sing away the evil spirits that the white men were bringing to her people.

The following day as her family were preparing for the ceremony, she could feel the excitement in the air. How they talked of how good the sheep would taste! Were they not thinking of ridding themselves of the wrong spirits? Too many of them were learning the ways of the white man and thinking only of their stomachs and the firewater bottle. Some of her people were even learning to read. She was not sure what would come next. Her complaints, usually loudly voiced, were silent on this matter of reading, since the strange looking words were her own language. This interested her, though she pretended it did not.

Just then the people around her became silent as each gazed in the distant valley at the cloud of dust that had just appeared. It was the sound of the "noise-on-four-wheels." Could it be a truck with the medicine men already? No; one of her sons said it was the missionary's truck. Again she angrily spat on the ground, and quickly she gathered her many skirts about her and ran into the nearby hogan with several of her grandchildren. She would never listen to his talk of his God. **Never!**

No doubt, as the missionary drove his truck up to the cluster of hogans, he prayed to the Lord to open the doors of this Navajo camp so that he would be able to talk to many of these people who were so bitter against the mission. He thought of the old woman in the camp whom he knew was the main obstacle in winning an entrance. He could see by the preparation and the activity that a "sing" would be held soon. After greeting them and visiting for a while several agreed to listen to the Word of God. From her hiding place in the darkened hogan, the old woman, hearing her own words being read and spoken, finally came out to listen but with much reluctance. As she sat with her white head bent down, hearing the strange words, something was beginning to happen to her heart. **That day the Seed, the living Word, was planted.**

God has promised that His Word will not return void. Hearts held in bondage, as this old woman's, are never the same after hearing the words that bring light and life and hope to sin-blighted lives. This very story is happening to many young and old people alike in Navajoland. Pray that Satan will be rebuked, that missionaries will be able to tell them more of the Christ who died for them, and who can save them from their sins. Pray that many of the children in the Brethren Navajo Mission School will go home this summer and tell their brothers, sisters, mothers, fathers, and especially the old people like old woman Chavez, that there is only one true and living Holy God, that this God sent His Son, the Lord Jesus Christ, into the world to save them from the terrible darkness they are living in.

Are Your Hands Clean?

By Mrs. H. Leslie Moore

"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God (I John 3:9).

"Are your hands clean?" How many times have you heard those words? I imagine there have been many times when you have heard them that you have been irritated because you felt they were clean. But perhaps when you checked them you found that they weren't spotless, and it was necessary to wash them again. When a doctor operates, he "scrubs" his hands. Yes; he actually scrubs them with a brush and for a certain length of time. You might ask why he goes to all that trouble when he is going to wear rubber gloves. It is because there can be no trace of germs or bacteria; if these things were evident, it might cost the life of the patient. So the doctor is extra careful so that he might not lost a life.

Would you like to go into a meat market where the butcher had dirty hands? "No," you say, "I would not!" We like the places and the people around our food to be as clean as is humanly possible. We don't like to shake hands with people who have dirty hands or to have them touch us or anything that belongs to us. We might ask what it is inside of us that feels that way. It is due to our breeding, our education concerning sanitation, and to our instinct.

"Are you hands clean?" Let us look at the question in a spiritual way. Our Lord Jesus Christ wants us to give out the work of salvation, but we can't give out the precious Word until we ourselves are cleansed. When I was a little girl, we used to sing a song in Sunday school. Perhaps you have sung it too. It goes like this: "I washed my hands this morning, so very clean and white, and lent them to the Saviour to work for Him till night."

We must be very careful that our hands are spiritually clean to give out the good news of salvation. Perhaps this question should have another with it. "Is your heart clean?" There is only one thing that will take out the filthy marks of sin in our lives and that is the blood of Jesus Christ. Our hearts must be cleansed by the blood before we can expect to keep our hands clean spiritually.

In our daily lives the Devil tempts us to do things that are sinful and would "dirty our hands." But we know that if we have a heart that has been made clean and pure by the blood of Jesus Christ we can send the Devil on the run. We also know that the Lord Jesus is willing to cover the sins that we commit daily, but we must confess them to Him each day. This does not mean that we can sin day after day the same sin, or that we can do a thing knowing that it is sin. A truly born-again Christian will not practice sin (I John 3:9).

Girls, the Lord wants us to be pure (I Tim. 5:22). You must start **now** if you want to be a clean, pure girl that the Lord will be proud of. We cannot tell others how to be a Christian, if they see things in our lives that aren't pleasing to Him. Let us keep ourselves pure, as well our hearts and our hands.

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Editor—Jeanette Turner, Winona Lake, Ind. (Home: Portis, Kans.)
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Assistant Patroness—Mrs. Wendell Kent, Box 656, Beaumont, Calif.



Anita of the Tortilla Bakery

By Miss Dorothy Robinson

(A true story of Mexico)

Anita's mother had a business where "tortillas" were made. This is the national bread of Mexico made out of corn. The corn has to be heated in lime water, ground in a mill, and then it is ready to be patted between the hands till it takes the shape of a pancake. After that, the cakes are baked on the flat iron tops of large brick stoves. Anita took her turn in the tortilla bakery with her brothers. Sometimes she patted out tortillas with the other women, but mostly she waited on the customers.

When she was little, her mother had taught her to wash her hands before handling the tortillas. So she was always careful about that. Anita's hands were always clean in another way too. She attended the mission where she learned about Jesus. She found that if we trust in Him, He washes us from all sin. Our hearts, which represent our desires and purposes, will be clean; our hands, which represent our actions, will also be clean. Anita was thus clean in heart and hand.

The other women who worked in the little bakery were not. Out of their hearts came dirty stories and bad words. And sometimes their hands hid beneath their aprons some of the tortillas so they could take them home. The hands of others idled or worked very, very slowly. Some even stole money out of the cash drawer. One of Anita's brothers, also, sometimes took money from the drawer so he could get drunk. But Anita worked hard and could always be trusted because she wanted her hands to be clean and her heart to be pure for Jesus' sake.

The women and Anita's brothers made fun of Anita. They called her a "Hallelujah" because she was a Protestant. Her brothers sometimes made her work the nights there were services at the mission just to be mean to her. But Anita didn't pay any attention. She would rather serve God with the clean hands and hearts which God had given her than to be praised by the people who used their hands and hearts to serve the Devil.

PRAYER POEM AND PRAYER REQUESTS

A MOTHER'S PRAYER

O thou God of grace and glory,
Help me in the Christian race
To tell the old sweet story
Of redeeming love and grace.
Keep me patient, meek and lowly,
And from worldliness and pride;
Make me clean and pure and holy,
And forever be my Guide.
Draw me to Thy heart so tender;
Let me lean upon Thine arms;
Someday may I see Thy splendor,
Yes, Thy glory and Thy charms.

(Union Gospel Press Publication)

Pray for the Navajo children at the Brethren Mission School that they will go home this summer to bear testimonies of the Lord's love to their unsaved families.

Pray for our sisters in Africa as they work in the new Sisterhood there.

Pray for Miss Marie Mishler and the other lady missionaries who are sponsoring the new Sisterhoods in Africa.

Praise the Lord for your Christian mothers.

Pray for SMM girls who are graduating from high school that they will be willing to take the Lord's leading as to what to do for their future.

Aita Ouali Ti Marie Na Marthe

Isn't this a funny title? You probably thought the printer got his type mixed up, didn't you? But it's really the name of a group of Sisterhood girls; that's what our sisters in Africa call themselves.

When the field council met there last December a group of missionary ladies from almost every station also met to discuss the possibility of organizing their teen-age girls into an official Sisterhood of Mary and Martha. They decided to do this and to use the SMM material and program wherever it is practical. But there are still many problems connected with the new work. Mrs. Samarin writes:



"This next year will still be a formative year. Problems are many and varied. The girls growing up in a town such as Bossangoa are much more sophisticated than their bush sisters around Bellevue. What program can reach both groups? What can we do to unify the illiterate and the educated, the clothed and leaf-adorned girl, the Christian and the pagan girl? Pray for us patronesses as we work with our black Marys and Marthas."

Yes, girls, we must pray for our missionary women **and** for our sisters in Africa that the Lord will continue to work and glorify Christ as He has already.



Your Reminder

By Marie Sackett

May through June are the months set aside for our National General Fund Offering. Our goal is $750. This offering will be due June 10. If you have not sent in your previous offering, please do so.

Birthday project offering is due May 10. If you have not sent this offering, please send it to the national treasurer, Miss Florence Moeller, Winona Lake, Ind.

Remember—Your goals will soon be due. Also, if you haven't sent in a postcard item of news, send it to the national editor, Miss Jeanette Turner, Winona Lake, Ind.

SQUIBBLES

By Jeanette Turner

The Junior SMM of Riverside Brethren Church, **Johnstown, Pa.,** has the buying of a jumping chair for the church nursery as one of their projects. These girls seem to be working hard, for they found seven new members to start the year!

The Middlers of **North Long Beach, Calif.,** are also working hard by tying a large-sized comforter and two baby comforters. On Feb. 13, the Juniors presented Sisterhood to their fathers at a Valentine Party in their honor. The devotional program included singing, an explanation of Sisterhood, special music, and testimonies of several girls. Games were played, and refreshments served to fifty, twenty of whom were fathers, uncles and brothers of the girls.

The Senior group of **Canton, Ohio,** has taken on the project of cataloging the books in the church library. They also made cookies and candy for Evelyn Fuqua's youth group, and they are planning a Mother-Daughter banquet with a missionary speaker.

Newspage



WURZBURG, GERMANY. Chaplain Orville Lorenz, USA, is stationed here in this city of 100,000, located about 60 miles east of Frankfurt. He will probably be stationed here for the next three years. Mrs. Lorenze and their two boys will leave for Germany on Apr. 17 aboard the SS **General Buckner.** Chaplain Lorenz plans to attend the 250th anniversary of the church which will be celebrated at Schwarzenau in August. Chaplain Lorenz conducted Easter services at Schwarzenau in 1945 while stationed there with United States forces. His new address will be APO 36, New York, N. Y.

GARWIN, IOWA. Evangelist Bill Smith conducted a week of meetings at the Carleton Brethren Church Mar. 9-16. The average attendance was 103. A youth rally was conducted on Friday night with 170 in attendance. R. H. Kettell is pastor.

MODESTO, CALIF. David Wayne made his appearance on Mar. 3 in the home of Rev. and Mrs. Charles Koontz. He weighed 8 lbs. 7 oz. at birth. "Daddy" is the pastor of the McHenry Avenue Grace Brethren Church.

ATTENTION: ALL DISTRICT MINISTERIUM SECRETARIES are requested to forward at once a list of approved ministers (licensed and ordained) to H. Leslie Moore, secretary of the National Fellowship of Brethren Ministers.

ALL DISTRICT CONFERENCE SECRETARIES are requested to send the names of members elected by their district to the new executive committee. Send this information to H. Leslie Moore, secretary of the executive committee. His address is 719 Franklin Ave., Sunnyside, Wash.

TAOS, N. MEX. There were 96 in attendance at the communion service at the Canon Brethren Church (Spanish-American) on Mar. 26. Sam Horney is pastor.

ASHLAND, OHIO. The laymen of the Northern Ohio District Fellowship of Brethren Churches are urged to attend the rally being held Apr. 24. This will be laymen's day at the conference.

SUNNYSIDE, WASH. Recent attendance records at the First Brethren Church include 92 at the midweek service and 101 at the WMC meeting. Leslie Moore is pastor.

SEATTLE, WASH. An anointing service was conducted for Rev. Thomas Hammers at Columbus Hospital. The prayers of all are requested in behalf of our brother, who is pastor of the View Ridge Brethren Church here.

GRANDVIEW, WASH. Rev. Donald Farner and Rev. Henry Dalke were guest speakers at the First Brethren Church here on Mar. 16. Robert Griffith is pastor.

YAKIMA, WASH. The annual formal youth banquet for the Northwest district was held here Mar. 8. Rev. Harold Etling was the speaker.

WINONA LAKE, IND. Miss Florence Bickel and Miss Grace Byron arrived in the United States on Mar. 17. Both of these missionaries have served for many years on the field, and have now been retired from active service. Miss Byron arrived here on Mar. 28.

KOKOMO, IND. A special groundbreaking service was conducted on Mar. 30 for the new Indian Heights Brethren Church, William Kolb, pastor. Dr. Herman A. Hoyt was the guest speaker. This church is under the Brethren Home Missions Council.

VIRGINIA BEACH, VA. Rev. Kenneth Teague was the guest speaker at the dedication service of the church building. A. Harold Arrington is pastor.

COVINGTON, VA. The overnight youth rally of the Southeast Fellowship is being held at the First Brethren Church Apr. 11-12.

ALTOONA, PA. The overnight youth rally of the East district will be held at Camp Frank Soles on May 2-3.

DAYTON, OHIO. The spring rally of the Southern Ohio district WMC was held at the Patterson Park Brethren Church on Mar. 25.

WOOSTER, OHIO. The First Brethren Church has appointed an organ committee. Several kinds are being demonstrated before final action is taken by the church. Kenneth Ashman is pastor.

ELYRIA, OHIO. The laymen of the Northern Ohio district met at the Grace Brethren Church on Mar. 24. Galen Lingenfelter was host pastor.

WINCHESTER, VA. Sunday-school attendance at the First Brethren Church is nearing the 250 mark. Paul Dick is pastor.

SEAL BEACH, CALIF. Rev. Curtis Mitchell received a unanimous call to become the pastor of the Seal Beach Brethren Church. He has already assumed his duties.

ANAHEIM, CALIF. According to present plans the members of the Grace Brethren Community Church will occupy their new building by late spring. Forest Lance is pastor.

BERRIEN SPRINGS, MICH. The Michigan district WMC rally will be held at the Grace Brethren Church, Apr. 24. Gilbert Hawkins is pastor of the church.

DAYTON, OHIO. Russel M. Ward, pastor of the North Riverdale Brethren Church, and also president of Greater Dayton Association of Evangelical Ministers, was a speaker at the three-hour service on Apr. 4.

DISTRICT CONFERENCES

Allegheny May 6-8—Listie, Pa.
California May 20-24—Long Beach, Calif.
East July 21-24—Johnstown, Pa.
Indiana April 14-17—Fort Wayne, Ind.
Iowa June 26-27—Dallas Center, Iowa
Michigan June 19-22—Lansing, Mich.
Mid-Atlantic May 12-14—Washington, D. C.
Midwest June 6-8—Pine, Colo.
Northern Atlantic May 6-9—Philadelphia, Pa.
Northern California Apr. 2-3—Modesto, Calif.
Northern Ohio Apr. 23-25—Ashland, Ohio
Northwest June 24-27—Spokane, Wash.
Southeast June 23-25—Hollins, Va.
Southern Ohio

The *Prodigal* Home



BY C. LESLIE MILLER

The American home is making headlines! But they are headlines of a sordid nature, and feature homicide, juvenile delinquency, divorce, and alcoholism. A problem boy develops into America's second most notorious killer who without motive or reason brutally murders eleven people. A Hollywood actress discards her fourth husband and sets out again on the sea of matrimony with her fifth mate. Juvenile hoodlums terrorize a New York school and drive a principal to suicide. A father goes beserk and murders his wife and four children. A 14-year-old youngster calmly relates how he pumped bullets into his grandmother's body "until she stopped quivering."

The story of the American home is becoming the story of prodigal parents and prodigal children. Psychiatrists and psychologists seek to analyze the situation and explain away human depravity. Sin has been labeled impulses, and violence has been attributed to frustrations.

Prodigal children come from prodigal homes. We have so many prodigal sons and daughters because of the lack of godly examples to be found even in the so-called Christian home. Only too many fathers and mothers preach religion to their children and do not live it. The parents tell the children what they should be, but they themselves do not live that way. Our fathers and mothers send their children to Sunday school, but they never take them. They urge their children that they need religion, that they be good, that they read the Bible, and yet the parents themselves do not set an example.

Another reason why we have so many prodigal children is because of the lack of discipline in the home. The children control the parents instead of the parents governing the children. The youngsters give the orders and say how much spending money they should get, how many evenings they should spend out, and what time they should come home. They establish the laws, the rules and the regulations. And father and mother are so lacking even in common character that they yield to every wish and whim of the demanding child instead of establishing a code of ethics, rules and regulations such as God expects should be established in a Christian home.

Some children become prodigals because there is entirely too much gossip and criticism in the home. Church members, pastors and Sunday-school leaders are discussed, torn apart, criticized, gossiped about; and thus children lose confidence in the church and the leaders of the church. Where respect for people has been lost there can be no respect for law and order and ethics.

Still another reason why children become prodigals is because there is too much materialism in the home. Because of economic pressures quite frequently mother and father are too busy to take time to pray and to talk to and give advice to the children in the home. Few mothers take the time to read Bible stories to their youngsters. The television has been substituted for the midweek prayer service. In many homes both mother and dad are so engaged in the race for economic security and the securing of nicer furniture, cars, homes, and other physical assets that the spiritual needs of the children have been completely ignored and the claims of God upon the life have been entirely devaluated.

The parable of the prodigal son as told by Jesus reveals that the father was indulgent to the point of weakness. The son actually became a prodigal long before he left home. Had his baser passions been subdued under discipline and had his will been brought into submission to the wise and kind will of his father, he never would have become a prodigal.

The prodigal son described by Jesus is shown as a selfish creature. The theme of his life was "Give me." We are part of a spoiled, selfish generation today. Selfishness is a habit and grows with alarming rapidity when discipline is not applied. Our economic system is built upon human greed and dissatisfaction and envy. Our home economy is founded upon the installment plan rather than upon the "Buy what you need and pay for it," a system which was the principle practiced by our forefathers.

The prodigal son was foolish. We are told that he wasted his substance in riotous living. He expended his money, ruined his health, and lost his possessions in the gratification of sensual lusts and desires.

It is true that the prodigal son returned home and received a loving reception and glorious restoration. But we must never forget that years were wasted, lives blasted, and hearts broken unnecessarily, for there need never have been a prodigal son.

It is my firm personal conviction that every case of juvenile delinquency, of divorce, of marital unfaithfulness, of parental delinquency need never have occurred. All these are the normal and to be expected harvest of the sowing of certain evil principles.

Our educational system with its stress upon nonscientific hypotheses is undermining the faith of our youth in the Word of God. Our economic system with its stress upon greed, gain, and materialism is choking the life out of essential spiritual emphases. The elimination of old-fashioned gospel truths from our pulpits and Sunday schools is to blame for sending out into the world a generation with no spiritual foundation and no anchor to hold them firm in the storms of life. Our substitution of entertainment by way of radio, television, theater, and questionable amusements for rich and satisfying worship is certain to produce a baneful harvest in the present and future generations.

Put the blame where you will—upon our educational systems, upon our churches, upon youth itself—but an honest diagnosis of the situation will eventually point the finger to the home. We need godly, consistently living mothers and fath-

(Continued on page 237)



Compiled by Roy H. Lowery

Spiritual Warriors

It is not enough to enjoy the wealth of a Christian as an heir of God (Rom. 8:17), and to feast on the riches of His grace (Eph. 1:7, 18; 2:7; 3:6). It is not enough even to walk worthy (Eph. 4:1; Phil. 3: 14) of the high calling in Christ Jesus, and to be filled with the Spirit (Eph. 5:18). God does not think that this is the place to stop (Eph. 6:10). However, no one is by any means prepared for the Christian warfare who is lacking in the wealth and walk of a Christian (Eph. 6:10-12). It is only such qualified ones that God can trust in this terrific warfare.

"See the mighty host of evil
Spreading death thro'out the land
Who is there will answer quickly,
And the host of sin withstand?"

It is not enough to witness to be a worker. One must be a warrior to have victory over real spiritual conflict in the home, church, and community. There is a place in the ranks for everyone regardless of his age (Ecc. 8:8).

"Thro' the land a call is sounding,
And it comes to age and youth:
'Tis a summons to the conflict,
In the cause of right and truth:
To the standard of our Captain,
Lo, there comes the faithful few;
But the victory, my brother
May depend on you."

Every saint is called to arms. It is an intense struggle (Eph. 6:12). The conflict is not against a visible foe but a superhuman adversary (Eph. 2:2) who has authority over evil spirits. Satan has governmental authority over man (John 14:30); he has spiritual authority over men (II Cor. 4:4). The only way we can defeat Satan is through the power of Christ who has won a decisive victory over him (Heb. 2:14). As Jesus was led in the wilderness filled with the Spirit (Luke 4:1), and had as His only weapon the Word of God (Matt. 4:4, 7, 10), so we may gain the victory by being filled with the Holy Spirit, and with the precious Word in mind and heart. We have to be alert and resistive (I Pet. 5:8-9; James 4:7). We are the only visible part of Christ's body which the Devil may touch (Heb. 4:14-16).

Satan's objective is to retain sinners in his power and to regain the saints under his control (Luke 22:31). We are to put on the whole armor of God so that we may be able to stand against the wiles of the Devil. The Devil is probing for standing room in our lives (Eph. 4: 27) by trying to get our eyes off of Christ (Heb. 12:1-4) by depression of spirit, delusion of mind, distraction of heart, deflection of will, distress of body, discord in the home, and divisions in the church.

We are no match for the Devil, but we are assured of power in Christ (Eph. 6:10). We can be "more than conquerors" through Christ who is more than a match for Satan (Eph. 6:2, 13, 16). We are to be where Christ is in the heavenlies (Eph. 2:6) "far above all principality and power and might, and dominion." Our position in Christ gives us protection so that God may fight our battle for us as He did for the children of Israel (Exod. 14: 3; II Chron. 20:17). The spiritual armor is for every part of the body except the back. God expects us always to face the foe in time of trial, affliction, and any dark hour. Only the deserter exposes himself to the enemy.

"Our God is calling, calling us today
Armies of Jesus, quickly obey,
And 'neath His banner high unfurled,
On to the conquest of the world.
Go to the nations fierce and wild
Go with the Gospel meek and mild;
The Word of life to them proclaim,
And conquer in the Saviour's name."

SUGGESTED PROGRAM FOR MAY

Opening Hymns — "Loyalty to Christ"; "Onward Christian Soldiers."

Scripture Reading—Ephesians 6: 10-18.

Prayer Time

Hymn—"Glory to His Name."

Business Session—very brief. Make plans for father and son banquet as near Father's Day as possible.

Hymn—"Take My Life and Let It Be, Consecrated Lord to Thee."

Bible Study—"Spiritual Warriors."

Hymn—"Stand Up for Jesus"; closing prayer.

NEWS BRIEFS

Hagerstown, Md. Seventy-six men braved the worst snow storm in 20 years to attend the Mid-Atlantic district rally here Saturday evening Feb. 15. A very delicious turkey dinner and fine program was enjoyed by all. Rev. William Howard, pastor-elect of the Gay Street Brethren Church, was the speaker and brought a very wonderful message on "The Christian's Joy."

THE PRODIGAL HOME

(Continued from page 236)

ers. We need to have the Bible put back into the home. We need time for family life, time to play, and time to pray together. We need a revival of a vital living faith in the Lord Jesus Christ. If we solve the problem of the prodigal home, we have solved all other problems.

Material made available by National Sunday School Association



UNDER THE PARSONAGE ROOF

by Mrs. Robert Miller



ADVOCATE

"Please let Althea watch television with me, Mommie. She didn't bite her fingernails today in school."

"Ardyth, you know the law we had to lay down for Althea. She may not see any TV program until her fingernails show growth. We simply have to break her nail-biting habit. Furthermore, how do you know she did not bite her nails today? You are not in her school class."

"She told me she didn't, and I believe her. Please, Mama?"

"No, and that's final."

As Mother turned to other duties her heart was warmed by the intercessory work of her youngest daughter in behalf of Althea. Up until now the latter had seemed unable, or perhaps unwilling, to get the upper hand in a nasty habit. Other disciplinary measures failing, her parents turned to deprivation of something Althea looked forward to each day.

Grandmother has a TV set in her room which she guards with eagle eye. They are permitted to see only such children's programs which pass her test as being appropriate for her grandchildren. To the small fry around here this privilege is treasured.

In taking away Althea's TV privileges Mother discovered that the joys of sharing the programs together were very great. Somehow, with one sister not sharing, the keenness of enjoyment was gone. She had a new appreciation for the Scripture which admonishes: "That there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular" (I Cor. 12:25-27).

"May I kiss you, Mommie?"

It was the next afternoon after school, and a little brown-eyed missie wanted to express some affection for her mother. How could any mother say nay even though she felt in her bones there was an ulterior motive involved?

"Come sit on my lap, Honey, and we'll talk a little."

After a round or two of kisses Ardyth got to the point.

"Please, Mama, may Althea watch television tonight?"

"So that's it?" Mother parried. "Listen, Sweetie, Althea's nails have to grow so that we can both see and feel them before she can see any TV program. I'm glad you love your sister and want to share your joys with her. But until Althea gets the victory over this nasty nail biting, she simply cannot see TV. You pray for her, but don't ask again if she can watch any programs."

"Well Mommie, I know her nails are growing."

"I hope so, Ardyth. But it takes more than two days for us to see the evidence. How do you know they are growing?"

"She scratched me with her nails today, and boy, it hurt! Look where she did it."

Mother had to employ some vivid imagination in order to discern the evidences. By this time each member of the family was enjoying the unfolding drama. Would Ardyth's fervent interest in her sister's welfare spur Althea on to victory? It would if the family had anything to do with it.

Prayers at family worship time were replete with requests that soon Althea would have finger nails to prove she no longer bit them. With the pressures of love, prayers, and interest, how could Althea fail?

Again Mother's heart was turned to the Scriptures and the relationship of the family of God to each other as taught therein. "Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. 6:2). Pray one for another . . ." (James 5:16). "As ye have therefore opportunity, let us do good unto all men, **especially** unto them who are of the household of faith" (Gal. 6:10). What a different story the combined testimony of the family of faith would be if each of us was as interested in our brothers and sisters in Christ as one little girl was in her sister.

What a lawyer Ardyth would make! "Advocate" is another word for one who intercedes for another. And does not the Word teach that we believers "have an advocate with the Father, even Jesus Christ the righteous" (I John 2:1)? "And he is the propitiation [atonement] for our sins: and not for our's only, but also for the sins of the whole world" (I John 2:2). Do we believe this really? Do we prove it by bringing men to God by way of our Atonement, even "Jesus Christ, the righteous"?

How does our intercessory prayer life stand up under the acid test of results? Ardyth kept after it, and her intercession paid off. Ours will too, as it is borne to the throne of God by the ministry of God's Holy Spirit. Of a truth, Oh Lord, "a little child shall lead them."

P.S. Althea no longer bites her nails. Mother trims them each week as Ardyth still rejoices in her sister's victory.

QUOTABLES

Compiled by John E. Southard

Little faith will bring your soul to heaven, great faith will bring heaven to your soul.

You can't keep your mind and your mouth open at the same time.

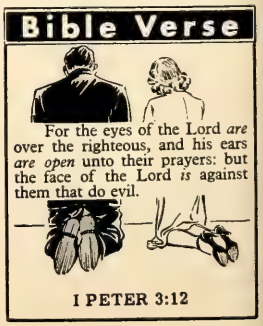
Two wrongs don't make a right but they often make a fight.

When the outlook is dark try the uplook.

The best way to make your dreams come true is to wake up.

He who abandons himself to God will never be abandoned by God.

Treasures in heaven are laid up only as treasures on earth are laid down.



CHARLOTTE, N. C. Governor Frank Clement of Tennessee says that people who have faith in God need not be disheartened or fearful because of Russia's missile strength. Addressing the Junior Chamber of Commerce in Charlotte, the governor said: "Nobody is going to scare me with a missile or an artificial moon, provided I get on my knees and ask divine guidance, and then get up and do what I believe is right."

WASHINGTON, D. C. Representative Robert L. F. Sikes, Democrat of Florida, said recently that he had asked Postmaster General Arthur E. Summerfield to issue a postage stamp depicting the birth of Christ for use in the Christmas season.

JOLIET, ILL. The nation's most famous murderer has won parole after more than 33 years in prison. He's Nathan Leopold who was convicted of a youthful slaying for the thrill of the deed. During his time behind walls, Leopold has mastered more than 20 languages, set up a prison correspondence course, and served as a guinea pig for medical experiments. Upon release he will take a post at $10 a month at a hospital operated in Puerto Rico by the Church of the Brethren.

NEW YORK. The American Bible Society has produced a wayside gospel dispenser which can be placed on store counters and in other public places. One of the first orders received by the Society's office in Richmond, Va., came from a plumbing and heating contractor, who ordered ten dispensers and 2,000 gospel portions. Two weeks later he repeated the order, saying he was having good cooperation in his efforts to make the Scriptures available to the public.

CHICAGO, ILL. The Moody Bible Institute has applied to the Federal Communications Commission for permission to operate a new standard broadcasting station. The station, which would accept commercial advertising, would have a power of 1,000 watts but would operate during daytime hours only.

MINNEAPOLIS. Dr. Paul S. Rees, well-known Protestant leader, has announced his resignation as



NOTICE TO READERS: The purpose of this page is to provide our readers with world-wide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.

pastor of First Covenant church where he has served for 20 years. He will return for a while, at least, to evangelistic and Bible teaching work, with particular interest in ministry overseas.

WASHINGTON, D. C. Representative Frank T. Bow of Ohio says that if there is a surplus of Salk polio vaccine, it ought to be given to mission hospitals overseas. According to a news story, several million shots of the vaccine manufactured and stockpiled over the fall and winter months will have to be destroyed because of the six-month deadline on their effectiveness.

PHILADELPHIA, PA. A copy of the Ferrara Bible, which ranks with the Gutenberg Bible as a rarity, was placed on display recently by its new owner, the Free Library of Philadelphia.

The Bible was the first edition of the Old Testament in the Spanish language. Forty-eight copies were printed in Ferrara, Italy, in 1553. They were for the use of Spanish-speaking Jews exiled from Portugal and Spain during the Inquisition.

Two were special dedication copies printed on pale blue paper, while the 46 others were printed on white paper.

One of the copies was dedicated to the Duke of Ferrara and is now in the University of Bologna in Italy. The other was dedicated to Dona Gracia Naci, a wealthy Jewess who paid the printing expenses of the edition.

The latter was formally presented to the Free Library at a midday ceremony in the library's rare book department early in March. It was the gift of seven Philadelphians who financed its purchase from a dealer in rare books at Oxford, England.

NEW YORK. Alcohol was a prime factor in 55 percent of the fatal accidents in New York City last year. The police department said that 38 of the 69 drivers who were killed had significant amounts of alcohol in their systems. The drinking drivers not only killed themselves but killed seven other people, including two pedestrians and injured 29 more.

MINNEAPOLIS. A Lutheran church here has elected, among other officers and committees, a termite committee. It seems that termites have been a problem in this church during the past few years. Our source did not say whether the committee is intended to talk about the termites or to get rid of them. Possibly other churches ought to elect committees to get rid of other kinds of termites.

ROCHESTER, N. Y. Drinking was involved in 75 percent of the traffic accidents in Rochester in a single month. Out of 50 cases, 20 drivers were reported to be intoxicated and 18 others had been drinking.

WHEATON, ILL. Dr. V. Raymond Edman, president of Wheaton College, recently made known his personal stand on Federal aid to colleges with an emphatic "No Federal Scholarships, thank you!" In a recent letter to President Dwight D. Eisenhower, Dr. Edman enlarged on his reasons and those of other educators, for not favoring panaceas such as Federal scholarships and grants-in-aid.

It is Dr. Edman's observation that industry is willing and able to help colleges who are doing their best to be efficient and effective in their work. A good academic program together with sound financial policies and practices invite American philanthropy.

Reprinted in the March **Bulletin of Wheaton College,** the letter has been sent to members of Congress, newspapers, educational heads, as well as other national offices. Dr. Edman emphasizes his persuasion and faith in the American family to find a way to educate their children. "Next to the individual family," states the Wheaton president, "concern for the education of our youth should lie with the local community, the county, and finally, the state."

Why Worry?

BY CHARLES H. ASHMAN, D.D.

Pastor West Covina Brethren Church
West Covina, Calif.



Ephesians the first chapter is a mine of rich treasure. It is a string of beautiful pearls. The will of God is referred to several times in it. Paul was called to be "an apostle of Jesus Christ by the will of God" (Eph. 1:1). In the fifth verse we find this expression, "according to the good pleasure of his will." In verse 11 the will of God is called His purpose. Also in the eleventh verse we find the "counsel of his own will." The outstanding phrase is "the mystery of his will" (1:9). The chapter closes with the clear teaching of the Holy Spirit as the agent of the revealing of the will of God.

Frequently as a pastor, and more frequently as an evangelist, we are asked: "How can I be sure that I am in the will of God?" All sincere Christians desire to be in the will of God; many question whether they are, and at times many doubt if they are. Can we know definitely the will of God for our individual lives? How may I always be sure I am in the center of His will?

God's Will in Three Directions

God's will is exercised in three directions. It is omniscient; all things must be within His will. God knows everything, the ends from the beginnings. There are no surprises with God. The past, present, and future are all known to Him. We must find a place in the omniscient will of God for everything.

God's will is also directive, omnipotent in all things in which He chooses to exercise it. The Prophet Isaiah, in chapter 40:13-14, taught this. In Daniel 4:35 we read: "He doeth according to his will . . . and none can stay his hand, or say unto him, What doest thou?"

God's will is also permissive, He limits himself in those things in which He gives man decision and choice. Even Satan has been given certain permissive privileges.

God's Will to the Church

God's will is revealed collectively in His church. It is exercised in and through the body and bride of Christ. He reveals His will to the church and through the church. The Holy Spirit is the person making known this will. The early church always sought the will of the Lord. It kept in tune with God and listened to the voice of the Spirit, being sensitive to the Spirit's leadings. Today, business meetings of the church are usually ruled by likes and dislikes, prejudices and jealousies, friendships and favors, enmity and malice. If the church would seek the revelation of the will of the Lord by yielding to the Spirit, there would be peace and prosperity. We would be of "one heart and one soul," of "one accord in one place." Dr. Myers has said that we need to "bend to the will of the Spirit." Pastorates would be longer and would be terminated with mutual consent instead of "by request," if the church would permit the Holy Spirit to make known the will of God.

God's Will to the Individual

God has a definite plan for each child of His. Our supreme business is to find that plan and follow it. Daily we must pray: "Not my will but thine be done," and then let go our own will for His. The whole scope of our life, from horizon to horizon, every day in every way, we must "yield ourselves unto God." Romans 12:1-2 gives the blueprints for this, body yielded and mind renewed, self-sacrificed; negatively, that we be not conformed; positively, that we be transformed, each day a living sacrifice unto Him, proving "what is that good, and acceptable, and perfect, will of God." I Corinthians 6:19-20 declares: "Know ye not that your **body** is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your **body,** and in your **spirit,** which are God's." "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). Yes, the Holy Spirit will reveal the will of God to each one of us if we are yielded and willing.

God's Way Is the Best Way

God's will is always the best for us. "Thou wilt keep him in perfect peace, whose mind is stayed on thee." I do not worry about valuable papers whenever they are in the safety deposit box. Paul testifies: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him." Christ is our safety deposit box! Why worry?

CHURCH ETIQUETTE SUGGESTIONS

Come! Never miss a service. It was said of George Washington "Rarely did anything ever keep him from divine worship."

Come early! Rushing into church at the last minute disturbs others and is not good for your own communion with God.

Be devout! The church is not a fellowship hall or an amusement center; it is the place of our meeting with the Master.

Be friendly! Find visitors and welcome them. Help them to get acquainted and to be at home in class and worship.

—Wooster, Ohio Bulletin

The BRETHREN MISSIONARY HERALD

OME MISSION NUMBER

APRIL 19, 1958





Editorials

By L. L. Grubb



Our Job—Evangelizing the World!

As we lay our gifts on the altar for foreign missions especially during the Easter Season we should be forcibly reminded that our Christian task is to evangelize the entire human race. "All nations," "every creature" encompasses the inhabited globe.

The tragic fact is that we are not even evangelizing all those in the six fields we have entered. There are not sufficient missionary personnel nor is there sufficient money to send out new recruits into these harvest fields. Thus many souls are passing into eternity without ever **once** hearing of God's grace in redemption.

Even in view of a recession **our** houses seem to be very well outfitted for our comfort and very easy living. Most people seem to have adequate clothing. On the average there is no lack of food. Our incomes are the highest in history. Yet there is little increase in our giving to missions. We have much for ourselves but little for the Lord and for others. Somehow, in the rush and pressures of life we have forgotten that as Christians our primary concern should be for our Lord and the advancement of His work on earth rather than for ourselves.

Home and foreign missions in the National Fellowship of Brethren Churches have suffered greatly during the past ten years of inflation and unparalleled prosperity in America. The lesson of history is that when the church is prosperous and well supplied with material assets, its spirituality and missionary vision diminish, and its interests turn more to itself than to others.

Therefore **missionary offerings have not kept pace with inflation.** Yet all that we do in home and foreign missions **is costing more.** Which means that **there are less external** results for which you can count **larger sums of money expended.** This fact imposes on your missionary organizations a serious problem in explaining why so much money has been spent, and yet we do not see supposedly sufficient results in new churches started, in increased membership, in the opening of new foreign-mission fields and the dispatching of more missionaries to those fields. When we talk about deficits in home and foreign missions, the administration of our organizations including the members of our boards is called into question. We have had some increases in our offerings. Perhaps 5 or 10 percent annually which frequently comes largely from new churches started or from new members added to older churches. The rank and file of the Brethren membership is giving little more to missions today in actual value than they did ten years ago. There is still a very large segment of our membership among whom there is **no response.** The American dollar is worth less than half of its value ten years ago and yet some expect us to produce larger and larg expansion with less money in actual value. This is i possible! Such pressure continually placed on the organizations by those who do not seek informati before criticizing, could so seriously damage our whc missionary program at this time that it may take ma years to repair that damage. In the meantime the whc Fellowship would suffer the limitation of our Lorc blessing.

There are two missionary organizations in the N tional Fellowship of Brethren Churches as we thi of the word "missionary" dealing with the evangeliz tion of lost men. These are your home-mission and fc eign-mission organizations. It has always been Goc way to bless richly those local churches and denomin tions that make missions their primary consideration. what continuing use is anything else we do in Christi service if we fail at this point?

It is encouraging to see many of our Brethr churches giving to home and foreign missions on a wee ly basis and not waiting until Thanksgiving or East to stress these basic enterprises of our church. **Missio is a year-round business,** and offerings should be co sidered not on a seasonal but on an annual basis.

Only as we see the reality and importance of the truths will we experience the greatest blessing from o Lord. Let us not fail Him!

LET YOUR SAVINGS COUNT FOR THE LORD

*Open a savings account in the Brethren Investme Foundation. Four new churches could be erected i mediately if the funds were available.

*An account paying 3% can be opened for as lit as $1.00. Parents are invited to open savings a counts for their children. Many are doing it.

*Pastors and Sunday-school superintendents, here where you can cooperate in soliciting new accounts.

*Investment funds are also needed.

For further information write:

Brethren Investment Foundation, Inc.
Box 587
Winona Lake, Indiana.

THE BRETHREN MISSIONARY HERALD VOLUME 20, NUMBER

ARNOLD R. KRIEGBAUM, Executive Editor

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We Were a Home Mission Church

By Vernon J. Harris

Going self-supporting makes a
ırch feel like a young man who
just left home to make his own
y in the world. He has the best
hes, hopes, and prayers of the
ks back home, but he has to earn
his own bread and butter, not
part of it. Such an experience
oth challenging and frightening.
Ever since coming to this church
pastor two and one-half years
, the members and I have been
king forward to the day when no
re help would be needed from
Home Missions Council. We,
re or less, had it figured that we
uld be given one more year to
e off the Council gracefully, but
nd out last fall that the
M.C. brethren had other ideas.
ey wanted us to jump. So jump
did!

When this challenge was pre-
ted to the church on November
1957. it was accepted without
issenting vote. More than that,
vas accepted simply by faith. It
a mandate from the Lord, and
would have to provide. Although
current expense fund was $250
the red at the time, the church
asked to assume an extra $1700
d for the coming year (the amount
ch the Council had given us in
7), plus an increase of $100 in
pastor's salary. Such decisions
astor has to let his people decide,
east I did.

The outcome was that they voted
increase the pastor's salary by
0, and to trust God to provide
whole $1900 responsibility for
8. It has not been easy, but God
answered prayer thus far.

t took six years and four months
this church to go self-supporting.
first Sunday-school and
rch services were held on Sep-
ber 10, 1950 in the Washington
ghts School. Then in July of
1 a four-room house was rented
services until the present build-
was completed in 1954. The
nbership of the church now is

The accompanying article by
ther B. H. Conner gives an ac-
nt of the debt of gratitude we
owe to the Ghent Brethren Church, Rev. Robert Miller, Rev. Carl Miller and his wife, Rev. R. Paul Miller, the Brethren Home Missions Council, and the host of friends who prayed, worked and gave to make this work possible.

Brother Carl Miller did a notable job for the Lord here as the first pastor. He was highly respected in the church and the community. He certainly played a key part in giving this congregation a good foundation upon which to build a solid church organization.

Mr. and Mrs. B. H. Conner, Mrs. L. F. Wright, and Mr. and Mrs. O. R. Keith were in the first group to come from the Ghent Brethren Church with a burden to reach this northwest area of Roanoke for Christ through a Brethren church and Sunday school. It is impossible to estimate the sacrifice, time, energy, and money that these people put into this work from the beginning.

It should also be mentioned that we owe a note of thanks to Brethren people all over our denomination who gave indirectly through The Brethren Home Missions Council. Over $13,000 were granted to us for building appropriation and pastor's salary. Much money was also saved by having the Brethren Construction Company build this building.

To show that it pays to invest in home missions to build new churches, our records reveal that, as of January 1, 1958, we have given $7,546.90 for missions, with $2,133.21 of it going back to the Brethren Home Missions Council to help establish other churches.

The total income of the church for the last three years has averaged approximately $12,000. The current expense giving has increased considerably each year. Our building indebtedness was $23,048.09 on January 1.

The greatest joy of all, however, has come from seeing the lives of men and women changed by the gospel message. Recently the laymen had charge of the evening service, and many of them gave effective testimonies of what Christ meant to them. One of the men, who is just a new convert, gave this descriptive account of his salvation. He said: "This morning the preacher was talking about self-righteous people in the Sunday-school class. Well, I used to be one of them birds, but, praise God, I ain't one now!"

Another joy has been the fine leadership the Lord has given among our members. Many of them have just recently come into The Brethren Church, but they are ambitious to serve the Lord. It is easy to work with those who wish to serve Christ in a spirit of love and without strife.

The auxiliaries of the church have all made definite contributions to the spiritual growth of the work.

Recently a Child Evangelism class was organized for children and a Bible study course for teen-agers on prayer meeting night. These have helped to boost our attendance over the 50 mark consistently each week for prayer.

On March 23 we concluded a week-long series of pre-Easter revival meetings with Dr. Herman Koontz. That day a long-standing Sunday-school record of 187 was finally broken by having 195 in attendance. To celebrate that accomplishment a phonograph record with 187 written on it was ceremoniously broken by the pastor over the head of the superintendent, much to the delight of all who watched. However, the order is to be reversed when the new record is broken—ouch!

Even though we have officially gone self-supporting, we need the prayer support of Brethren people everywhere that we will be able to stay self-supporting, that we will grow spiritually, numerically, and financially. There are many here who need to be won to Christ.

It is wonderful to be a mission church for over six years. However, about all we have left to say is, "Well, we used to be one of them churches, but, praise God, we ain't one now!"

Pictures and Praise Notes of Roanoke Brethren

Several members of the Ghent Brethren Church who lived in Washington Heights had been praying for several years about starting a Brethren church in that section. With the full cooperation of the Ghent church and their pastor, Brother Robert Miller, an afternoon Sunday school was started in September 1950. In June 1951, Brother R. Paul Miller, held a tent meeting here, sponsored by the district laymen. From September 1951 to January 1954, Brother Carl Miller pastored the church; he and his wife almost supported themselves.

In the meantime, we requested help from the Home Missions Council in getting a building erected. We received their support and also assistance from our district mission board.

In September 1953, the Brethren Construction Company began the construction of our building, and on January 10, 1954 we moved into our new building.

We owe a great debt to the Ghent Church and their pastor, Robert Miller, for their untiring efforts, their prayers and financial support, and to Brother Carl Miller, our first pastor and his wife. They did a wonderful work among us and were highly respected and loved by all the people in this community.

We do praise the Lord for the way in which He has guided and provided in the establishment of the work here. It is His work, not ours. It has been a great blessing to our hearts. —B. H. Conner, S.S. superintendent.

The work at Washington Heights means a lot to me. There is a great challenge as we endeavor to reach men and women, boys and girls with the Gospel. We have seen many accept the Lord as their personal Saviour, and how they have grown in the Lord! It has been a real challenge to me working with the junior department boys of our Sunday school. When we ask them in class about their love for Him, they express it in their own tender way that thrills our hearts.

We really appreciate the way the Home Missions Council has helped us. As secretary, I have had much correspondence with these men, and it has been encouraging to know how helpful and understanding they have been to us with many of our problems.

As we go self-supporting, we realize that it is only through the grace of God that we will achieve our goals. It is our desire to see the work progress so that we might enlarge our building, which is so greatly needed even at this time.—Frank W. Campbell, recording secretary.

It is a privilege to be a member of the Washington Heights Brethren Church. First, I would like to thank the Home Missions Council for their wonderful support and help. They are doing a wonderful job. The Lord has blessed and will continue to bless the Home Missions Council as they strive to build more churches that more souls may be saved.

As treasurer I know the financial load is heavy. We have been in the red many times, but it is a joy to see the Lord answer our prayers. The work here is such a blessing, and a challenge to actually see the Lord Jesus working in our midst. He has become so near and real to me. Our blessed Lord has never failed us and we are confident that He will continue to supply our needs (Phil. 4:13, 19). Please pray for us; we need your prayers. We are are rejoicing in the Lord.—William C. Fisher, treasurer.

Under the leadership of Rev. Carl Miller the Washington Heights Church began its growth. With the leaving of Brother Miller, Rev. Vernon Harris took up the work. I have seen the church grow and expand. My heart has rejoiced in knowing the membership has had the leading of the Holy Spirit. I have been drawn quite close to Him as I have observed His workings among the people.

Christ is the church's foundation and through Him the church has gone forward. I have been made to rejoice as I have seen many young people come to know the Lord and take part in the work.

In no other church have I felt so close to the Lord. With Christ as the foundation I have come more to believe II Timothy 2:19. Looking forward to His blessed coming, I know the church will continue to grow in the grace and knowledge o our Lord Jesus Christ.—Mrs. L. F Wright.

As Paul told the Corinthian peo ple of the milk and meat of God Word, I too realize I am feeding o the milk because I am a new perso in Christ.

Evangelist Mickey Walsh prove these things to me when he was our church last fall. I had believe that Christ was the true Son of Goo but I had not shown any fruit. was then that I reaffirmed my fait in Christ, dedicated my life to Hi and became a member of the Wash ington Heights Brethren Church.

In these modern days we feel tha we have to work to merit a plac in heaven, but our Lord says i Ephesians 2:8-9 that we are save by grace through faith. The joy o this truth causes us to want to wor to please our Lord.

My testimony and prayer is th my everyday life will glorify m Father which is in heaven. Praise th Lord for His great blessings!— Charles L. Young.

It has been about two years sin I first came to Washington Height and almost that long since I accep ed the Lord Jesus Christ as my pe sonal Saviour. It's a privilege to b a part of our church and to kno such people as our pastor, his wi and family. I'm grateful for the he they and others have given me.

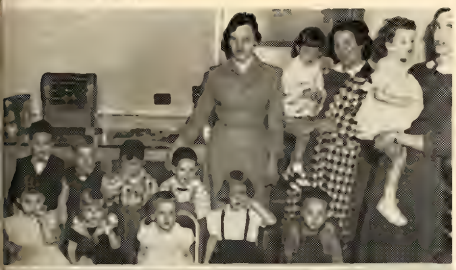
Being secretary of our You Adult Class has been an experien I wouldn't have wanted to miss. has been a joy to see our cla grow, to have fellowship wi other young people, and to feel part of one big family all worki together for our Lord.

I praise the Lord for our mi sionaries we are privileged to ha from time to time in our church. is interesting to meet and hear th in person.

We've recently started family d votions in our home. Of all the blessings, the most precious to u are the quiet times I have alone wi my Lord. So I thank Him for t church, for our pastor, for my fa ily and for the many blessings I received. That is why I sing, "Tha you, Lord, for saving my so Thank you, Lord, for making whole."—Mrs. Evelyn Bryant.

rsery, Miss Jane Dodson and Mrs. Al Shelton, teachers.

unners, Mrs. W. C. Fisher, Miss Kathleen Foster, and Miss Eliza-h Shorter, teachers.











ary first, Mrs. Nell Ulrey; Second Primary, Mrs. H. J. Debo. d Primary, Mrs. Ann Campbell.

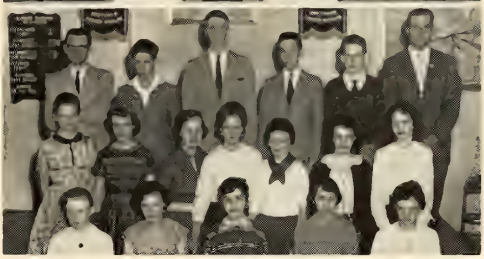
Junior boys, Frank Campbell, teacher, and Dewey Waldrop, assistant.

Junior girls, Mrs. Thelma Brookman, teacher, and Mrs. Ruby Lackey, assistant.

Intermediate, Mr. Sebert Moran, teacher, and C. J. Young, assistant.











Young adult, Pastor Harris, teacher

Senior adult, S. J. Lackey, teacher, center third row; Horace Lackey, assistant, center back row.

The Rains Came . . .
and Delayed the Dedicatio

By J. C. McKille



Top left to right. Part of the record Sunday-school attendance and parsonage-chapel with Mrs. J. C. McKillen. Center, Miss Ruth Snyd missionary, and J. C. McKillen, pastor. Bottom left to right. Dr. Floyd Taber, dedication speaker, and another part of the record Sund school attendance.

At 3:30 Sunday, February 9, Dr. Floyd Taber succeeded in preaching the dedicatory sermon for the new Grace Brethren Parsonage-Chapel at San Jose. He succeeded where his predecessors, Drs. Paul Bauman and Herman Koontz had failed—of course, through no fault of their own, but because of bad weather delays in the completion. Such bad weather and soggy ground actually are still delaying completion of the grading and lawn work. Fortunately, the parking lot was put in between storms and has handled the cars nicely.

Dr. Taber's address came after a record-breaking Sunday school and church attendance at our first morning service, where Miss Ruth Snyder was guest of honor. Five minutes after said guest arrived on Saturday afternoon, she was made an honorary member of the church, given an apron, and went to work with the rest of us, trying to get ready for our first Sunday. We had moved just the Tuesday before in a drenching rain. Somehow, the Lord enabling, things showed up just in time to be used that first Sunday. That is, all but three or four items, which a still a.w.o.l.

Dr. Taber told us of some of t African dedications . . . and slyly p it over that in Africa dedications buildings are quite secondary dedications of lives. The little chap still feels warm with the memory that message from his heart a from his Lord's Word. Rev. Sta ley Johnson, pastor of the Will Glen Baptist Church, brou greetings for the Evangelical Mi isters' Association of San Jose. H also "lifted" the offering.

Mr. and Mrs. Stanley Van de rift were present from the First rethren Church, of Whittier, the urch where Mrs. McKillen and were members while working at arvey. Mrs. Van de Grift sang o solo numbers. Also, in the ovidence of the Lord, they brought ith them an old friend, Joe Di-ucas, who pioneered with The rethren Church, at Phoenix, in 952 and 1953. That added to the union atmosphere.

While the little chapel still cks for many things, the baptistry being dug out now by trustee airman, Jim Littlefield, and his ther, Carl Littlefield, and the tank being built by trustee secretary, n Klus, aided by Lon Sweeting d Tom Fletscher. Our WMC dies made and installed very at-ctive draperies at the windows. ey also made some old carpet-g, given us by Ralph G. Caldwell, anager of the Montgomery Hotel, o a fine floor covering. We are proud of them as they were proud get the job done.

Of course, we should have had e dedication when Dr. Paul Bau-an was with us January 5. Yet his essage, in the unfinished living om, with chilly winds around, and rs. Ben Klus' accordion as our ly musical instrument, had a ecial meaning for our hearts. here were folks there who couldn't ake it to the dedication service. nd, of course, Dr. Koontz should ve done it when he was here Feb-ary 2, but his message, in the liv-g room of the old parsonage (pray at the pastor sells it soon!), ought the decision of the mother our original Sunday-school pupil, d of a lovely young high-school l from the new tract by the new apel. It seems that God had a ason for our staying up there those tra five weeks.

San Jose thanks each of the splen-d messengers for their part in dication, pre-dedication, and post-dication. Our first week here was missionary conference with Solon oyt, the Bill Burks, and the Russell rnards. San Jose thanks all who ve given sacrificially to home mis-ns that this work might be born d advance. San Jose thanks those o invested in the Brethren In-stment Foundation. Most im-rtant of all we say, thanks be unto od who gave the increase and veth us the victory!

Dedication Indicates Fruit of Faith

By Harold Arrington

"Now faith is the substance of things hoped for, the evidence of things not seen." Faith in God and His Son Jesus Christ is what we need more of today. The Bible says: "Believe on the Lord Jesus Christ and thou shalt be saved," and, "This is the victory that overcometh the world, even our faith." Whether your need is for forgiveness of sin or for victory over sin, God's way is "by faith." In fact, without faith it is impossible to please God.

Following is a brief story of faith which God honored and blessed, and which has resulted in the establishment of the Grace Brethren Church, of Virginia Beach.

In November 1955, the mission board of the Southeast Fellowship of Brethren Churches sent a committee to investigate the possibility of a Brethren church in Virginia Beach. Two interested families were found, the Ellis Allens and the John Allens, both formerly from Buena Vista. In a few months Rev. K. E. Richardson, pastor of the Radford (Va.) church held a week of meetings. The attendance averaged 15-20. The group first met in the John Allen home. In December 1956, the Virginia Beach Community House was secured for a meeting place, and was used until we moved into our chapel on January 12, 1958.

Through the ministry of **The Missionary Herald** and by other means, additional families became active in the group. Two of these, Brothers Raymond Cooper (from the Ghent Church, Roanoke) and Lambert Myers (from the Waynesboro [Pa.] church) alternated in preaching to the group in its beginning. In August 1957, the Damon Moore family from Roanoke was visiting Virginia Beach. God gave them a burden for the work. After finding work in Virginia Beach, they sold their home in Roanoke and moved here to help in the church. Another family, the Whitworths, from Roanoke is now active in our work, but the Navy is transferring them to San Francisco in a few weeks.

During the year of February 1956 to February 1957 the pastors of the Southeast Fellowship rotated, traveling a distance of 600 miles plus, every two weeks to minister to the small group.

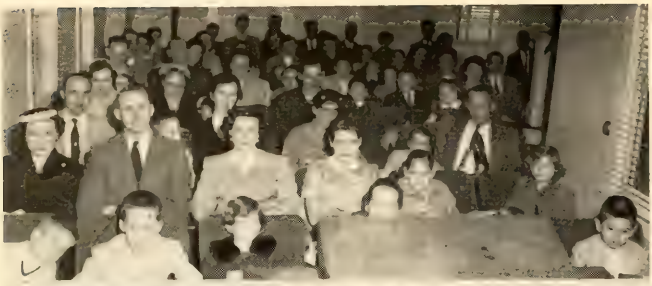
On June 23, 1957, my family and I moved on the field. About this same time God led us to buy our building lot, located 3 miles from the ocean front in a fast developing section of Princess Anne County, the fastest growing county in Virginia. The section is known as "Hilltop" since it is the highest point in the county, 15 feet above sea level.

Our 1¼ acre building lot has a two story colonial dwelling on it, and our men and women have worked hard and have made many sacrifices in order to convert it into a temporary home for our congregation. The auditorium, formerly the kitchen and living room, will seat 80-85 people. The other four rooms make excellent Sunday school rooms. One has been equipped for a nursery. The estimated cost of renovating the building has been set at $4,000.00. The actual cost was about $800.00.

On March 23, Rev. Kenneth Teague, Pastor of the Ghent Brethren Church, and Vice President of the Southeast District Mission Board, delivered the dedicatory message. Rev. Lester Pifer, represented the Brethren Home Mission Council. We had a record attendance of 76. The Riner, Virginia, and Roanoke Ghent Churches were represented.

There are many homes in Virginia Beach that need to be reached for Christ. By the grace of God we expect to fill our temporary Chapel to overflowing this year. We look forward to the day we can break ground for the first unit of our building. Pray that God will enable us to reach and win many for whom Christ died. God has and will honor genuine Christian faith. Praise His Name!

Virginia Beach, Virginia Dedication Pictures









Top down: Dedication Day record attendance of 76. Lester E. Pifer assistant secretary of Brethren Home Missions Council, Harold Arrington, pastor, and Kenneth Teague, dedication speaker. The sign indicating the location for the future building. The residence converted to a chapel and dedicated March 23.

FLASHES OF FUTURE FEATURES

Long Beach, Calif.—The new Los Altos Brethren Church was dedicated on Easter Sunday, April 6, 1958. The church was erected by the Brethren Construction Company. Average morning attendance for the last quarter was 188. Wayne Flory is the pastor.

Kokomo, Ind.—Ground was broken on Sunday, March 30 for the new Indian Heights Brethren Church. Morning attendance was 100 with 156 present for the ground-breaking service. The church will be built by a unit of the Brethren Construction Company. William Kolb is pastor.

Troy, Ohio—The first service was held in the new upper auditorium of the Grace Brethren Church, Troy, Ohio, on Sunday, March 30. A new Sunday-school record of 133 was set with 126 for the morning service. There were five rededications and one first-time decision. A dedication date has not been set at this time for the completed building. Herman H. Hein, Jr. is the pastor.

South Bend, Ind.—The new Ireland Road Brethren Church will be dedicated in the near future. The Brethren construction crew finished their work on March 25. This was the final project for crew members James Knepper, Don Stroup, and Walter Brovant, as crews one and two have been merged into one unit. An important announcement will be made at the time of this dedication. Gene E. Witzky is the pastor.

Lansing, Mich.—The local members will put the finishing touches on the new Grace Brethren Church. The Brethren construction crew will finish their work on April 11. This will be the final project for crew members Thomas Bailey and Dale Myers as a result of the merging of crew no. 1 and crew no. 2. Richard Sellers is the pastor.

ISRAEL CALLS!

I KNOW THE MESSIAH

By Bella Smith

(Mrs. Bella Smith is a Jewess residing in the Fairfax district of Los Angeles, Calif. She found the Lord through the Brethren Jewish work. She has been zealous in her efforts to win her Jewish brethren to the Lord, and she is taking this opportunity to tell her brethren in Christ of her love for Him and to encourage all believers to witness to their Jewish friends by loving contacts and by the spoken word. B.L.B.)

I, who have followed Judaism all my life, have accepted the Lord Jesus Christ as my Saviour and Messiah, and I recognize Him as my God—the God of my forefathers, Abraham, Isaac, and Jacob. Perhaps you wonder why I finally came to the point. This is the reason—I have found that Adam and Eve passed on to me the same sinful human nature they passed on to every other human. When Cain hated and murdered his brother Abel, he simply displayed this potential which is in every one of us; that is, to hate another person even to the point of hurting them and to defy the God of heaven by so doing. This is the nature which caused Hitler to do what He did in Europe in the past, and which causes such hatred in the present. I am so happy I found this truth about the sinful nature of mankind. I am happy that I found out in time that I also have this nature and am a sinner just as all mankind are sinners. And I am so happy I discovered the dear Son whom God sent to this earth to be crucified for sinners, and to shed His precious blood, and to lay down His precious life, just so I might, by simple faith in Him, receive the eternal life He offers to those who trust Him.

When He entered the city of Jerusalem a few days before He went to the cross, He wept over that city and its people. He shed tears for me there, I am sure. When He was on the cross He cried: "My God! My God! Why hast thou forsaken me!" It was at that time He suffered the forsaking of God in my stead that I might, at this time, have God's fellowship. When He hung upon the cross He prayed to the Father asking forgiveness for His people for He said: "They know not what they do." Because of His prayer I have been forgiven in the sight of God. Later I read in the New Testament, in the Book of Acts (3:17) this act was committed in ignorance. How I wish gentile Christians might understand the great ignorance that was evident in this act and forgive as easily as the Lord forgave, and then forget about this act also. If such forgiving and forgetting were evident, really evident, in our day, perhaps my Jewish brothers and sisters would find Jesus and the New Testament more attractive and inviting in the coming years than they have in the years that are passed. In order that your heart might be more deeply touched in this matter will you read Acts 4:24-28. We are all equally guilty in this act, and I am sure only Christian love and understanding will provide the way for winning my people to the Lord. This is what won me to the Lord!

When I found real born-again Christians loved their fellow men regardless of creed or denomination, I was enticed to investigate why and how they could be that way. I found true believers were willing to help and have fellowship with anyone. I found they would not knowingly hurt or harm anyone. And I found they were always anxious to tell of their Lord Jesus and His power to forgive sins and to save the sinner. As I became acquainted with the New Testament, I realized the Apostle John was speaking God's truth when he said: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another . . . If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also" (I John 4:10-11; 20-21). It is this display of God's love through the Christian's contact with unsaved Jews which will eventually win them to the Lord Jesus. I personally experienced wealth, social position, and success in the business world. While I realize these three attainments are attractive and desirable, still I also know they do not bring real happiness. In fact, they many times bring care and even sorrow. To the unsaved these attainments appear to be the ultimate in human desires. However, when a person finds the Lord as I found the Lord, he soon realizes happiness is not the result of worldly attainment and recognition, but rather it is the result of the knowledge of sins forgiven and of real close fellowship with the Lord Jesus, the Messiah.

My heart's desire is to have all my Jewish people saved by His precious blood. This will be possible only as you, my Christian brothers and sisters, love my people and witness to them. Remember they have been cruelly and many times brutally treated in the past, and this was done under the guise of Christianity. To them, Christian and gentile are synonymous. They **must** learn there is a difference and that Christ is responsible for this difference! Your patient understanding and the display of your deep love will cause them to finally realize the Christian is their friend and Jesus is the Messiah. They must learn they can turn to you and to your Lord in the time of their need. You can be the one used of the Lord to point them to Him. It is up to you. May I close with the words of Paul to the Romans: "For as ye [gentiles] in times past have not believed God, yet have now obtained mercy through their [Jews] unbelief: even so have these [Jews] also now not believed, that through your [gentiles] mercy they may also obtain mercy" (Rom. 11: 30-31).

May God bless each one of you richly as you witness to my people.

Rabbi Isaac Lichenstein

For 34 Years District Rabbi of Tapio-Szele, Hungary

"I had thought the New Testament to be impure, a source of pride, of over-weening selfishness, of hatred, and of the worst kind of violence, but as I opened it, I felt myself peculiarly and wonderfully taken possession of. A sudden glory, a light flashed through my soul. I looked for thorns, and gathered roses; I discovered pearls instead of pebbles; instead of hatred, love; instead of vengeance, forgiveness; instead of bondage, freedom; instead of pride, humility; instead of enmity, conciliation; instead of death, life, salvation, resurrection."

—From *Two Letters*

Newspage

STOYSTOWN, PA. The Sunday-school attendance record was broken Apr. 6 at the Reading Brethren Church. Another record (phonograph) was broken over the head of Art Collins, pastor of the church. This second record was broken by Bill Burk, missionary on furlough from Brazil.

DAYTON, OHIO. The membership of the new Calvary Brethren Church, Henry Barnhart, pastor, were the guests of the North Riverdale Brethren Church, Russell Ward, pastor, for the spring communion service on Apr. 13.

KITTANNING, PA. The Armstrong County Christian Endeavor Union will conduct the spring rally here on Apr. 26 at the First Brethren Church. Wm. Schaffer is pastor.

LEAMERSVILLE, PA. The spring WMC rally of the East Fellowship will be held at the Leamersville Brethren Church on May 1.

SUNNYSIDE, WASH. The average attendance at prayer meeting during March at the First Brethren Church was 96. The first service in April had 102 present. Leslie Moore is pastor.

BELLFLOWER, CALIF. Rev. Curtis Mitchell, pastor of the Seal Beach (Calif.) Brethren Church was guest speaker at the sunrise service of the First Brethren Church here. Harry Sturz is pastor.

OZARK, MICH. Rev. Robert Dell has accepted the pastorate of the Grace Brethren Church. He will assume his new duties about June 1. Earl Funderburg, who recently resigned as pastor of the Ozark church will take up the pastorate of the New Troy (Mich.) Brethren Church about the same date.

BERRIEN SPRINGS, MICH. The Michigan District WMC rally will be held at the Grace Brethren Church on Apr. 24.

WOOSTER, OHIO. Kenneth Ashman, pastor of the First Brethren Church, and a member of the board of trustees of The Foreign Missionary Society of the Brethren Church, made a trip to Puerto Rico the middle of April to make investigation for the foreign board. He was the guest of Mr. Emmit Adams, Christian businessman who lives there.

PARAMOUNT, CALIF. The Paramount Brethren Church, John Mayes, pastor, is showing a 22 percent gain in Sunday-school attendance over last year. The attendance is about 176.

PHOENIX, ARIZ. The First Brethren Church is showing a 20 percent increase in Sunday-school attendance over a year ago. Charles Ashman, Jr., is pastor.

RADFORD, VA. A dedication service for the new addition to the building of the Fairlawn Brethren Church is being held Sunday, Apr. 20, at 3 p. m. Rev. Kenneth Teague, pastor of the Ghent Brethren Church, Roanoke, Va., will deliver the message of dedication. The new addition is 40 feet by 70 feet, affording the church a large assembly room, five large classrooms, a nursery, a baptistry. The auditorium will seat 275. K. E. Richardson is pastor.

YORK, PA. The Northern Atlantic district overnight youth rally will be held here at the Grace Brethren Church Apr. 25-26. Dr. Herman Koontz is pastor.

NORWALK, CALIF. Rev. Albert Flory was guest speaker at the sunrise service conducted by the Norwalk Brethren Church, Henry Rempel, pastor.

LONG BEACH, CALIF. The Los Altos Brethren Church conducted a dedicatory service for their new edifice on Apr. 6. Wayne Flory is pastor.

GARWIN, IOWA. The Iowa District WMC rally is being held at the Carleton Brethren Church on Apr. 18.

WAYNESBORO, PA. Seventy-five recently attended the midweek prayer meeting, at the First Brethren Church, Wm. Gray, pastor.

WHITTIER, CALIF. There were 56 who responded to the program for calling at the Community Brethren Church on Mar. 25. Calling is thus done each Tuesday night. Ward Miller is pastor.

MANSFIELD, OHIO. Attendance records were shattered Apr. 6 with 204 present for Sunday school at the Woodville Grace Brethren Church. M. L. Myers is pastor.

KOKOMO, IND. Following the groundbreaking services on Mar. 30, for the Indian Heights Brethren Church, construction is under way. Wm. Kolb is pastor.

The BRETHREN MISSIONARY HERALD

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Winona Lake, Ind.

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Winona Lake, Ind.
Grace Seminary Paul R. Bauman
Winona Lake, Ind.

In Memoriam

Mrs. Bertha Feenstra went home to be with the Lord on Mar. 6. She was a member of the First Brethren Church, of Sunnyside, Wash.—Leslie Moore, pastor.

Mrs. Minnie Emily Strout, who was 91 years old, passed away on Mar. 19. The last six years of her life she was bedfast. She was a member of the First Brethren Church, Sunnyside, Wash.—Leslie Moore, pastor.

Mrs. Estella M. Fuerst was promoted to glory on Jan. 29. She was a member of the First Brethren Church, of Sunnyside, Wash.—Leslie Moore, pastor.

Mr. Ira Boyer, father of Dr. James Boyer, bursar of Grace Seminary and College, departed from this life the last week of March. He lived in Ashland, Ohio.

Mrs. Tillie Surface, 92, was called home to be with the Lord on Mar. 15. She was a member of the First Brethren Church, of Long Beach, Calif., since 1928. She seldom missed a service of her church as long as health permitted.—C. W. Mayes, pastor.

Harman Baughman, a charter member of the Grace Brethren Church, of Hopewell, Pa. went to be with the Lord on Jan. 14. He was in his 83d year, and had been in ill health for some time.—Sheldon Snyder, pastor.

The Importance of a Christian Home

By Kenneth Taylor

If you were brought up in a Christian home, you will know why I say a Christian home is even more important than the Sunday school. And that doesn't discount Sunday schools at all. They are the Lord's wonderful second best for children from non-Christian homes; and a powerful supplementary diet for children from homes where the Lord Jesus is loved. No movement within the organized church has had such results in conversions and in life building, despite the hour-a-week limitation.

The secret of the Christian home lies in the fact that it has a round-the-clock daily opportunity, and is able to nurture young plants and bring them to a sound, balanced living and loving total commitment to Jesus Christ. And herein lies also its great danger. For out of Christian homes have come children who have grown up permanently warped, deformed, hardened, and spiritually brutalized.

Here's What a Christian Home Can Do

First, a Christian home can give a child a happily receptive attitude to gospel truth. After all, a child believes what his parents do. If he is brought up in a strong Roman Catholic home, he will be a strong Roman Catholic. If he is brought up in a strong Muslim home, he will be a fanatical Muslim. And if he is brought up in a strong evangelical Protestant home, he will be a strong evangelical Protestant. There are few exceptions.

To a superficial observer it may seem that therefore there is no solid basis for decisions and that we are merely products of our environment. And actually, this is pretty much true. We do not decide these things as children because of logic or truth, but are "victims" of our emotional environment and of our strong and natural approval of whatever our parents believe. And so the child brought up in the Christian home is blessed beyond all others, since he often automatically adopts the Christian point of view—the truth. And that is why the Christian home is so important. It brings about an automatic favorable response to the Gospel and the proper attitude in Christian living.

The statistical results can be enormous. Canada, for instance, is now said to be Catholic for the majority of its population. This was not so a few years ago, but it is today because of the Catholic emphasis on large families and the Protestant emphasis on small ones; and thus year by year and generation by generation the proportion in the population grows in geometric proportion.

Or take India as another interesting example. Today there are probably less than 1 percent of the population who are Roman Catholic. But if India widely adopts birth control—as has been done the last few years in Japan—the Roman Catholic population will continue to grow as fast as ever while the rest of the population slows down drastically. And within 250 years it would be possible only through the cradle, and apart from outside conversions, for the present Roman Catholic population in India to have grown to a majority of the population of India.

Does that cast some light on the great importance of the Christian home in America? It seems to me that it certainly does. Our homes must continue to send out well-trained young people, and I believe in increasing numbers, to live for Jesus Christ. The average Christian parent in America probably nets more souls for the Lord in his home than he does in all of his lifetime in personal work outside the home.



How Are Christian Homes Failing?

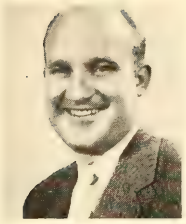
But here a warning must be sounded and a solemn caution given as to the reason why some Christian homes do not produce strong Christian lives in their young people. I think there are two main reasons.

The first is that some of our Christian homes are not truly Christian. The name of Christ is honored in word but not in deed. Uncomfortable family relations make plain to the children that Christ is not real and as a result many a child has come to the place of mocking that holy name. The solution here is of course that the parents themselves should decide to live for Christ rather than for themselves, and learn how to work out this decision in their everyday living before their children.

The second reason concerns homes where the parents truly love Christ, but do not understand that children need negative guidance as well as positive, and need the stick as well as the carrot. A child's dear little heart is a potential cesspool of damning iniquity. It is a garden where weeds spring up easily and where when quickly dealt with, they can be quickly destroyed. But a parent who neglects this God-given responsibility, pitying the child and sparing the rod, can build disaster into a child's life before he is five years old.

I feel that a major key to the solution of both of these problems lies in family togetherness—the parents taking time to work with the children, and especially taking time for family devotions when the whole family can be together around the Word of God listening to the admonitions of the Scriptures and discussing together what it means and how to put it into effect.

—Material made available by National Sunday School Association.



BY VICTOR TRIMMER

THE FAMILY FORTUNE

Every father wants to be able to take care of the physical needs of his family. He has ambitions to be able to give the family the extra things that make life a little more pleasant and enjoyable—the new toy, the new dress, money for school, and the many other things that are desired in our modern way of living.

It gives the father a great deal of satisfaction and pride to be able to leave financial assistance that will continue to show his love and concern for his family. This feeling of concern and care to provide for the physical needs of the family is to be admired and appreciated.

Not all are able to see these desires realized. Many times the family fortune is very meager. Sometimes lack of ability and opportunity have so limited a father's and family's financial ability that he has not been able to provide and get and give to his family the things that he wanted. Sickness, many times, has taken the family fortune, and many pleasures of life had to be foregone. How the heart is torn and aches and great efforts are made to make up to the family for this lack!

In my travels I have seen families whose fortune you would say was very meager, but in my associations with them I found they had a fortune that was of more value than the things that finances can provide.

A family that has love one for another—a love that is filled with compassion, care and concern—a family that is filled with happiness and joy, where there is singing and merriment, a family where there is a very real sense of peace and confidence, where faith in God is real, and trust is not only taught and talked about but is a part of every day living—these families seem to have a security. This is a security even stronger than that which comes from a sense of financial strength. It is a security that comes from a knowledge of God and His Word, a security that is more than just for time and for the problems and needs of this life, and a security that reaches beyond the veil and promises hope of reuniting with loved ones gone on before.

Here is a treasure moth and rust cannot corrupt, a fortune that thieves cannot steal. It is a spiritual heritage that provides a family this wealth of worthwhile things. This is a fortune that every family can enjoy, for all parents, regardless of station in life, can provide this family fortune of fine things.

Where is this fortune found? First of all, of course, each mother and dad must find this fortune for themselves. It has been provided from the unsearchable riches of God himself when He gave as a ransom, His Son, to die on a cross in our place. Jesus paid the full price for sin and in accepting Him there comes the rich experience of eternal salvation and the accompanying treasures of real peace, joy, security, and faith.

You cannot leave or give that which you do not have however great your desire may be. You must have it yourself first. In this age of satellites and sputniks some families have lost the art and the joy of family worship, but here is where this fortune is found, as worship and Bible reading become as much a part of the family life as eating and praying. Just as a parent cannot give to the society in which he lives, whether it be government or schools or any other agency, the financial responsibility of taking care of his family, neither can he give the spiritual responsibility of providing this real family fortune to the church or the Sunday school or the preacher. He, himself, is first of all responsible to God and to his family to point out by example and by precept and pattern and practice where the true riches are found.

—Material made available by National Sunday School Association.



AMERICA—LAND OF PROSPERITY

By Warren Tamkin*



"The prosperity of fools shall destroy them" (Prov. 1:32).

The more I come to know of the other nations of this world, the more I appreciate the fact that I was born and reared in America. From the very earliest days of settlement this has been a land of golden opportunity, and a place where men could gain wealth quickly and with relative ease. It has been a prosperous nation.

In the past few months, however, the nation's thoughts have been turned from prosperity to some very demoralizing ideas such as "recession," "unemployment," and "decline in business." And now the wise of this world are declaring that if we can just solve these important economic problems facing us now, most of our difficulties would vanish, and there would be joy and happiness for everyone. Such is the wisdom of this world.

The children of God who have spiritual discernment need to turn the searchlight of God's infallible Word upon this matter. In the verse we have before us from Proverbs, we see that the long-experience and ever-sought-for prosperity **can** be the means of leading us to utter destruction. Since we do not want this to happen, let us look at some of the possible dangers from prosperity.

Prosperity Causes Self-confidence

Prosperity can destroy us if that prosperity causes us to become too self-confident. The word "fools" used in this verse is actually the word for "self-confident ones." The psychologists are doing a great deal of talking today about self-confidence. An avalanche of newspaper and magazine articles are admonishing us to put more confidence in ourselves. There is an element of important truth in this. Is it not true that most of us can do far more than we think? Illustrations of this are to be found in our churches. Some have been asked to serve in church offices or teach Sunday-school classes who thought themselves incapable. But time and experience has taught these individuals that they can do these things successfully, to the glory of the Lord.

But if the issue of self-confidence is pressed **too far,** we come to depend too much on our capabilities and forget to rely upon God. The hymn-writer admonishes us that "the arm of flesh will fail you, ye dare not trust your own." The fool allows prosperity to destroy him by causing him to forget that God must ultimately be the source of all his confidence. Perhaps America has been prosperous so long that she has forgotten to "praise God from whom all blessing flow."

Prosperity Causes Neglect of God

Prosperity can also destroy us if that prosperity does not give us time for God and His work. I have discovered that prosperous people are usually busy people. If we are going to be successful in business enterprise, we must give time and attention to these things. This is necessary and right. The danger is that we shall become so concerned about that business, and the making of more and more money, that we forget about God and His work.

The neglect of God comes forcefully to my own mind just now as I think of the three funerals I have conducted recently. When things are going well, as in days of prosperity, people tend to forget that they need God. But let such things as death, sickness, or heartache bear down upon them with a thunderous blow and then they are brought to their spiritual senses and see things in their proper perspective. God's children must ever resolve that the prosperous way of life, which God has given to them, shall not be used by Satan to destroy them in causing them to turn their time and attention from important spiritual matters.

Prosperity Causes Light Attitude Toward Sin

Prosperity can destroy us by causing us to think lightly concerning sin. The annals of world history are replete with evidence of the rise and fall of empires. Even a casual perusal of the records will cause us to observe that the more prosperous nations have become, the more utterly sinful has been their state. The Christian historian may not be going too far when he observes that there is possibly some relationship between the fall of nations and the attitude of nations toward sin.

Americans cannot but cautiously note that there never was a time in our history when we were more prosperous, but likewise there never was a time when we were more sinful. The sins of drink, gambling, and adultery, to name just a few, have become so formidable that even our national government has become concerned. It is most apparent to all that prosperity **can** open the door to every conceivable sin. Thinking lightly concerning sin can destroy our nation in time. We must ever be on our guard.

In conclusion, we are most confident that America and its economy are going to be auspicious and strong. But Satan must not be allowed to gain any advantage whereby he could twist our good way of life and use it to destroy us. Only fools would allow this to happen. We are children of the light. Let us walk with care in the illuminated pathway of God's Word and heed the warning that "The prosperity of fools shall destroy them."

God bless our native land!
Firm may she ever stand,
Through storm and night:
When the wild tempest rave,
Ruler of wind and wave,
Do Thou our country save
By Thy great might!

Our father's God, to Thee,
Author of liberty,
To Thee we sing:
Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God, our King!

*Pastor, Grace Brethren Church
Hagerstown, Md.

THE LIFE OF

Mr. American Pastor

Saturday evening has arrived. Once again, Mr. American Pastor is faced with the dismaying prospect of preparing the Sunday morning message. On the one evening of the week which ought to be set aside for relaxation, meditation, and spiritual preparation—he must desperately collect his thoughts, breathe a hasty prayer, and attempt to come up with a message which will bring blessing to his people. With the pressure of eternal souls bearing upon him, the task is almost unendurable.

To be sure, the above is the exception rather than the rule in the life of Mr. American Pastor. And yet, it should never happen. What is the cause of this unhappy situation?

Can it be that he has been slothful during the entire week? Hardly. Up with determination on Monday morning, he purposed that this week would be different. Going to his study, he opened his Bible, only to be interrupted by the ringing of the phone. Getting upon his knees, he found his mind racing to the hundred and one details which **must** be done. Frequently, even during Monday morning's prayer, he jotted down things he had to remember.

The Apostle Paul was "pressed out of measure." But this was the result of the burden for souls and the persecution of the wicked. The modern-day pastor finds himself pressed out of measure by the incessant flow of details which plague him from the beginning of the week to the end.

The American pastor of the medium-sized church, unless he has an organization set-up which is the exception rather than the rule, is the victim of little things. He must be organizer, administrator, supervisor, educator, publicity agent, stenographer, mimeographer, musical director, flower chairman, plumber, part-time janitor, and a thousand other things, depending upon where he happens to be serving. Then, in addition, he must prepare his sermons, keep spiritually and intellectually awake, do his pastoral calling, and take part in the various ministerial functions of his city and district.

What a far cry from the apostolic church! There, the Twelve refused to be burdened with such an important matter as the care of the widows so that they could give themselves continually to prayer and the ministry of the Word. Is it any wonder that the church has lost its power?

What is the answer to this dilemma? Can the pastor simply turn his back to this multitude of details and allow the machinery to collapse?

No, of course not—not if he is conscientious. The answer is to be found in Acts 6:3: "Wherefore, brethren, look **ye** out among **you** seven men of honest report, full of the Holy Ghost and of wisdom, whom **we** may appoint over this business." The answer is to be found in aggressive, dependable lay leadership.

I am certain that there is not a church anywhere which does not have **some** organization. There is an official board. There is a chairman of this and a chairman of that. There are trustees, deacons, and the usual roster of church officers. But the tragedy is that in all too many cases, these positions are treated as honors instead of God-given responsibilities. The machinery is there, but none of it moves unless the pastor is behind it constantly pushing. As a result, Mr. American Pastor must spend so much of his time coaxing, prodding, reminding, checking, and in some cases re-doing that he usually ends up simply wishing he had done it in the first place.

What can be done to allow the pastor to resume his God-appointed responsibilities? Let me suggest the following:

1. Decide what kind of a pastor you want. Unfortunately, too many congregations want a good businessman, rather than a man of God. They want a pastor who can promote and push, rather than pray and preach. Oftentimes there is a feeling among the lay people that because the pastor is hired on a full-time basis, he must be expected to bear all these details so that the members of the congregation need not be troubled with them. As a result, the pastor must spend his time doing the things people can see results from. Everyone in the congregation will know whether or not the Sunday bulletin has been mimeographed, but only a few will detect whether the pastor spent one hour or ten on his message.

2. Make an evaluation of your own organization and find out how efficiently it is operating. Ask your pastor to submit a list of things he is doing which could be done just as well by laymen or laywomen.

3. Make a survey in your congregation to find out who is available to serve in these various tasks. You will be amazed to discover the abilities which are not being used. Remember, however, to look out people of "honest report, full of the Holy Ghost and wisdom." The great ability is dependability.

4. Call a meeting of the governing board of your church to revamp your organization. Put to work those who are willing and available to do the detailed tasks your pastor is doing now.

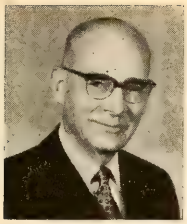
5. Provide a means of supervision over your work on the lay level. Do not expect your pastor to have to check on everyone to see whether the jobs are being done, or you will have him right back into his dilemma again.

6. Provide a monthly meeting of the entire staff with the pastor so that he can give his suggestions and plans. Allow the leaders to report to the pastor what has been done during the past month, and decide what shall be done during the coming month.

7. Expect your pastor, after you have relieved him of his meaningless details, to give himself wholeheartedly to prayer and the ministry of the Word.

Let's put the pastor in his place —his God-given place.

Home Builders



BY MR. GUY P. LEAVITT

In his book, **Memories of a Happy Life,** William Lawrence says of his parents: "Father did not **tell** us to go to church; he went, and we went with him. Our parents never asked us to do what they did not gladly do themselves. Prayer and religion at home were as natural as meals and sleep."

No wonder he could write about "memories of a happy life!" We can safely agree that the happiest homes in America are those that are Christian, where parents and children are faithful in attendance at the Lord's house, and where Jesus is an honored guest.

Such a home must bring joy in heaven, for the home is God's first divinely ordained institution on this earth.

"The hand that rocks the cradle rules the world" is a favorite way of saying that the influence of the home is far-reaching. Training in the home has more to do with the destiny of the individual than does any other influence. Here the small child receives his first impressions, his first knowledge concerning God and Christ, his first experiences in prayer, his first inculcation of Christian love and devotion.

And in the home, also, lies the greatest danger. Statistics show that of the persons killed by falls, more than half fell in their own homes. A home should be the safest place in the world, but it would seem to be an especially dangerous place. This is because at home we are off our guard; we are not watching for stumbling blocks. Is not all this true of spiritual disasters? Our homes are the most frequent witnesses of bad temper, of selfishness, of cruelty, of neglect, of jealousy, of poor faith, of slander, of falsehood. How many and how terrible are the hazards of our home, and how important it is that they be Christian homes!

We are guilty of neglecting our homes. A real-estate salesman was trying to sell a house to a newly married couple. Said the bride: "Why buy a house? I was born in a hospital ward, reared in a boarding school, educated in a college, courted in an automobile, and married in the office of a justice of the peace. I get my meals at a cafeteria, live in an apartment, spend my mornings playing golf and my afternoons playing bridge; in the evening we dance or go to the movies; when I am sick, I go to a hospital, and when I die, I shall be buried from an undertaker's. All we need is a garage!"

We need to lift the home back to its place of influence in Christian education. As church members and workers, we can help by answering the following questions, "Yes" or "No":

Do I set an example in my home by attending all services of the church regularly?

Do I read the Bible daily in my home?

Do I take time in my home to pray and meditate daily?

Is there a Bible in my home always ready for reading?

Is there a Christian picture or other evidence in my home that a Christian lives there?

Is grace returned regularly at the table?

Do we entertain Christian groups in our home for cottage prayer meetings, business gatherings, committees, et cetera?

Is every person in my home a Christian, regular in attendance at all church services?

—Material made available by National Sunday School Association.

National Family Week

May 4-11

Sponsored By

NATIONAL SUNDAY SCHOOL ASSOCIATION

Chicago, Illinois

National Fellowship of Brethren Churches

August 18-24

Winona Lake, Indiana

Never Man Spake Like This Man

By Rev. Albert Flory

"The words that I speak unto you, they were spirit and they were life," our Lord declared after His great discourse on the Bread of Life. Christ then looked at the Twelve and said: "Will ye also go away?" Impetuous Peter responded with a wonderful answer: "Lord, to whom shall we go? thou hast the words of life." What a great discovery Peter had made! The words spoken by our Lord are indeed the words of life.

There is a great play in the Scriptures on the four letters, W-O-R-D. The Bible is the **Written Word** which tells us of the **Living Word,** even Christ. Whether walking in the flesh, or falling from lips, or recorded in a book, God's Word is always accompanied by power and life.

He spoke life into the universe at the time of the creation.

The Scriptures declare of the Word: "All things were made by him; and without him was not anything made that was made." This verse declares quite clearly that the Word of the New Testament was the Jehovah who spoke in the first chapter of Genesis: "God **said,** let there be light . . . let there be a firmament . . . let the water be gathered." It was by the **word** of Jehovah-Jesus that the worlds were formed along with all that they contain. The fact has arrested my attention that it was not the hand of the Lord, nor the mind of the Lord, but the **word** of the Lord which formed the universe. **"Never** man spake like this man."

He spoke, and we have absolute evidence of Christ's eternal deity.

He declared himself to be God. He alone spoke about himself and made claims concerning His person and power. We believe that this furnishes one of the most convincing proofs of His deity. He is universally declared to be a good man, and yet, in the same breath, men are declaring Him to be just another man. If He were only man, He certainly could not be good, for He made constant claims that He was absolute God. We cannot consider a man good whose words cannot be trusted. Thus, when He speaks concerning himself, we believe that we can trust His word implicity. Let us consider some of His statements about himself. "I and my Father are one" (John 10:30). "This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent" (John 17:3). "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28). "He that believeth on the Son hath everlasting life" (John 3:36). "I am the way, the truth, and the life: no man cometh unto the Father but by me" (John 14:6). "Never **man** spake like this man."

He spoke, and we learn that every need is supplied in Christ.

"I am the door . . . I am the light of the world . . . I am the good shepherd . . . I am the water of life." In Christ, we have all the intellectual light that is needed; we have the water that He has declared shall be in us a well of water, springing up into everlasting life; we have bread for the soul; and we have guidance for our storm-tossed lives when He leads us as the Great Shepherd of the sheep. Christ has declared these things to be true, and upon receiving Him into the life, we find them verities indeed. "Never man **spake** like this man."

He spoke, and supernatural acts were the result.

The student of God's Word will recall that while Christ and His disciples were sailing across the sea of Galilee a great storm came up. Our Lord was asleep in the hinder part of the ship. The disciples, fearing that all would be lost if Christ went down, awoke Him and said: "Master, save us ere we perish." "He arose, and rebuked the wind . . . and they ceased, and there was a great calm" (Luke 8:24).

The centurion knew the power of the words of the Lord, for he said: "Speak the word only, and my servant shall be healed." Our Lord said: "Go thy way and as thou hast believed, so be it unto thee." The Word says: "The servant was healed the selfsame hour" (Matt. 8:13).

The dead cannot hear, but our Lord spoke to a few. He said to Jarius' daughter, "Little lamb, arise," and the little child responded. He said to the widow's son, "Young man, get us," and the young man responded. "Never man spake **like** this man."

He will speak, and the nations shall have peace.

When the name is given to the great conquerer in the nineteenth chapter of Revelation and verse 13, He is not called a warrior; He is not called a ruler; He is not called Jesus of Nazareth; He is not called the Christ; "His name is called the Word of God." "Out of his **mouth** goeth a sharp sword, that with it he should smite the nations" (Rev. 19: 15). Joel had prophecied: "Jehovah also shall **roar** out of Zion and utter his **voice** from Jerusalem." Our Lord uses that sword from His mouth, and speaks resulting in: (1) great hail about the weight of a talent (Ezek. 37:22; Rev. 16:21); (2) an earthquake of such magnitude as had never been known before (Ezek. 37:19; Joel 3:16); (3) great cosmic disturbances (Rev. 16:18). The result of these words shall smite the fighting equipment of the nations. After the destruction of the armies of the nations in the time of the end, Christ shall speak to the nations of the earth, and there shall be peace. "Never man spake like **this man."**



The BRETHREN MISSIONARY HERALD

DUCATIONAL NUMBER

APRIL 26, 1958



"So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work"—Nehemiah 4:6.



EDITORIALS



By Paul R. Bauman, Vice President in Charge of Public Relations

Thirty-Six To Graduate From Seminary

Presented this week on pages 260 to 262 of the Missionary Herald are the pictures of the 34 young men and two young women who will graduate from Grace Theological Seminary on the evening of Wednesday, May 28. Beside each picture is a brief biography of the student from the time of his graduation from high school. We want you to meet these young people individually, and this is our best available means of introducing them to you. Several of the young men are looking forward to becoming pastors of Brethren churches. Such churches in need of a pastor will do well to communicate with them. Between now and the day of their graduation they may be reached by addressing them in care of Grace Theological Seminary, Winona Lake, Ind.

A sense of satisfaction and praise to God should certainly fill the heart of each person who has assumed any part in the training of these young people, whether he or she teaches in the classroom or provides the gifts through which Grace Seminary is able to operate. Both teaching and gifts have been an investment for eternity. Then, and then only, will we realize their full value. What joy there will be when we see thousands of people step across the threshold of heaven from countries all over the world—thousands who were saved because someone cared enough to provide training for students who, having been thoroughly equipped, could go and teach others the Word of life.

Doctor Gets Help in Simple Words

In Liverpool, England, a doctor was giving evidence in court. In describing the condition of his patient he said: "The complaint has a large teriorbital haematoma and subconjunctival hemorrhage." The judged asked: "Do you mean he had a black eye?" "Yes, my Lord," replied the doctor.

Such unnecessary use of long technical terms by the physician reminds us of the Apostle Paul's contention that the man who would declare the oracles of God should use language which all can understand. "For if the trumpet give an uncertain sound, who shall prepare himself to the battle? So likewise ye, except ye utter by the tongue words **easy to be understood,** how shall it be known what is spoken? for ye shall speak into the air" (I Cor. 14:8-9).

As I travel from coast to coast, one of the finest compliments I hear given to the men who have gone into the ministry from Grace Theological Seminary is that they are men who know how to preach and teach clearly the Word of God. Again and again people who come into The Brethren Church express appreciation for our Bible teaching ministry. Often they had been half starved for years by pastors who seemed to be obsessed by a greater desire to impress an audience with their intellectual acumen (whatever that is) than to communicate the truths of God clearly to the hearts of their people.

We are admonished not only to speak with understanding, but to "pray with understanding" and even to "sing with understanding" (good advice for soloists and also choirs). Otherwise, says the apostle: "How shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other [person] is not edified" (I Cor. 14: 15-17). While the Apostle Paul is contending in this passage for the use of understandable language instead of an unknown tongue, the truth is the same: we must speak so clearly that all can understand.

The mark of a truly educated man is not his ability to use scientific nomenclature. Even the scientists have come to recognize the necessity of describing to the public the most involved scientific phenomena in nontechnical language. Likewise, the mark of a great preacher is not his ability to use big words or involved theological terminology. It is rather his ability to take the most profound truths in the Word of God and teach these truths in such a manner that even a child can understand them and revel in them. My father, truly a great preacher, used to say: "Son, put the cookies on the lower shelf where the children can get at them, and you will know that the big folks can reach them too."

If we have any concluding word of advice to those who will soon go forth from the halls of Grace Seminary as preachers and teachers, it is this: "Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excell to the edifying [building up] of the church" (I Cor. 14:12).

"I Must Stand on Both Feet"

In Cleveland, Ohio, I was talking recently to a dear saint of God 86 years of age. She asked about the school building program and, particularly, the "Square Foot Plan." Then, with a special twinkle in her eye she said: "Brother Bauman, when you asked every member of The Brethren Church to purchase a foot of floor space for $10, I decided to buy two, for I must stand on both feet, not just one!"

This was a somewhat amusing (as well as encouraging) observation, for immediately I tried to picture our friends visiting the campus and attempting to stand for any length of time on one foot or even on one square foot of floor. And remember, if you want to sit down in a chair, you'll need eight square feet! We need more people with the spirit of our sister. No wonder she looks so young for her years!

THE BRETHREN MISSIONARY HERALD VOLUME 20, NUMBER 11
ARNOLD R. KRIEGBAUM, Executive Editor
Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price,$3.50 a year; 100-percent churches, $2.50; 75-percent churches, $2.75; 50-percent churches, $3.00; foreign, $4.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; True Hunt, assistant secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to executive committee; William Male, Mark Malles, Robert E. A. Miller, Thomas Hammers; Arnold R. Kriegbaum, ex officio.

Mission Accomplished?

By W. A. Ogden, Executive Vice President
Grace Theological Seminary

The pictures of our new building ppearing in this magazine are al-ady out of date. As you read this e roof is completed, and the ment floor probably has been oured. Soon the wood floor will laid and the work of putting on e finishing touches of this building ll be under way.

Then what? On to the classroom ilding? We hope so. At least we ll have to complete the boiler oms in this building, for it is ere that heat is supplied for both ildings. Available money is the ciding factor from here on out. At s time more than $140,000 has en received. It is imperative that have not less than another 0,000 in building-fund gifts. We looking to the Lord to supply s in the way that will best honor nself.

We know of only two sources of pply: (1) the continued generous ts of our people through the urches; (2) loans secured from ne lending institution. In either nt (or both) we again ask for your st earnest prayers that the money l become available and that we l not have to leave a bare founda-n standing as a monument to ure. God is able. He has shown nself strong in our behalf again l again. As you, our people, are ved to give, and as the banks are ling to make us loans on the basis of your giving, the work will go swiftly ahead.

It is our hope, and our expectation, that both buildings will be nearly completed by the time you come to National Conference in August. The conference committee is planning a great communion service for the closing Sunday, and we have been approached about holding it in our new auditorium-gymnasium. Of course, our answer is that if the church wants this space, it will be available.

The best possible solution to our financial needs is the "Square Foot Plan," or an average of $10 from each of our members. A determined thrust in each of our churches to raise as large a portion of this as possible would spell the difference between defeat and victory right now. If everyone reading this item would encourage this in his church, and would make another sacrificial gift himself, we could soon write this project off as "Mission Accomplished." We are counting on you—and thank you in the wonderful name of our wonderful Lord.



ll at east end of Physical Education Building raised to its full height, March 1958



First trench for foundation, July 1957

COVER PICTURES

Since the weather has moderated (after the severest winter in five years), it has been possible during the past month to resume work on the Physical Education Building. The walls, with the exception of a gap in front, have been raised to their full height. The gap was left purposely to admit a large crane which will have set the steel truss-work for the roof by the time this magazine has reached your home. The lower picture shows the full extent of the roof along the south side of the building.

As this building takes shape we are reminded of Nehemiah's words describing his work on the walls of Jerusalem, a task which was accomplished in the face of obstacles that seemed overwhelming: "So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work" (Neh. 4:6).

The work upon these walls, brethren, and those of the Educational Building, can continue only as God's people have a "mind to work." Any work for Christ takes real effort. But now, as in the days of Nehemiah, when people have a mind to really do something, the job is accomplished. The work will continue as the funds are provided. Will you make this a matter of prayer, and then continue to give as the Lord enables you?

Directory of the 1958 Seminary Graduates

To acquaint our readers with the students who are graduating from the seminary, May 1958, the following directory has been prepared:



EDWARD AMSTUTZ—

Member, Conservative Baptist Church, Orlando, Fla. Accepted Christ in 1941. Married. Education: Bryan University. Will receive B.D. in May. Practical experience: Child evangelism, camp work, director of vacation Bible school. Future plans: Christian Education.



ALVA LOUIS CONNOR—

Member, Ghent Brethren Church, Roanoke, Va. Accepted Christ in 1941. Married. Education: Bryan University. Will receive B.D. in May. Practical experience: Public school Bible teacher, child evangelism, gospel teams, youth camp work, assistant pastor, music and youth director for three years. Future plans: Associate pastor or pastoral ministry.



GEORGE R. CRIPE—

Member, Modesto Brethren Church, LaLoma, Calif. Accepted Christ in 1945. Single. Education: Westmont College and University of California. Will receive B.D. in May. Practical experience: The Navigators (France and England) and pastorate for two years. Future plans: Pastorate.



NORBERT H. DARR—

Member, Mentone Baptist Church, Mentone, Ind. Accepted Christ in 1941. Married. Education: Grace College. Will receive B.D. in May. Practical experience: Preaching, Sunday-school work, county high school Bible clubs director. Future plans: Pastorate or youth work.



G. JAMES DICKSON—

Member, Grace Brethren Church, Mansfield, Ohio. Married. Education: Grace College, Ashland College and Bryan University. Will receive B.D. in May. Practical experience: Christian Service Department, preaching, and young peoples director. Future plans: Gospel work in penal institutions.



CARLTON J. FULLER—

Member, North Riverdale Brethren Church, Dayton, Ohio. Accepted Christ in 1951. Married. Education: Miami University. Will receive diploma in May. Practical experience: Student pastorate. Future plans: Missionary work among Spanish-speaking peoples.



LARRY K. GEGNER—

Member, Grace Brethren Church, Winona Lake, Ind. Accepted Christ in 1948. Single. Wheaton College. Will receive B.D. in May. Practical experience: youth work, child evangelism, choir director, and assistant pastor. Future plans: Pastorate.



THOMAS L. GOSSARD—

Accepted Christ in 1949. Married. Education: Prairie Bible Institute and Grace College. Will receive B.D. in May. Practical experience: Supply pastor for three years. Future plans: Pastorate.



THOMAS ELWYN HICKS—

Member, Westminster Presbyterian Port Huron, Mich. Accepted Christ when a child. Married. Education Bryan University, and Gordon Seminary. Will receive B.D. in May. Practical experience: Youth work, Christian Service Department, and preaching. Future plans: Pastorate or orphanage work.



JAMES HOFFMEYER—

Meyersdale Brethren Church, Meyersdale, Pa. Accepted Christ in 1949 Married. Education: Grace College Will receive B.D. in May. Practical experience: Gospel teams, assistant pastor and Sunday-school teacher. Future plans: Teaching high school.



ROBERT HORNE—

Member, Wadhame Baptist Church Port Huron, Mich. Accepted Christ when a child. Married. Education: D Vry Technical Institute, Bryan University, and Grace College. Will receive M.R.E. in May. Practical experience: Worked in a Negro reformatory with young people. Future plans: Missionary.



COLIN G. JUTTON—

Member, Winona Lake Baptist Church Winona Lake, Ind. Accepted Christ when a child. Married. Education Syracuse University. Will receive Th. in May. Practical experience: Christian Service Department, interim pastorate Future plans: Pastorate.

Directory of the 1958 Seminary Graduates



NICKOLAS KURTANECK—

Member, Church of the Open Door, Greensburg, Pa. Accepted Christ in 1950. Married. Education: Greensburg Bible Institute, Grace College, and Grace Seminary (Th.B., and B.D.). Will receive Th.M. degree in May. Practical experience: Pastor for six ears. Future plans: More graduate work.



LAWRENCE LAWLOR—

Member, Van Wert Baptist Church, Van Wert, Ohio. Accepted Christ in 1943. Married. Education: Faith Bible Institute, Immanuel College of the Bible, and Grace College. Will receive M.R.E. degree in May. Practical experience: Youth and Sunday-school ork. Future plans: Teach in Christian day school or ible College.



JOSEPH B. LENNON—

Member, Cazenovia Park Baptist Church, Buffalo, N. Y. Accepted Christ in 1937. Married. Education: Bob Jones University. Will receive B.D. in May. Practical experience: Student pastorate.



DONALD F. LOCKE—

Member, Winona Lake Brethren Church, Winona Lake, Ind. Married. Education: Goshen College, Grace College, and Grace Seminary (Th.B.). Will receive B.D. in May. Practical experience: Christian Service Department work. Future plans: Teaching.



THEODORE MALAIMARE—

Member, Grace Brethren Church, Portland, Oreg. Married. Education: Bob Jones University. Will receive B.D. in May. Practical experience: Student pastorate. Future plans: Pastor Grace Brethren Church, Portland, Oreg.



JOHN G. MARTIN—

Member, First Brethren Church, Canton, Ohio. Married. Education: Bryan University. Will receive M.R.E. in May. Practical experience: Assistant pastor and church music director. Future plans: Teaching.



RICHARD MASON—

Member, Baptist Church, Lorain, Ohio. Accepted Christ in 1948. Married. Education: Bryan University. Will receive B.D. degree in May. Practical experience: Pulpit supply, Sunday-school teacher, and Christian Service Department. Future plans: Pastorate or Christian education.



WILLIAM CARL MILLER—

Member, First Brethren Church, Fort Wayne, Ind. Accepted Christ in 1938. Married. Education: Bob Jones University. Will receive B.D. this May. Practical experience. Pastor for four years and an assistant pastor for two years. Future plans: Pastorate of Grace Brethren Church in Fort Wayne.



RAYMOND C. PIERSON—

Member, Independent Church, LaGrange, Wyo. Accepted Christ in 1949. Married. Education: Colorado State University, Bob Jones University, Columbia Theological Seminary. Will receive B.D. in May. Practical experience: Pastorate, youth work, and Bible teaching. Future plans: Missionary to Korea under The Evangelical Alliance Mission.



R. LOGAN PLATT—

Member, Baptist Church, Atlantic City, N. J. Accepted Christ at nine years of age. Married. Education: Wheaton College. Will receive B.D. in May. Practical experience: Gospel teams, pulpit supply, and music director. Future plans: Ministry.



GLENN E. SAUNDERS—

Member, Chester Baptist Church, Chesterville, Ohio. Accepted Christ in 1941. Single. Education: Ashland College, Bryan University, and Cedarville College. Will receive B.D. degree in May. Practical experience: Pastoral work and gospel teams. Future plans: Evangelistic work.



AVA SCHNITTJER—

Member, Winona Lake Brethren Church, Winona Lake, Ind. Accepted Christ in 1945. Single. Education: Cornell College and University of Iowa (A.M.). Will receive M.R.E. in May. Practical experience: Teaching. Future plans: Teaching at Grace College.

Directory of the 1958 Seminary Graduates



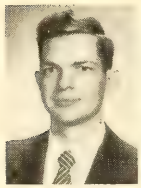
JAMES R. SMALS—

Member, First Brethren Church, Buena Vista, Va. Accepted Christ in 1940. Married. Education: Bryan University, University of Virginia, and Grace College. Will receive M.R.E. degree in May. Practical experience: Student pastorate. Future plans: Pastorate.



WILLIAM SNELL—

Member, Barbee Lake (Ind.) Brethren Church. Accepted Christ when a child. Married. Education: Moody Bible Institute and Grace College. Will receive B.D. in May. Christian Service Department and pulpit supply. Future plans: Pastorate.



CARL R. SUNDIN—

Member, Bell Brethren Church, Bell, Calif. Accepted Christ when a child. Single. Education: Compton Junior College and Biola Bible College. Will receive B.D. this May. Practical experience: Christian Service Department. Future plans: Summer work in Mexico.



MARY E. THOMPSON—

Member, Warsaw Community Grace Brethren Church, Warsaw, Ind. Accepted Christ in 1939. Married. Education: Grace College. Will receive M.R.E. this May. Practical experience: Christian Service Department.

WAYNE E. COLWELL—

Member, First Baptist Church, Plymouth, Ind. Accepted Christ in 1939. Married. Education: John Brown University. Will receive B.D. degree in May. Practical experience: Christian Service Department. Future plans: Ministry.

NORMAN W. LOHRENZ—

Member, Saron Mennonite Church, Orienta, Okla. Accepted Christ in early teens. Married. Education: Grace Bible Institute, Wycliff Summer School of Linguistics, Winona Lake School of Theology. Will receive B.D. degree in May. Practical experience: Sunday-school teacher and missionary to Nigeria. Future plans: Return to Nigeria as a missionary.



JOHN G. WATTS—

Member, First Brethren Church, Glendale, Calif. Accepted Christ in 1951. Married. Education: University of Virginia, Woodbury College, and Grace College. Will receive B.D. in May. Practical experience: Christian Service Department, summer preaching, youth director. Future plans: Uncertain.



EARL W. WITMER—

Member, Calvary Independent Church, Lancaster, Pa. Accepted Christ at age 12. Married. Education: Philadelphia Bible Institute and Grace College. Will receive B.D. in May. Practical experience: Kosciusko County Child Evangelism director and vice president of Hi-C Clubs of Kosciusko County. Future plans: More education, then child evangelism work.



LORAN WILLIAM VEITH—

Member, Evangelical and Reformed, Harmony, Pa. Accepted Christ in early boyhood. Married. Education: Geneva College. Will receive B.D. in May. Practical experience: Sunday-school teacher and supply preacher. Future plans: Indefinite.



ALLEN B. WHEELER—

Member, Calvary Independent Church, Lancaster, Pa. Accepted Christ in 1946. Married. Education: Providence-Barrington Bible College. Will receive diploma in May. Practical experience: Child evangelism and Sunday-school work. Future plans: Missionary to Africa under Africa Inland Mission.

STANLEY LUGINBILL—

Member, Springdale Baptist Church, Greenville, S. C. Accepted Christ at the age of nine. Married. Education: Bob Jones University. Will receive B.D. degree in May. Practical experience: Assistant pastor. Future plans: Ministry.

WAYNE PONTIUS—

Member, General Association of Regular Baptists. Accepted Christ in 1938. Single. Education. Bryan University, Indiana University, and Grace Theological Seminary (Th.B.). Will receive B.D. degree in May. Practical experience: Church work. Future plans: Ministry.



Are You
A Poor Listener?

By Paul R. Bauman

According to a recent series of tudies conducted at the University f Minnesota, most people do not now how to listen. Dr. Ralph Nichols and Leonard A. Stevens re- ort in their book "Are You Listen- ng?" that they measured the listen- ng ability of several thousand stu- ents. After listening to short talks he students were examined to de- ermine their grasp of content. The esults showed that the average per- on is only a half listener.

Must you confess as you read this hat, so far as the pastor's sermon concerned, or the midweek Bible tudy, you are really not a good stener? Do you find your mind andering to the extent that it must e brought back to the message gain and again? Does it sometimes ander so far that you completely se the whole trend of the speaker's emarks? If so, some of the author's onclusions will prove helpful if you re really determined to get all you an from the message God has given your pastor.

Thinking Ahead of the Speaker

One of the major stumbling blocks good listening, it was found, is the ility of most people to think about ur times faster than the average eaker talks. In listening, there- re, they have plenty of time to are. The poor listener puts this ne to use in other thought pros- ses, returning occasionally to fol- w the general trend of the speak- 's remarks. When the speaker gets o far ahead of him, he gives up d devotes himself to his own oughts almost completely.

Now the ability to think faster an your pastor talks can be used to a very good and thoroughly Scriptural advantage if you will constantly apply this extra thinking time to what is being said. We Christians are not supposed to sit on Sunday morning like a nest of baby robins, using no more energy than is necessary to open our mouths and swallow anything that is dropped into them. Such a procedure can be exceedingly dangerous, especially in these days of apostasy when poison pellets are being dropped into the mouths of people all over America. Some people never get beyond the baby stage in their listening.

How appropriate were the words of the writer in the Epistle to the Hebrews as he endeavored to lead the people into the more difficult spiritual truths. Observe his difficulty as he speaks of the high priestly work of Christ: "Of whom we have many things to say, and hard to be uttered, **seeing ye are dull of hearing.** For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. But strong meat belongeth to them that are of full age, even those who **by reason of use have their senses exercised to discern** both good and evil" (Heb. 5:11-16).

It is not enough for a growing child to take food into his mouth; he must learn how to taste, swallow, digest, and assimilate it. There comes a time when, if a Christian is to become mature in the Word, he must be willing as the pastor speaks to spend some time weighing, evaluating, and applying the message to his own heart.

Listening Is a Matter of Interest

The Minnesota studies revealed that listening, good and bad, breaks down to a matter of interest. The poor listener, occupied with random thoughts, loses interest in the speaker's words. The good listener tries to find something interesting and listens for new and practical ideas that can be put to good use in his own life.

Several years ago Dr. Kenneth Monroe, then Dean of the Bible Institute of Los Angeles, told me that no matter how poor a speaker may be, he always endeavors to get something good out of his message. To assist him in this he carries a small notebook in his pocket and jots down anything which may be new or helpful to him. Some of the best seed thoughts for his own ministry, he said, have come from messages delivered by poor speakers. How much more profitable such a procedure is than to fall into the habit of letting one's mind wander, or worse yet, listening only for the purpose of criticizing the speaker.

Focusing Interest on Central Ideas

Good listeners, it was found, tend to focus interest on central ideas, and doing so find they are better able to recall supporting facts. This is something which every preacher should keep in mind as he prepares his message. He should not permit his audience to lose sight of his controlling purpose, and he should present his supporting facts so clearly that no member of his congregation will fail to carry them home with him. The listener, on the other hand, will be greatly assisted in recognizing and retaining the outline of the message if he will have pencil and paper with him and seek to record the central idea and the supporting facts together with the Scripture passages.

Yes; the Bible does have something to say about good listening. If you are ready to discipline yourself in this regard, it may be that at the feet of Jesus, if not in this world, you can receive words of commendation similar to those spoken of the Christians at Berea (Acts 17:11-12).



SUMMIT MILLS CHURCH "ERECTS" COLLEGE BUILDING

Recently the Summit Mills Brethren Church, Meyersdale, Pa., Clyde J. Caes, pastor, used a very unique way to bring before the congregation the work being done by Grace College, the funds needed, and an opportunity to help in the providing of the funds.

A toy plastic construction kit containing plastic building blocks (which can be bought at any department store) was secured, and the people were given an opportunity during two successive Sunday evening services to "purchase" blocks for the new Grace College buildings. Each sized block was sold for a certain small sum. As the people bought the blocks, two members of the Junior SMM, Donna Kay Firl (left) and Connie Yoder, erected the building in the accompanying picture. This took about ten minutes per service and in a congregation of about forty $37 was raised immediately. The amount is not large, but it is a beginning for us.

Not only does this project have profitable monetary value now but a method was included which would help to develop in the minds of the young people a desire to attend Grace College in the future. On the placard beside the building, along with the word **"A Foundation for the Future,"** each young person (babies included, to be helped by the mothers) was instructed to write his name and the earliest possible year he could graduate from Grace College.

This method has worked in this church and we thought that it might prove advantageous to share with you the prospect of what really could be done with this idea.

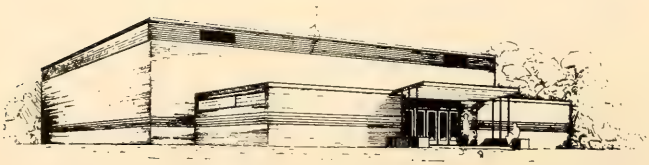
—Russell Yoder

You Hold the Key To These Buildings



College Classroom Building

BUILDING FUND NEEDS BY JULY 1	$200,000
RECEIVED TO DATE	145,000
AMOUNT NEEDED	55,000



Physical Education Building



AT HOME WITH THE LORD—

WILLIAM E. TROUP

By Herman A. Hoyt

On March 28, 1958, as he was preparing his message for the coming Sunday, Rev. William E. Troup, D.D. was promoted into the presence of the Lord Jesus Christ, whom he loved and served. For many years he was the pastor of the Goss Memorial Reformed Church, of Akron, Ohio. It was in that capacity that he became one of the first friends of Grace Theological Seminary when it was first organized and located in Akron, Ohio.

He used his influence from the beginning to help the Seminary in its infancy. Not only was he a frequent speaker to the student body and faculty, but the second annual graduation service was held in his church. Members of his congregation also did much to help the school in those early years.

Dr. Troup was one of the staunch evangelical leaders during his ministry. He did not hesitate to stand against the forces of liberalism in the Akron area, and also throughout the nation. Early in his ministry he took his stand for evangelical truth in his own denomination. He did so with such kindness, as well as firmness, that he endeared himself to his own congregation and to all those who knew him.

It was this loyalty to the Lord Jesus Christ and His Word, as well as his passion to see the ministry of the Word given all possible help, that drew him to the new school, Grace Theological Seminary, back in 1937. With grateful memory, we feel it is only fitting that this word of acknowledgement should be written for the sake of many who also knew of his relation to Grace Seminary.

As well as befriending the Seminary, he was instrumental in leading many young people into Christian service. All his children are serving the Lord in some full-time ministry. No statement more properly characterizes his ministry than his oft-used slogan, "The Book, the Blood, and the Blessed Hope." How significant too, that the final message placed by his own hands upon the bulletin board in front of his church was, "Prepare to meet thy God."



Goss Memorial Church, Akron, Ohio

GIFTS TO GRACE THEOLOGICAL SEMINARY

March 1958

	General Fund	Building Fund
Aleppo, Pa.	$6.00	$35.00
Alexandria, Va.	23.35	
Allentown, Pa.	6.00	168.00
Alto, Mich.	59.00	10.00
Altoona, Pa. (First)	9.00	46.00
Ankenytown, Ohio	179.00	
Artesia, Calif.	51.04	
Barbee Lake, Ind.	12.50	
Beaumont, Calif.	127.00	152.00
Bell, Calif.	50.50	
Bellflower, Calif.	10.00	39.00
Berrien Springs, Mich.	6.00	
Buena Vista, Va.	423.51	
Clay City, Ind.	21.25	
Clayton, Ohio	25.00	9.00
Cleveland, Ohio		108.80
Conemaugh, Pa. (Pike)		622.00
Covington, Va.		10.00
Cuyahoga Falls, Ohio	327.07	185.10
Dallas Center, Iowa	1.00	
Danville, Ohio	13.00	8.00
Dayton, Ohio (First)	226.93	686.99
Englewood, Ohio		30.00
Fort Wayne, Ind. (First)	1,479.09	110.00
Hagerstown, Md. (Grace)	1,148.39	121.25
Harrisburg, Pa.	26.25	82.00
Homerville, Ohio	44.74	67.00
Inglewood, Calif.	62.50	188.50
Johnstown, Pa. (First)	1.00	
Johnstown, Pa. (Riverside)	119.20	
Kittanning, Pa. (First)	40.00	113.25
Kokomo, Ind.	24.00	
Leon, Iowa	.50	.50
Limestone, Tenn.	110.00	100.00
Long Beach, Calif. (First)	1,193.28	638.50
Long Beach, Calif. (Los Altos)	11.00	
Mansfield, Ohio (Grace)	1,633.25	503.50
Martinsburg, Pa.	50.00	
Martinsburg, W. Va.	487.15	412.85
Meyersdale, Pa. (Summit Mills)	67.75	96.00
Modesto, Calif (La Loma)	120.00	230.00
New Troy, Mich.	49.00	5.00
Osceola, Ind.	51.50	13.66
Paramount, Calif.	122.64	
Peru, Ind.	1.00	1.00
Philadelphia, Pa. (First)		50.00
Philadelphia, Pa. (Third)	29.75	141.50
Phoenix, Ariz.	167.85	
Rialto, Calif.	64.64	20.00
Roanoke, Va. (Garden City)	50.00	
San Diego, Calif.	4.00	2.00
Seven Fountains, Va.	5.00	5.00
Sharpsville, Ind.		32.00
Sidney, Ind.	28.00	20.00
Uniontown, Pa.	197.16	
Warsaw, Ind.	37.20	21.05
Washington, D. C.		1,092.17
Washington, Pa.	9.48	
Waterloo, Iowa	95.55	228.04
Wheaton, Ill.		55.00
Whittier, Calif. (Community)	720.90	
Winona Lake, Ind.	45.00	50.00
Wooster, Ohio	66.38	340.95
Yakima, Wash.	72.55	
Isolated Brethren	3.50	3.50
Non-Brethren	105.00	700.00
Seminary Student Body	222.92	1.00
Southeast District Laymen		37.96
Maintenance Gifts	658.00	
Bequests, Special Gifts	16,730.82	
Totals	27,733.09	7,593.07

Designated Funds:

Canton, Ohio	$89.89
Fort Wayne, Ind. (First)	25.50
Long Beach, Calif. (First)	50.00
Mansfield, Ohio (Grace)	130.00
Martinsburg, Pa.	14.27
Non-Brethren	83.00
College Student Body	31.04
Total	423.70

Newspage

FREMONT, OHIO. Gordon Bracker, pastor of the Grace Brethren Church here, read his resignation at the congregational business meeting on Apr. 9.

ALBUQUERQUE, N. MEX. Rev. Howard Vulgamore, who was accidentally injured by a shotgun blast last December, is in the Veteran's Hospital (Ridgecrest Drive, S.E.) here. The doctors report definite but slow progress, and they are beginning a period of extensive therapy on his injured leg which will be a long tedious task. The editor of the Missionary Herald would like to request of **all our readers** that each send a card to encourage our brother. Do it today.

BOGUILA, F. E. Africa. Charles Stephen was born here Apr. 10 to Rev. and Mrs. Charles Taber. This is the fourth child, and the first son.

LYNWOOD, CALIF. Mrs. Mabel Garrett, mother of Evelyn Fuqua, went to be with the Lord on Apr. 2. Miss Fuqua is our missionary at Dryhill, Ky.

NORWALK, CALIF. New records were set at the Norwalk Brethren Church on Apr. 6 with 144 for the sunrise service, 480 for Sunday school, 201 for the morning worship, and 123 for the evening service. Henry Rempel is pastor.

FINDLAY, OHIO. An all-time record was set Apr. 6 at the Findlay Brethren Church with 241 in Sunday school, 235 in the morning worship, and 146 at the evening service. Gerald Teeter is pastor.

SAN BERNARDINO, CALIF. A new Sunday-school-attendance record was set Apr. 6 at the Grace Brethren Church with 272 present. The previous week there were 243 present. Lyle Marvin is pastor.

LANSING, MICH. The Grace Brethren Church held its first Sunday services in their new church building on Apr. 6. Dr. Homer Kent, Sr., was the guest speaker. A new Sunday-school-attendance record was posted with 162 present. Richard Sellers is pastor.

PHILADELPHIA, PA. A Brethren historical tour is planned for May 7 for all attending the conference of the Northern Atlantic Fellowship of Brethren Churches to convene here May 6-9 at the First Brethren Church. The group will visit the first Brethren church built in America which is located in the Germantown section of this city. The group will also visit the beautiful site on the Wissahicken Creek where the first Brethren baptismal service in America was conducted on Christmas Day 1723. Pictured below is Rev. Robert Crees, pastor of the Third Brethren Church of Philadelphia, standing near the inscribed stone monument marking, and pointing to the place where the first baptismal service was conducted.



Brethren from all over the country are invited to enjoy this day of fellowship at the conference being held at the First Brethren Church, located at Oxford and Knorr Streets. Wm. Male will be host pastor.

CLAYTON, OHIO. New attendance records were set at the First Brethren Church on Apr. 6 with 280 present for Sunday school and 300 for the morning worship. Richard Jackson is pastor.

WATERLOO, IOWA. The Grace Brethren Church has set a goal to dedicate the newly proposed church auditorium on their 20th anniversary which would be Nov. 24, 1960. Planning and finance committees have been named to take the necessary steps toward the beginning of actual construction. John Aeby is pastor.

INGLEWOOD, CALIF. Donald Locke, a Grace Seminary graduate, has accepted the call to become the assistant pastor of the First Brethren Church. He will also become principal of the Christian day school for the elementary grades. Mr. Locke will assume his new duties about July 1. Dr. Glenn O'Neal is pastor.

The Brethren Missionary Herald

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Winona Lake, Ind.

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Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary Paul R. Bauman
Winona Lake, Ind.

WINONA LAKE, IND. The Brethren Missionary Herald will sponsor the Scripture Press VBS demonstration in the Grace Seminary chapel on Monday, Apr. 28, at 2:30 p.m. All pastors, and VBS workers are urged to attend.

MARTINSBURG, W. VA. The Mid-Atlantic district youth rally will be held at the Rosemont Brethren Church May 2-3. Earle Peer will be host pastor.

BELL, CALIF. For the second time in a few weeks the Bell Brethren Church has broken the Sunday-school-attendance record with 167 present. Emlyn Jones is pastor.

HOLLINS, VA. The boy's basketball team of the Patterson Memorial Brethren Church won the basketball championship in the Southeast district. The finals were played at the Williams and Lee University on Mar. 15. A new public address system was installed which facilitates the work of the services. William Byers is pastor.

ASHLAND, OHIO. Congratulations to Lawrence Augler who was placed on the All-Ohio basketball team, and to Eddie Lash for his achievements in swimming at Ohio Wesleyan University. Both of these men are from the Grace Brethren Church here.

SANTA BARBARA, CALIF. Dr. Robert Campbell will deliver the baccalaureate sermon at Westmont College on June 7.

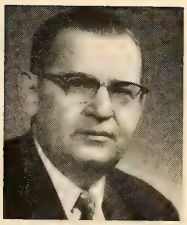
AKRON, OHIO. The junior basketball team of the First Brethren Church closed their season with 12 wins and 3 losses in the YMCA league. They won the runner-up trophy. The junior and senior teams of the church won three trophies this season. Russell Ogden is pastor.

TAOS, N. MEX. There were 234 present for the morning service at the Spanish-American mission, according to Sam Horney, pastor.

THE CHRISTIAN HOME—

Key To American SURVIVAL





BY DR. GEORGE L. FORD

America's first line of defense is the Christian home, for it is not guided missiles but guided morals that is our great need today.

There is no question but that this is the gravest hour we have ever known. We are only ten minutes away from destruction by atomic missiles. If war comes, there will be no time for the mobilization of American productive strength, for it will be all over in less than half an hour. I recently heard an American senator say that in case of atomic war 25 or 30 millions of us will die before we wake up the next morning.

The situation is just as bad for the church. For every one that is won to Christ twenty-five are born into heathen surroundings and influences. Communism has one billion people under its control after only forty years, while all branches of the Christian church—Catholic and Protestant—number only 820 million after 1900 years.

The Bible is no longer the best seller. Matthew, Mark, Luke and John have taken second place to Marx, Engells, Lenin and Stalin. Over two-thirds of the world has absolutely no knowledge of Christ. The church must now face the question: "Will the Gospel be heard in Russia before the Russian missile is heard in America?" Our only hope is the spiritual regeneration of the Russian people and leaders.

We are where we are because of what we are. The love of luxury, the breakdown of integrity, and the sexual immorality of America are sapping its spiritual and moral strength. Newsstands are flooded with filth. Truthfulness and honesty are scoffed at on every hand. Juvenile hoodlums roam the streets in gangs. These are symptoms of the sickness of America—the sickness of sin. It is the disease from which other great nations have died and it will be fatal to America if it is not stopped. Before we can expect regeneration in Russia we must see revival in America.

The key to American survival is the Christian home. Here is where character can be molded and standards established. Here is where Christ can be brought to the child and the child to Christ. And here is where parents can renew their spiritual resources for the demands that America's gravest hour places upon all of us.

Edward Hunter is America's outstanding authority on Communist brain-washing methods. He told a meeting which I attended that to develop mental survival stamina that will keep our servicemen from giving in under communist pressure it is necessary first of all to have faith and confidence. This, he said, the military admits it cannot provide. It must be built into the life of the boy long before he enters service. It is the job of the church and the home. If the home fails in its part, there is little the church can do and nothing the government can do to make up the deficiency.

In this hour of crisis the family altar can mean more than the conference table, intercession can be more important than summit talks, and Christian training more essential than the boot camp. The Christian home can save America.

Material made available by National Sunday School Association

MOM and DAD

Joshua 24:14-15



By DR. R. S. BEAL

The title of this message is expressed in the language of children who frequently refer to their parents in this manner. There is no desire on the part of the preacher to be disrespectful in the use of these familiar terms, nor to pose as being funny. These abbreviated words refer to parents in the tender relationships of family life and are readily understood by all of us. While "Mom" and "Dad" are very common words, yet they immediately bring before us the tremendous fact of parenthood.

The text upon which this message is based reveals the consecrated attitude of a great man of God in relation to his own house, and as a responsible father he established God as the center of his home. Joshua knew well the fact that whatever upsets a home is sacrilegious because it profanes a sanctuary. Irrespective of what others did, this man also knew the course he would pursue and was fully aware of what would be best for his children. Undoubtedly his wife concurred with him in his decision, and both embraced parenthood with an eye single to God's glory.

The subject before us is one of great and grave importance. Though I am a father, and our five children have been singularly blessed with a consecrated and devoted mother, I do not profess to know all the answers to the perplexing problems which confront parents. I do know beyond a shadow of doubt that whatever destroys the unity of a home is ruinous to church and state alike. The only One who has all the answers involving homelife is One who himself never had a home of His own. And He, who never had a wife in the flesh nor any children, is the only One who can give the correct advice as to parenthood and to the rearing of a family. I know full well that the One who has called upon parents to build a home according to the will of God is the One who will provide the material necessary for such a home.

I am confident that the reason so many homes go on the rocks is because they are not built upon the Rock. Parental neglect of spiritual training is one of the greatest causes of juvenile delinquency which is plaguing our country at this hour. The reason so many children are growing up with a Satanic scale of values is because we have not assumed the responsibilities of parenthood with more of a desire to glorify God. While we point the finger of blame in the direction of the school because God has been ruled out of modern education, and we lift our voices against the church because in many instances it has failed in the substitution of a humanistic philosophy for the divine, yet the principal cause of moral failure among our youth harks back to the breakdown of homelife. We believe Billy Sunday was right when he said: "The wave of lawlessness which has been sweeping our land is largely due to the lack of control in the home. Outlawism is not settled by the street mob; it's a question of obedience in the home." We confront signs everywhere which say "Safety First," but in this tragic hour we could well change them to read, "Home First." Who will deny that the mother of Moses did more for the world than the king who built the Pryamids of Egypt or an Alexander who conquered nations?

As we face this subject let us give consideration to what we choose to call—

Parental Deliberations

Parents need to sit down and engage themselves in a frank discussion of their task. Their duties need to be examined in the light of divine revelation. The Bible has much to say about fathers and mothers and also about the rearing of children. Homelife is not neglected upon the pages of the sacred Guide Book. God would not be so cruel as to call upon parents to rear children for His glory without teaching them how to do it and also provide the necessary wisdom for it. Our dawdling delinquency as parents is due to our dull perception of divine revelation.

David wrote: "I thought on my ways, and turned my feet unto thy testimonies" (Ps. 119:59). With carelessness we have plunged into parenthood and given little consideration as to what God has had to say to us. Most of the world's calamities have happened because men and women did not stop to think on their ways.

The father needs to take stock of himself, and like David of old, stop and think on his way. Fatherhood must be the greatest thing in the world since God reveals himself in this highest and most sacred of all relationships. God has manifested himself as supreme, as the Creator of all things, but the best of all is the revelation of himself as Father, and as such He is the source and imparter of life.

A hush of silence sweeps over us as we breathe the word "mother." Christianity exalts motherhood as no other religion in the history of the world. In His incarnation our Lord entered our humanity through the portals of a woman's life and thus in a special sense sanctified motherhood. To be a mother is to hold the reigns of a nation. A mother's hand is mightier than a king's scepter, and this being true every mother is called to utmost consideration of her high office.

The most precious little bundle ever laid in the arms of parents is that child of yours and mine. Parents who do not feel an overwhelming sense of responsibility before God with the advent of that tiny spark of life are not worthy of it. If a

babe is regarded as nothing more than a burden, far better would it be had the infant died at birth.

God's Word calls upon us to redeem the time because the days are evil. We believe there is no better way to redeem it and to make it count for most than to spend some of it meditation upon the duties which belong to parenthood. To slight the office by neglect is to bring children into the world with the gravest of handicaps, when they are entitled to the best possible advantages.

Earnest heed must be given to—

Parental Diligence

God has not left parents in the dark as to that which must diligently concern every one of us. Possibly the reason we have on our hands a unruly, unsettled and an ungodly generation is because we have been loathe to do what God has commanded us to do. We read: "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6-7). The pity is we give greater diligence to a hundred nonessentials and neglect the most important of all; namely, the Word of God. Through His servant Moses, God was laying down the method by which children were to be reared.

Solomon wrote: "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). There is nothing said about training up a child in the wisdom of this world, but rather in the wisdom of God which reveals "the way he should go." There are undoubtedly millions of homes in this nation which do not possess a Bible, and on the other hand there are millions of homes which possess the Bible but never read it or teach it to the oncoming generation.

The New Testament is equally clear concerning our diligence in relation to those whom God has put into our hands. Paul wrote: "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4). This is not the task of a day. It is line upon line, precept upon precept, day by day, and hour by hour. Every sensible parent realizes it takes times and patience to comply with these divinely given instructions, but our diligence will be well rewarded in the end.

Next, as parents we need to give serious thought to the matter of—

Parental Discipline

Some one asked a farmer how he was able to produce such beautiful sheep. His reply was a classic for parents: "I take care of the lambs." Taking care of lambs involves more than merely feeding them day by day. Every shepherd realizes that certain disciplinary processes need to be pursued if his lambs are to become the kind of sheep he desires.

The problem of discipline is a difficult one and calls for careful and prayerful consideration and especially so in the light of God's Word. I know full well that the methods of child-training have



undergone many radical changes within the past few years. The method of self-determination has been substituted for the old and outmoded method prescribed by Solomon. The modern theory is that a child should not be restricted nor restrained, but must be allowed to do his own choosing. Corporal punishment has been ruled out likewise and is looked upon as a relic of the dark ages. God said: "Chasten thy son while there is hope, and let not thy soul spare for his crying" (Prov. 19:18).

The chastening of children on the part of their parents must be the correct method of dealing with them since it is the method pursued by our Heavenly Father for the well-being of His children. ". . . My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement, whereof all are partakers, then are ye bastards, and not sons" (Heb. 12:5-8). God himself sets the example and reveals the nature of discipline.

The Apostle Paul wrote: "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth" (Eph. 6:1-3). To deprive children of that discipline which will bring them to the place of obedience is to do them irreparable harm for time and eternity. Some one has well said: "If more of our boys wore stripes while children, fewer of them would be wearing stripes after they got to be men."

Theodore Roosevelt once said: "If you are going to do anything permanent for the average man, you must begin before he is a man. The chance of success lies with working with the boy and not the man." A boy was asked why a certain tree in the garden was crooked. He replied by saying: "I suppose somebody must have stepped on it when it was a little fellow." We are not to hamper nor pamper our children, but we are to deal wisely with them, and when necessary, discipline them for their own good, as well as for the glory of the One who entrusted them to us. Far better would it be to spoil any possession we have, rather than spoil the child. I believe most thoughtful parents will agree with me that the present generation is the only unspanked generation in history, hence a generation headed for plenty of trouble. The real difficulty behind an impudent, disobedient child is in the parents who have failed to bring up their child as God has commanded in His Word.

All of us as parents need to give heed to—

Parental Demeanor

Paul's injunction to Timothy applies just as much to parents as it did to the young preacher of the Gospel. Paul wrote: "But be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity" (I Tim. 4:12). We must never get away from the fact that our children will talk as we talk, they will walk where we walk, and they will act as we do. "Mom and Dad did it" is an excuse often

(Continued on page 271)

Building A Church Library



BY RUSSELL OGDEN*

"You are what you eat," was the slogan of a diet fad which appeared some time ago. The man who coined it spoke an axiom of the science of nutrition. The body is composed of elements from the food which it consumes. For this reason, it is important to use good choice in what you eat.

What is true of the body is also true of the mind. Intellectually, "You are what you read." Your mind is composed of elements from the material which it receives. That is why good reading is so important. Good reading makes good minds. Good spiritual reading makes good Christians. Spiritually, you are what you read.

The Christian's main source of mental and spiritual food, of course, is the Bible. However, he misses much if he does not read more than his Bible. Christian writing is one of the spiritual gifts that has always been found in the church, and the proper exercise of it contributes to the edification of the whole body (see Eph. 4:7-16). To read a good book is as helpful as to hear a good sermon. Men of devotion to God have always been men who highly prized good books.

The Need of a Church Library

The purpose of a church library is to accumulate as many good Christian books as possible, and to make them available for the spiritual instruction of the congregation. The library is a means of sharing the wealth of good books without having to stand the expense of owning all of them. Books which would seldom be used in a private library may be used continuously in a church library, making much more economical use of the Lord's money.

* Pastor of First Brethren Church, Akron, Ohio

The first requirement for building a church library is to gain interest for it among the members. This is most likely to be found in the Sunday School Department, since this is the educational arm of the church. Good teachers are concerned about spiritual growth in themselves and in their pupils, and they have already learned something of the value of good books through preparing Sunday-school lessons. If members of the teaching staff see the need, they will help to win the support of others. The Sunday school board may even have funds to contribute toward starting the library. This board should also appoint a librarian with responsibility to carry forward the project.

Getting Started

When this writer came to the church in Akron about one year ago, steps had already been taken toward the organization of a church library. The Sunday school board was unanimously behind the movement, and had already promised funds to buy books. A room had already been designated for the library, which was well lighted and ventilated, and easily accessible. The first book shelf section was now built and placed in the room. This room is still being shared with a Sunday school class on Sunday morning, but the class plans to eventually have a room of its own, and the library can then be furnished more comfortably for reading and for study. This is not necessary, however, in the beginning. The only essential piece of furniture for books is a book shelf. If you have a convenient place for that, you are ready to proceed with your library.

Selecting the Books

The size of your congregation, and the amount of funds available, will largely determine the number of books you will be able to purchase at the start. Most churches must make a conservative beginning. Thus, it is all the more important to make a careful selection of what you buy.

For help in this matter, we would suggest that your librarian order a copy of the loose-leaf "Church Library Handbook" which is available through the Brethren National Sunday School Board, Box 365, Winona Lake, Ind. This handbook will not only advise you on individual books but will suggest the scope of subjects you should include in a church library, and will help you to classify, index, and mark your books as you get them. It will, in short, turn any novice into an efficient librarian, if he will simply follow the suggestions given. You will want to order at the same time the entire "Library Kit" which will provide you with all of the materials necessary for organizing your first one hundred books.

In our Akron library we felt it important to begin with books on the Bible itself: a Bible concordance, atlas, dictionary, as well as various English translations. We then chose some one-volume commentaries (J.F.B.), followed by some larger commentaries in sets (Ellicott's, and the works of Dr. Harry Ironside because of their simplicity from the layman's point of view). We then chose a section on Bible Doctrine, and sections on The Christian Home, Inspiration for Youth, Missions, Christian Biography, Christian Education, Youth and Adult Fiction, and Children's Fiction. We have found the fiction to be the most popular section of our shelves to date, and are already needing to add to it. If you have a large number of young folks and children in your church, you may wish to keep

this in mind when making your selections.

Library Day

The method we used in purchasing the books, and which we would heartily recommend, is to have a "Library Day." The Brethren Missionarly Herald Company co-operated with us in letting us have 100 books on consignment which we had selected. This gave us the privilege of returning any books we could not purchase through our planned program. The Missionary Herald Company will be glad to render this service to any church where the distance does not make it impractical.

A special Sunday in June was designated as "Library Day," and our books were placed on a display table at the rear of the church auditorium. The new shelves were placed next to the table so that anyone wishing to contribute a book to the library could make the purchase from the table and place it directly on the library shelf. A record of contributions was kept so that we could later place a "Presentation Plate" inside the front cover.

About 74 books were contributed by members of the congregation in this fashion at a value of over $200. The remainder were purchased by the local Sunday school board so that none had to be returned. This gave us a good stock of books we had personally selected, and it gave to all who had shared in it a feeling of personal interest in the library. Other contributions have since been made by the Sunday school, as well as choice selections from private libraries, until we now have about 300 books, with plans for further growth.

Making Your Library Work

Just to load a few shelves with books is not the goal of a church library. The project is not a success until the books are circulating regularly, and being read with profit by members of the congregation. To keep track of the circulation, it will be necessary to mark your books, catalog them, and keep records on them, as you will be instructed to do in the **Church Library Handbook.** Post library rules so that folks will know when the library is open, and what is expected of those who use the books. When they check out books, be sure that they are stamped with the date due, and that the borrower pays the proper fine when books are late. Such fines may be regarded as contributions to the library, for they will help you in buying new books, and in maintaining your old ones.

To sustain an interest in the library, make use of the church bulletin board to post notices of new acquisitions to the shelves. Make use of attractive seasonal or subject displays, such as are seen in public libraries. Subscribe to some Christian magazines that will be of help to different age groups in the church. Above all, keep in mind the spiritual purpose of a church library—to help those who attend your church grow in the Christian life. The librarian, and the library staff, have a teaching ministry to perform as much as any teacher in the church. If it is always performed heartily, as unto the Lord, it can be a constant source of spiritual vitality to a growing Christian church.

MOM AND DAD

(Continued from page 269)

upon the lips of children, and if not expressed audibly, it remains in their thoughts.

Parental Devotion

God calls upon every parent to provide a home for his child. The Scriptures say: "Behold, the third time I am ready to come to you; and I will not be burdensome to you: for I seek not your's, but you: for the children ought not to lay up for the parents, but the parents for the children" (II Cor. 12:14). Just as the risen Saviour has gone to prepare a home for His children, so all of us should seek to provide the right kind of a home for ours.

All of us need to stop and consider the unconscious influences at work either for or against the home. A little Scripture motto which hung on the wall of the kitchen in my boyhood home made a profound impression upon me. It was a simple statement ornamented with little blue forget-me-not flowers and framed in gold. It was taken from John's epistle, "God is love." If, as a child, I repeated that text once it must have been hundreds and hundreds of times. A wise and godly mother placed it there not merely as a decoration on the wall, but as a testimony for the spiritual well-being of her brood.

Christian parents will accept the challenge of instructing children in prayer privately and through family devotions. Christian living will be the expected thing of parents first and of children as well.

It is a grave responsibility to be a Mom or Dad. It is a wonderful privilege, too; and it will be a most blessed experience for the parents who, with Joshua, say: "As for me and my house, we will serve the Lord."

Material made available by National Sunday School Association

SPOTLIGHT ON THE

News

CHICAGO. The Twelfth Annual International Conference of the Child Evangelism Fellowship will be held in Chicago at the Moody Memorial Church May 5 through 9. The meeting will bring to Chicago Christian leaders in children's work from all over the world. "At least 800 delegates are expected to attend" stated Rev. Roland Gerdes, Chicago director of the Fellowship, who is in charge of conference arrangements.

ISRAELI. Israel received more than 71,000 Jewish immigrants from all parts of the world in 1957, officials reported recently. Included in the total were about 30,600 from Poland, 13,000 from Egypt, 12,000 from elsewhere in North Africa, 7,400 from Hungary, 1,400 from the Soviet Union, 960 from South Africa, 188 from Britain, 180 from the United States, 75 from South America, six from Ireland and one each from Norway and Aden.

WASHINGTON, D. C. There will be no commemorative Christmas postage stamp this year. Two Congressmen have introduced bills calling for a special stamp to be issued during the Christmas season. But the Post Office Department has a long-standing policy. Its policy is that no fraternal, political or religious stamps will be issued by the department. The department views Christmas as a religious season of the Christian segment of the U. S. population.

A MESSAGE FROM OUR MODERATOR

BY MILES TABER

Are you making plans to attend the National Conferenence this year, and to stay through for that great communion service? Remember the dates, August 18-24, and the place, Winona Lake, Ind. Watch for a special issue of the Missionary Herald next month—an issue that will bring you much more information about the Conference.

In the meantime, let's think together for a few moments about some simple facts in spiritual arithmetic. It will not require any knowledge of higher mathematics on the part of either of us—just first-grade arithmetic.

How did God intend that the church should grow? By addition? That was the method used before Pentecost. They lost one member, Judas, so they had to add one member, Matthias, so that their statistical report would not show a net loss. In Peter's words, Matthias was added "to be a witness with us" (Acts 1: 22. The apostles were to be the witnesses, and they thought they ought to have at least 12 of them.

But when Pentecost came, all the disciples were filled with the Holy Ghost and began to speak of the wonderful works of God (Acts 2:4, 11). It is true that Peter preached a great sermon that day, but who got him his crowd? It was the witnessing laymen who attracted thousands of people to the service. Peter himself sensed the change: he exclaimed: "We **all** are witnesses" (Acts 2:32).

True, the historian still spoke of "additions" at the close of the day (Acts 2:47), and even later (Acts 5:14). But finally it dawned on the leaders of the church that what was happening was happening was not addition at all, but **multiplication.** "The number of the disciples was multiplied" (Acts 6:1). "The number of the disciples multiplied" (Acts 6:7). The churches "were multiplied" (Acts 9:31).

It is a simple fact of arithmetic that "additions," new members brought into the church largely through the efforts of pastors and evangelists, will scarcely exceed the "subtractions," losses by death, removal, excommunication, and roll revision. Then when an occasional "division" takes place, either locally or nationally, the additions cannot possibly offset the losses.

If we compare ourselves with some others, we may take a little comfort. But the appalling fact is that The Brethren Church is smaller today than it was when the writer was a student attending his first National Conference. And there is no evidence that the situation will improve until we begin to multiply.

The early church grew because each member was a witness, a soul-winner. The success of the early Methodist movement was the result of lay leadership in small classes. Our own African mission is putting the homeland church to shame, largely because it has hundreds of trained lay prayer leaders. Multiplication is the only method of growth that can more than offset the subtractions and divisions. Additions alone are not enough.

Furthermore, the layman has not done his part when he has prayed and given his money. The actual witnessing must be done by the rank-and-file of the church membership. God's command to the human race to "be fruitful, and multiply" (Gen. 1:28) could not be fulfilled if only one family in a community had children, not even if all the rest prayed for them and helped pay the bills. No more can the church fulfill her commission by hiring workers and paying their salaries.

Who is to blame? Let's not start pointing. Church leaders, pastors, and laymen—all of us must confess our share in the responsibility. When church leaders say, "Give us the money and we will build the churches," they are to blame. When pastors try to do the whole job themselves, neither training nor trusting their laymen, they are to blame. And when laymen reject the appeals of their leaders to participate in the work of winning souls, they are to blame.

But the important thing is not to assess the blame; it is to catch the vision. Everyone will profit when we put the emphasis where it belongs. Home-mission funds and district-mission funds will increase when laymen have a greater part in actually starting new churches. They will give to support a work in which they already have invested time and talent.

Pastors will have their own burdens lifted to the extent that they train and trust their lay workers. Pastors will have the joy of preaching to full churches when their laymen are working. It is your moderator's growing conviction that the pastor's chief work is to enlist, train, and supervise the people in his church.

Laymen will discover the unspeakable joy of leading souls to the Lord. It is a joy to give to the Lord's work. It is a greater joy to support the workers in true intercessory prayer. But the supreme joy is to know that a human soul is heaven-bound because you yourself won him to Christ.

The Northern Ohio district conference this year will emphasize workshops and discussion groups, training lay workers to do a better job in the local church. Perhaps other districts will be doing the same. The National Sunday School Convention and National Conference will offer additional help. The Sunday School Board has several good leadership-training courses.

The preacher's time and the layman's money will never fulfill the Great Commission. Both the preacher and the layman must dedicate everything—both time and money—to the work of winning the lost and building the church.

Let's start multiplying.

ATTEND

National Sunday School Convention

AUGUST 17-18

Winona Lake, Indiana

The BRETHREN MISSIONARY HERALD

FOREIGN MISSION NUMBER

MAY 3, 1958

sus Loves the Little Children---of the World



Photo by Wm. Samarin

THE CHILDREN'S PAGE

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POWERLESS SPIRITS

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For Your Information

By Clyde K. Landrum

Grace Seminary-College Missionary Conference—

April 8-11 were days of blessing to those attending the missionary conference at the school. The conference, sponsored by the World Missions Fellowship and the school administration, was well planned and well attended. Mr. Ray Pierson, president of the WMF, was in charge of the program. Featured speaker was Dr. Floyd W. Taber, missionary to Africa, who spoke each evening on the theme, "How Shall They Hear?" Other missionaries spoke in the seminary and college chapel services. Some very interesting panel discussions were held and some fine missionary films were shown. Appropriate displays created a good "atmosphere." A number of decisions were made during the conference.

Grace Seminary and College and the World Missions Fellowship are to be commended for this successful missionary conference. Favorable results have attested to the good judgment of the school and the WMF in planning such a conference.

Salute to youth—

Sunday, May 18, is "Youth Sunday." We salute our young people and their leaders at this time. Young people are so vital to all phases of our church program that we urge all to give whatever support they can to "back up" this work. Surely we will want to give generous offerings to underwrite this needy work. And, we'll want to pray for our young people and those who lead them. We will want to stand ready to help the work in our churches in whatever way possible. We as Christians need to take a positive stand in relation to youth work. Much is being said these days about juvenile delinquency and how to solve the problem. The answer is a positive program of winning our young people to Christ as Saviour and training them up in the Christian life. Our Youth Board has such a positive program and is seeking to make it effective across the land in our National Fellowship of Brethren Churches. Let us all support them in this great effort!

Miss Mary Beth Munn to return—

The Lord has opened the way for Miss Munn to return to her field in Africa. After several years in the homeland caring for family responsibilities, she is planning to fly from New York about June 1.

Two complete their service—

When the **"Queen Elizabeth"** docked in New York Harbor on March 17 she carried two experienced travelers—Miss Florence Bickel and Miss Grace Byron. They have crossed the Atlantic a number of times going to and coming from Africa, where they served for 35 and 29 years respectively. There have been some interesting experiences for them over the years. On one of her trips across the Atlantic—during the war years—Miss Byron's ship, the ZAM ZAM, was shelled, and she and some of her fellow missionaries were taken captive by the Germans. There have been many thrilling experiences, too, in the winning of hundreds of Africans to the Lord! But these faithful ones have finished their work in Africa and will now be residing here in the United States. We need to pray that the Lord will rest and bless these servants of His, and that young people will be raised up to take their places.

Puerto Rico—

Just after Easter Rev. Kenneth Ashman, FMS board member, left for a trip of investigation in the field of Puerto Rico. In our next issue we hope to bring you a report of this visit. But we can say now that this is a needy field and a field that has great promise. Opportunities for soul-winning are many and varied. This is a field in which laymen could have a definite part. At the present time layman Emmit Adams is active there. How wonderful if God would lay it upon the hearts of other laymen to move there, take jobs, and become winners of needy souls in that place! Actually, it isn't too much to expect men to be willing to sell their homes—if the Lord so leads—and move to that field, or another, and help to get a work started. There is a similar situation in connection with service in Mexico. God grant that we may have more and more men willing to leave home, conveniences, and loved ones to help to win the lost to Christ. Dr. Floyd Taber has said that the only way we can possibly win the world for Christ is for each individual to win another to Christ, and those in turn win one until the job is done. God may have to move us around some and shake us up a bit to do it. But, God grant that we'll all be willing to be shaken up for His glory!

"What are the reports on this year's offering?"

So many people have asked us this question, and we are very glad for their interest. During the first quarter of 1958 we received approximately $20,000 as compared to $30,000 for the same period last year. Is this setting the pattern for 1958? We believe not, and we certainly hope not!! At least this should be reason for stressing even in a stronger way than we have already the need for at least a ten percent increase over last year's offering. Last year our foreign-mission offering was given by one-third of our Brethren. What happened to the other two-thirds? It would be wonderful if they could join the other one-third this year to guarantee the needed increase. The year 1958 is one of challenge. If we are to meet any of the challenges over and above regular operation, we need this increase! It is a challenge for **all** of us. And remember, "Our responsibility never ends"!

THE BRETHREN MISSIONARY HERALD — VOLUME 20, NUMBER 18

ARNOLD R. KRIEGBAUM, Executive Editor

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It's Work To Build a Church

By Solon W. Hoyt

Buenos Aires, Argentina, has a very humid climate with dark, dismal days. Due to its phenomenal growth in population, it is very difficult to locate a house except in new housing projects with no pavement nor even such a hope within sight. In such circumstances the little church was begun in Don Bosco, a suburb about eight miles from the big city.

Since all the meetings were held in our home, scraping the mud and dirt from the house came to be a very common experience but none the more pleasing because of its frequency. Nevertheless, those things were as nothing compared with our desire to have the people come to listen to the glorious Gospel. But we were not there to please ourselves; let's look at the situation from their point of view. Some had several blocks of mud to encounter in order to arrive for the meeting. The sidewalks were only as occasional encouragements along the way, and for the most part of our four years in that place there were no street lights. We learned to thank God for those who had sufficient desire to come, and to understand a bit better others who did not come.

Considering the material obstacles to our location for meetings, not to mention other considerations more intangible and difficult to explain, we felt that a church should be erected. This, however, is a major item in Argentina. We had no lot on which to build—a matter of 65,000 pesos at least. We were only a few believers and the greater part of us women and children. Any small building would cost at least 50,000 pesos just for the materials without all the finishing touches. Humanly speaking, the task looked impossible.



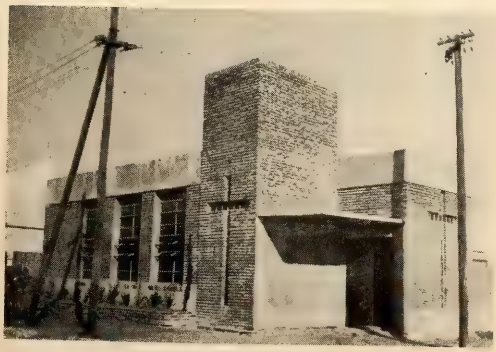
First candidates for baptism—Don Bosco

Little by little we were encouraged to make a beginning. The Foreign Missionary Society agreed to buy the lot if we would put the building on it. That was fine, but where could we borrow the money for the building? That's next to impossible in Argentina! The banks won't do it. No loan company will do it. We had no personal connections to make it possible. No home-mission program to come to one's aid. So we decided to make the start and go as far as we could as the offerings came in.

The lot was purchased, the plans drawn up, the foundations dug and filled, and the little church began to take shape. It was the joy of my heart to see this place of worship take shape on a prominent corner in Don Bosco. From sunup to sundown almost every day for one year I labored with bricks, cement, lime, sand, angle iron and dirt. Some days the exhaustion was intense, but the joy was likewise immense as I saw His power materializing.

December 23, 1956, is a date long to be remembered as we used the church for the first time. The floor was just old mother earth, the walls were ugly, rough bricks, the platform was lumber used in the cement work quickly and temporarily nailed together. It was a joyous experience although much work remained (and remains) to be done, and much money will be needed to finish the project.

Yes; it's work to build a church. But the material building isn't the church, and the material building will not build the church which must be composed of "lively stones." The Lord Jesus Christ has committed himself to the building of His church but has chosen to use His people as instruments in this task. It is principally in this sense that I would say, "It's work to build a church"—and we're looking forward to joining again the small band of believers in Don Bosco desirous of seeing a strong testimony for His glory in that place.



Church at Don Bosco

Standing of the Churches Showing Percentage of Increase of the 1957 Foreign Mission Offering Over That for 1956—

THESE CHURCHES INCREASED 101% OR MORE—

1. South Bend, Indiana
2. Warsaw, Indiana
3. New Troy, Michigan
4. Palmyra, Pennsylvania
5. San Jose, California
6. Clayhole, Kentucky
7. Lansing, Michigan
8. North English, Iowa
9. Troy, Ohio
10. Hagerstown, Maryland (Calvary)
11. Accident, Maryland
12. Boston, Massachusetts
13. Clay City, Indiana
14. Cuyahoga Falls, Ohio
15. Elyria, Ohio
16. Fort Wayne, Indiana (Grace)
17. Stoystown, Pennsylvania (Reading)
18. Johnstown, Pennsylvania (Riverside)
19. Riner, Virginia
20. Kittanning, Pennsylvania (North Buffalo)

THESE CHURCHES INCREASED BY 100% OR LESS—

		Percentage
21.	Bellflower, California	100
22.	Jenners, Pennsylvania	99
23.	Akron, Ohio	95
24.	Danville, Ohio	92
25.	South Pasadena, California	87
26.	Grafton, West Virginia	80
27.	Aleppo, Pennsylvania	76
28.	Garwin, Iowa	69
29.	Dayton, Ohio (Grace)	67
30.	Cheyenne, Wyoming	65.74
31.	Phoenix, Arizona	65.69
32.	Washington, Pennsylvania	62
33.	Berrien Springs, Michigan	59
34.	Yakima, Washington	57
35.	Anaheim, California	56.8
36.	Sharpsville, Indiana	53
37.	Altoona, Pennsylvania (Grace)	52
38.	Uniontown, Pennsylvania	51
39.	Fort Lauderdale, Florida	49
40.	Albuquerque, New Mexico	47
41.	South Gate, California	46.8
42.	Hopewell, Pennsylvania	45.5
43.	Modesto, California (La Loma)	45.0
44.	San Diego, California	42.4
45.	Camden, Ohio	42.2
46.	Peru, Indiana	41.7
47.	Elkhart, Indiana	40.8
48.	Osceola, Indiana	38.2
49.	Ozark, Michigan	37.9
50.	Johnstown, Pennsylvania (First)	37.4
51.	West Alexandria, Ohio	36.2
52.	Radford, Virginia	36.1
53.	Martinsburg, Pennsylvania	35.3
54.	Sunnyside, Washington	34.9
55.	Washington, D. C.	34.3
56.	Modesto, California (McHenry Avenue)	34.2
57.	La Verne, California	33.8
58.	Englewood, Ohio	32.9
59.	Kittanning, Pennsylvania (First)	32.5
60.	Los Angeles, California (Community)	32.4
61.	Clayton, Ohio	32.0
62.	Johnson City, Tennessee	31.7
63.	Long Beach, California (Los Altos)	31.4
64.	Meyersdale, Pennsylvania	30.8
65.	Seven Fountains, Virginia	29.4
66.	Long Beach, California (North)	28.6
67.	Winchester, Virginia	27.4
68.	Honolulu, T. Hawaii	27.2
69.	Leamersville, Pennsylvania	23.8
70.	Conemaugh, Pennsylvania (Singer Hill)	23.7
71.	Beaver City, Nebraska	23.2
72.	Roanoke, Virginia (Ghent)	23.1
73.	Denver, Colorado	20.7
74.	Wooster, Ohio	20.3
75.	Conemaugh, Pennsylvania (Pike)	20.2
76.	Hollidaysburg, Pennsylvania (Vicksburg)	19.6
77.	Conemaugh, Pennsylvania	18.3
78.	Fremont, Ohio (Grace)	17.67
79.	Dryhill, Kentucky	17.65
80.	Dayton, Ohio (Patterson Park)	17.2
81.	Berne, Indiana	17.1
82.	Roanoke, Virginia (Washington Heights)	16.74
83.	Winona Lake, Indiana	16.70
84.	Alto, Michigan	15.35
85.	Mansfield, Ohio (Woodville)	15.30
86.	York, Pennsylvania	15.2
87.	Findlay, Ohio	15.1
88.	Fremont, Ohio (Chapel)	14.8
89.	Sterling, Ohio	14.5
90.	Waterloo, Iowa	13.9
91.	Dayton, Ohio (North Riverdale)	10.4
92.	Dayton, Ohio (First)	9.9
93.	Goshen, Indiana	9.8
94.	Rittman, Ohio	9.5
95.	Ankenytown, Ohio	8.9
96.	Whittier, California (Community)	8.7
97.	Bell, California	8.6
98.	Buena Vista, Virginia	7.1
99.	Dallas Center, Iowa	5.8
100.	Barbee Lake, Indiana	4.9
101.	San Bernardino, California	4.8
102.	Inglewood, California	4.5
103.	Chico, California	3.4
104.	Harrisburg, Pennsylvania	3.2
105.	Allentown, Pennsylvania	1.5
106.	Cleveland, Ohio	1.3
107.	Harrah, Washington	1.0
108.	Middlebranch, Ohio	0.8
109.	Listie, Pennsylvania	0.5

THE SOCIETY GOAL OF 17% INCREASE WAS MET BY 81 CHURCHES!

Prayers Answered For France!



For a number of year the Fogles have pleaded: "Send us at least two more couples for the Lord's work in France!" The Lord has answered the prayers of the Fogles and of our Society at least partially, for one couple is now ready to go to that and to preach the Word of Life.

Rev. Tom Julien and his wife, Daris, are both graduates of Bob Jones University, and Brother Julien is also a graduate of Grace Seminary, class of 1957. Their little daughter, Becky, is one-and-one-half years old. Originally they were members of the First Brethren Church, of Fort Wayne, Ind., and Tom served as assistant pastor there for a time. Then when this church was instrumental in the establishment of the Grace Brethren Church, of Fort Wayne, he became the pastor of the new church. During his ministry there he has seen the work established and a church building built and dedicated. Brother Julien will conclude his ministry at the Grace Brethren Church about May 1. He and his family are scheduled to sail for France on June 23, 1958, on the Dutch ship, the **M.V. Johan Van Oldenbarnevelt.**

The Juliens are now purchasing items which they need to outfit themselves to go and serve in France. Would **you** like to have a part in paying for this outfit? You can—by giving a gift to the Julien Outfit Fund. Most of our Brethren churches have Missionary Outfit Club chairmen who handle this matter. Where there is no chairman the pastor will work out the details. Give your contribution through your local Brethren church, marking it to go to help outfit the Juliens!

REMEMBER—the Lord needs the Juliens in France; the Juliens need your help on their outfit!

If you are not now a member of a Missionary Outfit Club, you should contact the chairman in your Brethren church, or get in touch with your pastor and he will help you. Here is the covenant that members sign:

MISSIONARY **COVENANT** OUTFIT CLUB

Desiring to help all newly appointed missionaries of The Foreign Missionary Society of the Brethren Church, I covenant with them and with others—

First, to pray for them as they go to the mission field;

Second, to give at least $1.00 per missionary or missionary family toward the purchase of their **initial** outfit and the costs necessary in getting it to the field.

It is understood, that if the total amount given should ever be in excess of the recognized outfit needs, the amount in excess will be used for the other needs of the missionary to whom it is given.

Greetings From the Balzers



The Balzers

Now Back in Africa—

En Route

Our Lord has shown His goodness to us in giving us a time to fellowship and rest here in the homeland again with friends and loved ones. As the years go by friends become more precious, and we realize more and more the worth of lasting friendships. We want to thank all of you friends—old and new—for your kindness and for your prayers.

Our Lord has also been gracious in allowing us to go back to Africa to serve Him in that fertile and needy field. Thanks to all of you who prayed for me when the doctor said I was not well enough to return to the field. We thank Him that prayers were answered and we can return now. We know He will continue to heal completely.

As I write it is the first of April. We are on the train heading for New York. From there we will fly to Paris and then to Africa. We will arrive there Easter Sunday morning.

It will be a thrill to say "balao" (which is "hello") to all of our native Christians and workmen, as well as our fellow missionaries—and then to become again a part of the great task of teaching God's Word to those who have not accepted it before, and to strengthen those who have.

Pray for us, that He might enable us to let Him do His work through us. We covet your prayers in our behalf.

—Elsie Balzer

Good Old U.S.A.

Yes; we have enjoyed every day of our stay in the States. City life, the freeways of Los Angeles, the modern way of life—all is a novelty for someone who has lived in the "bush" for some years.

Now, however, we are already two months past the time we had hoped to be back on the field, and with every letter we get from the field our desire to return becomes more real. So many have asked (especially worldly folks): do you really like to go back? The answer has always been an honest "Yes." Not that the African way of life is attractive, but it's rather that we may have a little part in the spiritual victories to be won. Were it not for that reason, nothing could persuade me to return, but the purpose makes the difference to the extent that it is a thrill and joy that could not be gained in any other way. So let us all look to Him for victories to be won in Africa, as well as here at home.

—Albert Balzer

Her Name Is Maria

By Mrs. Bill Burk

Her name is Maria, and as her name is common to most of the women of northeastern Brazil so is her life. She is the mother of many children, several of whom died during infancy or early childhood. She isn't civilly married, and legally the children belong only to her and cannot bear the name of the father. Common-law marriages, although not recognized as legal by the laws of the country, are the rule rather than the exception.

Her home is made of mud and thatched with palm leaves, and has only dirt floors. Her neighbor's house may be of unplaned, unpainted wood, roofed with clay tile, and all or part may have a rough wooden floor. Neither home has windows or screens, just shutters which are closed at night or during heavy rains. It's a simple home but quite adequate since the temperature never rises above 90 degrees and does not fall below 70 degrees. Therefore, the chief end of a house is to protect from the pouring rain of tropical storms and the direct heat of the tropical sun.

The furnishings of the home are also the simplest, the most important one being the hammock. It serves as the bed at night and chair in the daytime. It is the infant's crib and the invalid's couch. Generally each member of the family has his own hammock, and when spending the night away from home the hammock goes along with the visitor. A small table which doubles as an ironing board, a box, a chair or a rude bench complete the furnishings.

To live alone in a house with only her husband and children is an unusual experience for Maria. She generally prefers to have her mother or mother-in-law, an older aunt or even a younger sister live with her to help with the responsibilities of her many children. Unmarried brothers, nephews or cousins, either hers or her husband's, may also live with them. Even though her own family may be large, she may accept the responsibility of rearing the child of a friend who is too poor to rear her own child. No matter how many already exist under one roof there always seems to be room for one more.

Maria's children attend the public school irregularly. Ill health, odd jobs, lack of clothing and school supplies, and general lack of ambition both on the part of the parents and children prevent a very thorough education. However, each child will probably attend long enough to learn to read a little, to write at least his name, and to know something about numbers. The more fortunate or more ambitious may actually complete the five-year elementary course. One or two might even finish the four-year secondary course, but only the rich go on from there.

Illness is the almost constant experience of Maria's family. Her children are undernourished, probably have a venereal disease, may have tuberculosis, suffer from intestinal parasites, have occasional bouts with malaria, and are constantly plagued with toothache, dysentery, and unexplained fevers.

Maria's husband works hard, earns little, and knows nothing of trade unions and fringe benefits. He may be a fisherman, carpenter, shipbuilder, painter, charcoal maker, basket weaver, street vendor, tailor or storekeeper, or maybe only a helper to any of these, but whatever his occupation he will have but one, and his average monthly income will be $20. He is a rare Brazilian who is a jack-of-all-trades. As soon as the boys are old enough Maria's sons may begin to work with their dad, or will learn a trade different from his as apprentices to other tradesmen.

Maria and her family are very religious. Her children, her home, her husband's fishing boat, the store where she trades, and the street on which she lives may all bear religious names. Her home will likely have an idol shelf or religious picture on the wall. However, she won't go to church very often, perhaps only once or twice a year, taking part in the most important procession or celebrating the saint's day of her town. If an illness lingers or a wound doesn't heal, a wax or wooden replica of the ailing part of the body may be taken to a nearby shrine and a promise made to burn a certain number of candles if the patron saint of the individual will heal him.

Religious, but untaught, our Maria is very superstitious and burdened with fear. She fears the fresh water of dolphin, believing it possible for the dolphin to become a man, and may even attribute the existence of her illegitimate child to its work. The call of a certain bird at night brings chills of fear as its call warns of death. Only chicken meat can be eaten by the mother of a newborn child for forty days after the birth, and neither the child nor the mother leaves the room in which the birth occurs for eight days. Naturally, the fear of death is the greatest fear of all, for she knows not what to expect after death.

Thus we find Maria of Brazil—poverty-stricken, ill, uneducated, superstitious, burdened down with fear, no comforts in this life and no hope for the future. Only Christ's message of life, and that more abundant, can help her. But how shall she call on Him in whom she has not believed? And how shall she believe in Him of whom she has not heard? And how shall she hear without a preacher?

THE CHILDREN'S PAGE

Box 588
Winona Lake, Ind.

Clyde K. Landrum, Director

"PRAY YE THEREFORE THE LORD OF THE HARVEST, THAT HE WILL SEND FORTH LABOURERS INTO HIS HARVEST" (Matthew 9:38).

Dear Missionary Helpers:

We here in the office are pretty thrilled about two things. We feel that these things will improve the Missionary Helpers Club. (1) **Matthew 9:38** is to be the club Scripture verse. You will notice the verse at the top of this page. Right now is a good time to begin to memorize it. It gives us a real **push** to pray daily for the Lord to send out more missionaries. There are so many people still unsaved in the world. We as Missionary Helpers need to pray for more workers to reach them for Christ. Let's learn our club verse TODAY! Do you think we should make learning the verse another goal of our club? Let me hear from you about this!

(2) Colors have been selected for our club. Guess what they are? They are **red and white.**

New stationery!! The Missionary Helpers Club is important enough that we should have our own stationery. So we now have brandnew letterheads and envelopes. And, both are full of color! The new club colors have been used. There is lots of red and it's a pretty red. **Watch** the mail for your first letter using it!

Missionary Hut Bankers—Last month I said that every MH who turned in an offering through a hut bank would be a real missionary banker. How many of you have turned in your hut banks? How many of you are Super Bankers? Don't you remember, I said that all who give $5 or more would be some sort of Super Banker? Let's get busy and get those filled banks in to our teachers or leaders. Also, on my recent trip I learned that lots of our Missionary Helpers are using dime folders to give to foreign missions instead of using the hut banks. That is fine! Let's get them filled and turned in now. Our offerings can help to send the missionaries out. I know that you kids are interested in giving to missions. One of our MH in Canada sent an offering and others are doing a good job too. Thanks a lot, kids!

Sincerely in Christ,
Uncle Clyde



The prayers and gifts of Missionary Helpers are helping to reach these boys for Christ

ABOUT OUR COVER

Ramona Samarin is pictured with an African friend.

PRAY FOR THESE MISSIONARY CHILDREN ON THEIR BIRTHDAYS!

Victor Fogle—May 1, will be 9 years old—in France.
Mary Beaver—May 7, will be 12 years old—in Africa.
Sharon Haag—May 9, will be 10 years old—in Mexico.
Kathleen Taber—May 9, will be 3 years old—in Africa.
Alberta Dunning—May 11, will 9 years old—in Africa.
Camille Cone—May 26, will be 3 years old—in Africa.
Naomi Mason—May 28, will be 10 years old—in Africa.
Kathryn Howard—May 29, will be 10 years old—in Mexico.

MARY MISSIONARY—



Powerless Spirits

(A true story)

By Mrs. William Samarin



—Drawing by Mrs. Samarin

Life had always been the same. There was a village and a family. There were wars with the surrounding villages and always there were offerings to the spirits of the whirlpool at the base of the great waterfall. Doyo pondered this fact and was dissatisfied.

The path to the waterfall was lonely. Only he, the priest of these spirits, dared to travel it unprotected. He carried over his shoulder enemy spears to be thrown into the whirlpool as a thank offering for the latest village victory. As Doyo climbed a rocky path, the roar of the waterfall became louder. At the top of the hill he turned his face into the cool spray. Then he turned his eyes to the swirling water below. Doyo raised his spears and called his thanks to the spirits of war; then hurled the spears into the water. As they sank he stared, as he always did, to glimpse the hand that pulled them under. The hand was never seen.

Other days he climbed the same rocky trail with food to appease the spirits. A battle had been lost or illness had claimed too many young men. At times like this Doyo would shake his head at the fickle water and wonder at the spirits' senseless caprices. One day when his younger brother had been killed by a spear of a northern tribesman, Doyo shook his fists at the whirling water and cursed the spirits. When his anger had cooled, he fearfully waited for the spirits' revenge. Instead he prospered. His children grew strong and his goats multiplied. He continued his priestly duties, but a puzzling doubt was born deep within his heart.

Then one day a man with white skin appeared. He said that his name was "Long Gun" and that the black man was not to fight village wars again. The white man spoke with a loud voice, and all believed him. But who can war with words? So there was war again. And the white man returned with many black men who carried guns. The guns killed better than spears, so wars were stopped.

Doyo's trips to the waterfall continued, for the villagers had no other power to claim. Doyo secretly wondered what the war spirits would do now that there was no war. But then was there not always war in the hearts of men? The white soldier had not changed that, and so the spirits must be appeased.

Then one day another white man came. He was carried in a chair, and he had no gun. He spoke strange words about one great God who stopped the war in one's heart and gave peace. Doyo listened and found these words hard to eat. This white man revisited the village. Some of the villagers believed his words and refused to give offerings to the spirits. Doyo grew angry and pleaded with his impotent spirits to rally and bring revenge. Instead, the Christians multiplied, and they built a chapel in the village. One of Doyo's wives believed, and he was amazed to see that all war was cleaned from her heart. Her biting tongue became soft. Doyo saw her God do what the spirits of war had never done. When Doyo saw God's power, he too believed.

Old Doyo stood holding my hand and with halting words told me his story. The intelligent light shone in his dimming eyes. His crippled body was still held tall. He clapped an old lady lovingly on the back, and they laughed as if sharing a private joke. "This," he explained, "is my wife who believed. We have both gone under the water of baptism, and God has kept us in much joy." He cocked his white woolly head toward the distant rumble of water. "I once was a priest to the spirits of war; now I'm a child of God."

Newspage



WINONA LAKE, IND. There were 118 visitors on Senior Day Apr. 18 at Grace College. The day was filled with activity, climaxed in the evening with the presentation of the play "Our Town," under the direction of Miss Ava Schnittjer and Mr. Ralph Gilbert.

CUYAHOGA FALLS, OHIO. A new attendance record for a communion service was set Apr. 2 at the Grace Brethren Church with 57 present. Attendance record for the morning worship on Apr. 6 was 182. Richard Burch began his 8th year as pastor in April.

DAYTON, OHIO. Mr. and Mrs. Ronald Grubbs celebrated their 50th wedding anniversary on Apr. 20. They are members of the First Brethren Church here.

ALTO, MICH. The Calvary Brethren Church recently accepted the offer of a lot adjacent to the church property with the intention of building a parsonage. Construction will begin this summer. William E. Johnson is pastor.

SEATTLE, WASH. Rev. Thomas Hammers has resigned as the pastor of the View Ridge Brethren Church.

HARRISBURG, PA. Rev. Conard Sandy has resigned as the pastor of the Melrose Gardens Brethren Church.

DISTRICT CONFERENCES

Allegheny May 6-8—Listie, Pa.
California May 20-24—Long Beach, Calif.
East July 21-24—Johnstown, Pa.
Iowa June 26-27—Dallas Center, Iowa
Michigan June 19-22—Lansing, Mich.
Mid-Atlantic May 12-14—Washington, D. C.
Midwest June 6-8—Pine, Colo.
Northern Atlantic May 6-9—Philadelphia, Pa.
Northern Ohio Apr. 23-25—Ashland, Ohio
Northwest June 24-27—Spokane, Wash.
Southeast June 23-25—Hollins, Va.
Southern Ohio .. May 7-10—Dayton, Ohio

COVINGTON, OHIO. The Sunday-school addition has been completed, and this new unit is now in use. The date of dedication has not been set. The local school board has offered the use of 150 folding chairs to the First Brethren Church for an indefinite period, and these will meet an urgent need. A new attendance record was set Apr. 6 with 231 present for Sunday school. True Hunt is pastor.

STOYSTOWN, PA. There were 91 present at the Reading Brethren Sunday school on Apr. 6, which is a new record. Arthur Collins is pastor.

WARSAW, IND. The Community Grace Brethren Church here is in need of 150 Church Service Hymnals. If any church has these and would like to dispose of them, contact should be made with Pastor Robert Cover, Box 705, Winona Lake, Ind.

LONG BEACH, CALIF. Mrs. George Peek, wife of Dr. George Peek, pastor of the North Long Beach Brethren Church, underwent emergency surgery on Apr. 7. A speedy recovery was made.

LONG BEACH, CALIF. The main auditorium of the First Brethren Church has been completely redecorated. Dr. C. W. Mayes is pastor.

MANSFIELD, OHIO. The Grace Brethren Church is broadcasting the morning worship service each Sunday morning over a local radio station. Dr. Bernard Schneider is pastor.

RINGWOOD, N. J. The youth camp of the Northern Atlantic Fellowship will be held near here at the Skylands Farm Estate in the Ramapo mountains. Rev. Wm. Male, pastor of the First Brethren Church, of Philadelphia, Pa., will be the director of the camp.

WINCHESTER, VA. The summer youth camp of the Mid-Atlantic Fellowship will be conducted at Camp Grace July 14-28.

VIRGINIA BEACH, VA. The new phone number of Rev. A. Harold Arrington is Garden 8-4738.

WARSAW, IND. Lois Taber, daughter of Dr. and Mrs. Floyd Taber, and Richard Kriegbaum, son

The BRETHREN MISSIONARY HERALD

Executive Editor.....Arnold R. Kriegbaum
Winona Lake, Ind.

DEPARTMENTAL EDITORS

Foreign Missions.....R. D. Barnard
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WMC Mrs. Dayton C. Cundiff
Beaver City, Nebr.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary Paul R. Bauman
Winona Lake, Ind.

of Rev. and Mrs. Arnold Kriegbaum have been listed among the top high-school students in the State of Indiana through achievement tests given by the Indiana University.

WINONA LAKE, IND. The graduation service of Grace Theological Seminary and Grace College will be held here Wednesday, May 28, at 7:30 p.m.

UNIONTOWN, PA. A unanimous call was extended to R. Paul Miller, Jr., to continue as pastor of the First Brethren Church for the next three years. An increase in salary was granted the pastor.

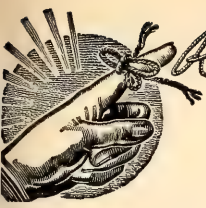
LONG BEACH, CALIF. The California District Conference will be held in the North Long Beach Brethren Church May 20-24. Dr. George Peek will be the host pastor. The conference for many years has been conducted in the First Brethren Church, of Long Beach.

WOOSTER, OHIO. The First Brethren Church dedicated their new Conn organ and Deagan Chimes on Apr. 27. Both instruments are memorial gifts to the church. Kenneth Ashman is pastor.

DAYTON, OHIO. Howard Haller went to be with the Lord on Apr. 21. He is the father of Rev. Wesley Haller, pastor of the First Brethren Church, of Middlebranch, Ohio.

SPECIAL. Dr. Paul R. Bauman will be the guest speaker at the following conferences: Summer Pavilion, Hawthorne, N. J., July 21-26; Red Rock Bible Conference, Red Rock, Pa., July 28-Aug. 3; and the Montrose Bible Conference, Montrose, Pa., Aug. 4-10.

WASHINGTON, PA. Rev. L. E. Rogers has resigned as pastor of the Grace Brethren Church.



Teen-agers Need a Home

By Rev. Charles W. Conn

We generally think old folks and home belong together. To think of one is usually to think of the other; Stephen Foster immortalized this thinking in his famous song "Old Folks at Home." But it is high time we began thinking a little more seriously about young folks and home.

Young people need an anchor, and home is the anchor God has provided for their mooring. When the home disintegrates, the child loses his security and his foundation. When there ceases to be homelife and family closeness so that the youngsters drop by only long enough to eat or sleep or get a dole from their father, then home has deteriorated into a filling station.

Home Established First

The oldest institution on earth is the home. God established the first one in the garden of Eden long before a church or a school was established.

It is the home and family that sets man apart from the beasts of the field. Beasts generally run in packs and sleep in dens. While the offspring are very young, the mothers protect and defend them with a fierceness that is a marvel even to man. But as soon as the offspring grow larger the parental instinct disappears and the young beast must fend for himself. The parent soon forgets responsibility and deals with his offspring according to the law of the jungle. The young must fight against his brothers, his sisters, or even his father and mother for his morsel of food. Love, care and responsibility are soon gone and there is neither home nor family. But that is the jungle. Man is not supposed to live according to jungle standards.

The Juvenile Problem

I am not an alarmist, crying that our young folks are going to the dogs. I remember these apt lines of an unknown writer:

My grandfather in his house of logs
Said the young folks are going to the dogs.
His grandfather in the Flemish bogs
Said the young folks are going to the dogs.
And **his** grandfather in his long, skin togs
Said the young folks are going to the dogs.
There is but one thing that I have to state:
The dogs are having a mighty long wait.

It is a common pastime for old folks to point out the faults of young folks. Even Plato wrote: "The children now love luxury, they have bad manners, contempt for authority. They show disrespect for elders and love chatter in place of exercise. They no longer rise when elders enter the room. They contradict their parents, chatter before company, gobble up dainties at the table, cross their legs and tyrannize their teachers."

The juvenile problem has become one of America's heartaches. Delinquency and crime rise each year. It has become a problem that must be faced by all of us because the children of our Christian homes are frequently swept into the vortex of our time. They are in danger of being sucked under by the whirlpool of rebellion that traps them on every side.

Schools are not the answer, for in many instances that is the very hotbed of rebellion. The churches cannot do it, for they lack the time, the personnel, the concentration and the intimacy with those involved. The law is not the answer because delinquency is a matter of the spirit as much as the deed, and the law can only deal with deeds. The answer must be in the home.

Why Teenagers Get Out of Hand

A poll was taken recently by George Gallop on "Why Teenagers Get Out of Hand." The conclusions of the poll were—

1. Parents are not strict enough.
2. Parents do not provide proper homelife.
3. Parents have too many outside interests.
4. Parents are too indulgent; give children too much money.
5. Both parents work, even though the mother is needed at home.

Read these points over again carefully and note that each reason for our juvenile problem begins with the parents. Then examine your own home. Don't think that these errors do not invade the Christian home. They often do.

1. It is all too easy for a Christian home not to be strict enough, or else to have strictness that is either (a) inconsistent, (b) unreasonable, or (c) hard-boiled instead of loving.
2. It is easy for Christian parents to fail in providing proper homelife by allowing home to become boring or unpleasant or even too much like a church. Children need a home where they can have fellowship and fun as well as devotion.
3. It is easy for Christian parents to have so many outside interests that they neglect their own children. Remember this, the first responsibility of any parent is his own home and his own children—be he preacher, teacher, leader or layman. His home should have a greater influence on his work than his work has on his home.
4. It is easy for Christian parents to be so "good" to their children that they let them go to the Devil. They become so indulgent that they spoil and ruin the life they love. It is easy to give too much of things and too little of correction.
5. It is easy for Christian moth-

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The Last Days

(First of Series)

BY ROBERT E. A. MILLER

St. Petersburg, Fla.

Our purpose is to discover as clearly as possible what the Scriptures teach concerning "the last days." The Old and New Testaments declare clearly and more than once that our human dispensation, our age, history as it has been known and recorded by Adam's race, will have an **end.** Almost four thousand years ago as Jacob lay dying, he said to his twelve sons, progenitors of the twelve tribes of Israel: "Gather yourselves together, that I may tell you that which shall befall you in the **latter** days" (Gen. 49:1). (All references and quotations are from the American Standard Version—1901, unless otherwise noted).

Continuing through the Old Testament, we come to the man Moses who spoke of remarkable events that would take place among the Israelites **"in the latter days"** (Deut. 4:30; 31:29, cf. the words of Balaam, Num. 24:14). Then hundreds of years later the same idea of an end time was spoken of by Isaiah (2:2), Jeremiah (23:20), Hosea (3:5), and Micah (4:1). Finally in the Old Testament we come upon the unique prophecy of Daniel the great prophet who seems to purposefully multiply phrases to indicate a definite end time, as he speaks of the "latter days" (2:28; 10:14), "the latter time" (8:19), "the appointed time of the end" (8:19), "the latter end" (12:8, marg.), and "the time of the end" (11:35, 40; 12:4). That this "time of the end" is a future event, and an event of finality and consummation, almost all of the profounder Old Testament scholars agree.

Although it is not our main purpose to give what men say, we do believe it is of real interest to know that such a great Hebrew scholar as J. G. Murphy, says, commenting on Genesis 49:2: "The after days are the times intervening between the speaker and the end of the human race. The beginning of man was at the sixth day of the last creation. The end of his race will be at the dissolution of the heavens and the earth then called into being, and the new creation which we are taught will be consequent thereon." Oehler speaks of it as "the time of the consummation of redemption."

When we enter the New Testament records, we first hear the Lord himself speak again and again of "the last day" (John 6:39-40; 11: 24; 12:48); of "the end of the age" (Matt. 13:39-40; 24:6, 14; 28:20). The Apostle Peter also speaks of 'the last days" (II Pet. 3:3), and the "last time" (I Pet. 1:5; also Jude 18). The passage which is the most descriptive and declares the truth concerning the last days with attention to minute details, come from the inspired pen of the Apostle Paul, as recorded in his last epistle, II Timothy: "Know this, that in **the last days** grievous times shall come" (3: 1). Later we shall give a more exact definition of the phrases "the end of the age," and the "last days," with the desire to insist at this point that such a prediction for our age is clearly concluded in God's Word.

As Bishop Gore has said: "It seems to me that any believer in the God of the prophets and of our Lord must believe with them in a Day of God, as bringing the present age, or human history, to its climax." An dwe should note emphatically, what is so seldom made clear in prophetical writings today, that it is not merely an end, but a **consumation,** a **completion,** in which all is fulfilled which has been prophesied. The word translated "end" in all these passages above is the well-known word **telos** concerning which the great German philologist and theologian, Cremen, gives us this definition: "Telos does not primarily denote **end, termination,** with reference to time, but the **goal reached,** the **completion** or **conclusion** at which anything arrives, either as **issue** or **ending,** and thus including the termination of what went before; or as **result, acme, consummation,** e.g. victory, the full age of man, the ripening of the seed . . . It always includes the idea of an inner completion (cf. II Kings 8:3; 18:10; Dan. 1:15, 18; 4:28; 11:13)."

"It is very significant, to me at least, that the leading historical European school of thought acknowledge the swiftly approaching conclusion to our age at this very time in which we live. In an article that was widely acclaimed at the close of the nineteenth century, Goldwin Smith quite accurately observed: "There is a general feeling abroad that the stream of history is drawing near a climax now; and there are apparent grounds for this surmise. There is everywhere in the social frame an untoward unrest which is usually a sign of fundamental change within."

Looking over some of the titles of well-documented books we are forced to see the pointedness of these: **The Decline of the West,** and, **The Hour of Decision,** two of Oswald Spengler's well-known works; **Europe's Fateful Hour,** by the world's renowned historian of the ancient Roman Empire, Ferrero; and most recent of all, **The Crisis of Civilization,** by Hilaire Belloc, written after a long lifetime of brilliant, scholarly work and published first in 1937. The predominate note sounded in all these titles is that of approaching crisis.

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Divine Healing

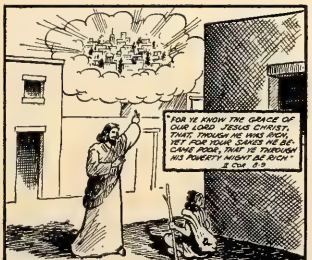
By Earle E. Peer*

Does God have a program for healing the sick? If He does, has He revealed it to men? If such a revelation has been made, where can it be found? If there is such a revelation, why is there so much confusion today with respect to the matter of divine healing? I am confused by the confusion related to healing. It would appear to me that if God has a program for healing sick bodies, then surely His compassion for men would compel Him to make a clear and unmistakable revelation of His plan in order that all sick might be blessed by that plan. I believe the one thing which contributes more to the healing confusion than anything else is the misinterpretation of Scripture by so-called faith healers.

Two Scriptures most frequently used by healers to prove that healing is a part of the atonement are Isaiah 53:4 and Matthew 8:16-17. I have done some reading on this subject and have concluded that any exegesis of these passages, worthy of the name, will **not** substantiate the claim that healing is included in the atonement, In a book, **The Modern Tongues and Healing Movement,** written by Rev. Carroll Stegal and Dr. Carl C. Harwood, I have found a most satisfying answer to this question. Dr. Harwood writes: "The question we have before us at this moment is the question of healing for the body. Is it a part of the Gospel? Is physical healing included in the atonement of Christ on the cross? Like all such questions there is only one authentic source for the answer—the Bible."

Was healing included in the Gospel? "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; by which also we are saved, if ye keep in memory what I have preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (I Cor. 15:1-4). Here Paul says: "I declare unto you the gospel." He includes the death of Christ, or the shedding of His blood. He includes the burial of Christ, or the fact that His death could not have been a hoax. He includes the resurrection of Christ, emphasizing the fact of a living Christ. But, there is no mention of **healing!** If healing were a part of the Gospel, it would be an unwarranted mistake and a fallacious error to leave it out of the declared Good News.

True Christians must leave the truth of physical healing where God has put it and not try to force it into the Gospel story. With Dr. Harwood, I heartily concur! No other place in the Bible can a simpler statement of the Gospel be found. Paul, writing by inspiration of the Spirit of God, left nothing out, you can be sure, when he outlined the Gospel. I am convinced that a God who loves sinful men so much that He would give His only Son at the cross to atone for our sin, would likewise have given as clear a revelation of His plan to heal our bodies and that He would have included this plan in the Biblical statement of the Gospel, **if healing were in the atonement!** Since God did not include healing in the Gospel, the only safe and sane conclusion to which I can come is that healing is **not** in the atonement.



I am confused by the attitude people take toward illness! Some are ill because they want to be. Some sickness is purely mental, and when the mind has been properly adjusted, the mental sickness has been removed. This kind of healing has been reported by Rome through the medium of bones and relics (not divine). Brigham Young reported cases of healing, but when approached by a gentleman from England to have him restore a missing leg, Young informed him it would be a very small matter for him to do that, but he thought it might be better if he did not, for in the resurrection he would have three legs? Cures have been known in the medical world by the administration of sugar pills, colored water, and injections of distilled water. The patient recovered but did not know that his imaginary illness was relieved by a mental adjustment. Such may happen in a healing campaign but it could hardly be classified as divine healing.

A Christian periodical came to my home which told of a "faith healer" who was arraigned for charging his patient $110. He advised her to trace her husband's heel on a paper bag with red crayon, wear it in her shoe for a week, and then suggested that she take a bath in blue ink—all this was done in the name of religion. Some would do most anything or pay any price to be relieved of an affliction, rather than ascertain the will of God. It might be God's will for you to suffer illness, and through that sickness bring glory to God as in the case of the man born blind: "Neither hath this man sinned, nor his parents: but that the works of God should be manifest in him." When sickness comes, let us seek the will of God and be more concerned for the glory

(Continued on page 287)

*Pastor, The Rosemont Brethren Church Martinsburg, W. Va.

A FOOL

BY GLENN O'NEAL, Ph.D.
Pastor, First Brethren Church
Inglewood, Calif.

The word "fool" has come to be so commonly used when speaking of the witty or humorous person that there is grave danger of losing the force of the word as it is used by our Lord. Christ applies the word to six classes of people, using three different Greek words. You may be certain that the one Christ would label as a fool is guilty of serious error. In contrast to the common meaning of "wit," one of the Scripture meanings is "witless," or, "void of understanding," and in several usages it carries the idea of condemnation.

I believe we may look with profit to the six passages where men are called "fools" and gain therefrom lessons for our own hearts.

A fool is a man who builds his life on any other foundation than the Word of God.

In Matthew 7:26-27, we read: "And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rains descended, and the floods came, and the winds blew, and beat upon that house: and it fell and great was the fall of it."

Men do things in matters of religion which they would never think of doing in other affairs of life. Who would ever think that a man would be foolish enough to build in the situation here described. Yet every day men are building lives and determining destinies on the flimsy foundations of the traditions of men, trusting in personal righteousness, and many other things which are utterly baseless when tested by the Word of God. Don't be a fool! Build your foundation upon the Rock, Christ Jesus, and what is built thereon will abide for eternity.

A fool is a man who is rich toward himself instead of toward God.

Christ, speaking in the parable of the rich fool, says, in Luke 12:20-21, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself and is not rich toward God."

It is a reason for sorrow when we see men seeking for peace and rest through worldly gain. This man believed that when he had obtained wealth and was able to retire, he would find the enjoyment which he desired. Christ says that true joy doesn't come that way, but that only a fool would try to obtain it thus. True peace comes by being rich toward God in money, service, and devotion. Don't be a fool! Make a fortune which will last for eternity.

A fool is one who places more importance upon outward formality than inward morality.

Christ gives the Pharisees a stern rebuke in Luke 11:39-40, as he states: Now do ye Pharisees make clean the outside of the cup and platter; but your inward part is full of ravening and wickedness. Ye fools, did not He that made that which is without make that which is within also?"

We would look with disdain upon a hostess who would hand us a cup which was perfectly clean on the outside but on the inside there would be dirt, cobwebs, and filth. If that is repulsive to us, how much more would God abhor the man who puts on the cloak of profession but inwardly is filled with spitefulness, wickedness, and hatred. Don't be a fool! Make it your primary purpose to have a pure heart in the sight of God.

A fool is a man who is more concerned about trivialities than finalities.

In Matthew 23:13-24, Christ speaks of the Pharisees' mistaken ideas in regard to the Temple, twice, calling them fools, and concludes with the statement: "Ye blind guides, which strain at a gnat and swallow a camel."

The Pharisee, in his minute attention on the letter, missed the spirit of the law, which was much more important. Such a tendency is prevalent today. Religious rites are practiced without requiring the new birth. Communion with man is placed before communion with God. Don't be a fool! Put first things first.

A fool is one who doubts the fulfillment of the prophecies of God's Word.

Christ, in speaking to the disciples who were doubting His resurrection, admonishes in Luke 24:25: "O fools, and slow of heart to believe all that the prophets have spoken."

The word here used for "fool" is more gentle, and has the meaning of "thoughtlessness." The person who today can look at the prophecies which have been fulfilled and are being fulfilled before our very eyes, and is still rejecting the truth of the prophetic Word, must be just as the term implies—thoughtless.

As Christ looked with kind pity upon those disciples who didn't believe all the prophets had spoken, so we can look with just such pity upon our professedly more intelligent "brethren" who have no faith in the prophetic word of God. Don't be a fool! Trust in the prophecies of God's Word.

A fool is a man who is not ready for the coming of Christ.

The final reference to fools is found in the parable of the ten virgins recorded in Matthew 25:1-13, in which five are foolish because they "took their lamps, and took no oil with them:" In the conclusion of this parable in verses 13, we read: "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh," thus making the application of the fact that the five foolish virgins who took no oil were not ready to meet the Lord.

Every Christian ought to live each moment in readiness for the coming of Christ. The closing prayer of the Bible should be constantly on our lips—"Even so come, Lord Jesus."

If Christ could come, and give but one admonition to the church today, I believe that He could choose no more appropriate words than "Don't be a fool!"

DIVINE HEALING

(Continued from page 285)

of God than our selfish desires. Paul prayed three times for the removal of a thorn in the flesh (II Cor. 12: 7-9). I think Paul found that the grace of God and the power of Christ was more wonderful than the healing!

In the summer of 1949 my son fell seriously ill with cancer. My wife and I prayed earnestly for his recovery. A host of friends joined with us in prayer for him to be healed, if it were the will of God. We consulted doctors and specialists and left nothing undone in an effort to save his life. We prayed often and long for God to heal the boy, always remembering to pray, "not my will but Thine be done." In three months our son was with the Lord. We were willing to part with him for a season in order that God might be glorified by his death, which proved to be true. In sickness, as in everything else, let God's will be sought first, and then if He be pleased to heal in answer to prayer or by the medium of a physician, give God the glory, and the physician his fee!

I am confused by the multiplied healing campaigns conducted across our nation. James said: "Is any sick among you? Let him call for the elders of the church . . ." Present-day healers have taken the prerogative to "reverse" the order God gave in the Bible and advertise the healing meeting, and "urge" all the sick to come to be healed. That might make for good publicity, and it will surely result in large crowds, but what I want to know is **who** gave the healer the authority to change the divinely inspired method of the Bible? I fail to read in the New Testament anything of the apostles conducting public healing campaigns where they invited the sick to come. The Epistles of the New Testament were given to the church for practice and doctrine, but I haven't discovered in my reading any instructions for public healing meetings.

Still another tenet of "faith healers" which causes considerable confusion is that if the patient is not healed, the blame is placed upon the sick man for his lack of faith. To me this is most heartless and cruel. Again the healers mishandle the Word of God! The Bible says: "The prayer of faith shall save the sick . . ." Who prays the prayer of faith? The elders. Who gives the prayer of faith? God. Who heals the sick? ". . . the Lord shall raise him up . . ." We have accounts in the Bible of Christ's healing men before they had faith; they were unsaved men. How can men take the liberty to change the Bible to suit their convenience? How can a layman have faith in men who deceitfully handle the Word of God? I am confused by men who "twist" the Bible to their liking. The Bible clearly states that the sick shall call the elders, and not the elders call the sick to be publicly exhibited.

Furthermore, the Scripture informs us that the sick are healed by the "prayer of faith," and not by the oil, nor the gyrations and gymnastics of "healers" running folk through a healing line. One general rule of healing evangelists is that the sick must come to the meetings (contrary to the Bible) regardless of their condition. Sensational methods are employed to get them there, wheelchairs, cots, stretchers, and ambulances, but come they must. If one is so unfortunate as not to be able to get to the meeting, he probably will be denied the opportunity of being healed! When a man tells me that he wants to do the work of God, but he very lightly lays aside the Word of God, the will of God, and the plain instructions of the Bible, I cannot have faith in such a person. It is time for us to test men by the Book. Yes, I am confused by the methods of men when it comes to divine healing, but on the other hand I am "amazed" at the grace of God. I believe in divine healing; I believe all healing is divine. I know of particular instances where in answer to prayer God has performed miracles in healing the body.

Briefly permit me to state what I believe is the Christians privilege when sickness comes. Brethren, pray! Ask God to reveal His will to you. Someone has said: "If you are living nearer to the drugstore than the Lord when sickness comes, you will probably call the druggist before you call on the Lord." Pray —ask your pastor and Christian friends to pray with you. If your illness persists, you have the opportunity to call upon the elders of the church to anoint with oil and to pray for you. Consult a competent physician and follow his advice. Accept it as the will of God.

TEEN-AGERS NEED A HOME

(Continued from page 283)

ers who do not really need to work to do so in order to bring more "conveniences" and mechanical gadgets into the home. Love, care, and attention are often sacrificed in order to provide more of material things.

The greatest anchor a young person can have is a personal experience with the Lord Jesus Christ. The best place to receive that experience and that acquaintance is in his own home.

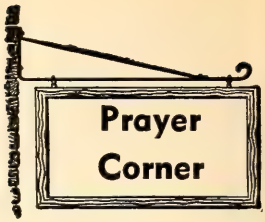
Material made available by National Sunday School Association

THE LAST DAYS

(Continued from page 284)

We ought to mention one more contemporary scholar and quote a very enlightening portion from his much discussed work, **The End of Our Time.** Nicholas Berdyaev, famous philosopher and historian, begins his work with these words: "The academical division of history into three parts, ancient, mediaeval, and modern, will soon become obsolete and will be banished from the textbooks. Contemporary history is being wound up. An unknown era is upon us, and it must be given a name . . . The rhythm of history is changing; it is becoming catastrophic . . . Modern history now coming to an end, was conceived at the time of the Renaissance . . . The end of the Renaissance is the end of a whole era in history—of all contemporary history."

(Continued in next issue)



"Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4:6).

BRETHREN DAY OF PRAYER
May 15

FOREIGN MISSIONS—

Pray for safety of travel for the Bill Burks and Miss Mary Beth Munn as they return to their fields of service. Pray for journeying mercies for the Edward Millers as they come home for furlough.

Pray for teachers for the French-school work in Africa.

Pray that Miss Barbara Hulse may soon be able to go to the field of Brazil.

Pray that the foreign-mission offering will be sufficient not only to maintain our present program, but also to reach out to some of the other challenges which are before us.

Pray for the blessing of the Lord upon the missionary rallies in the Michigan and Iowa districts.

Pray for the leading of the Lord in the lives of students in training on all of our fields that they may be used of Him in building the church of Jesus Christ.

HOME MISSIONS—

Pray that finances may be available to complete building programs now under way in Anaheim, Calif.; Monte Vista, Calif.; Dayton, Ohio; and Kokomo, Ind.

Pray for the many vacation Bible schools that will be held in home-mission churches, that they may have adequate and qualified workers, and be a means of reaching many families for Christ and the church.

Pray for the summer program among the Spanish-American people of the Taos, N. Mex., area.

Pray for the home-mission churches that will have to assume additional financial responsibility due to the reduction of building appropriations.

Pray for the complete recovery of Rev. Thomas Hammers, pastor of the View Ridge Brethren Church, Seattle, Wash.

Pray that the Lord will make it possible for us to redeem a number of new home-mission opportunities springing up in various places across the nation.

SMM—

Pray for the national officers as they are now making preparation for Bethany Camp, and as they plan the program for the next year.

Pray that the offerings that come in might be sufficient to cover the expenses of national conference and the materials that are necessary.

Pray for the SMM program in the various camps in each district this year and for those who will be in charge.

WMC—

Pray that all the members will realize in a new way the extreme importance of our daily quiet time with the Lord.

Pray that the spring rally programs will result in stirring us up to do better work for God.

Pray for local, district and national officers to know what God expects of them as leaders, and to know how to do it.

SUNDAY SCHOOL—

Pray that the Lord may bless in the preparation of materials for our summer Sunday-school program with its missionary emphasis.

Pray for an increased burden on the part of teachers and pupils alike for the unreached in every community. We must become burdened for souls.

Pray for the new worker's training book now being prepared for this fall.

Pray for an increase in enrollment of at least 20 percent in every Brethren church.

Pray for continued strength to do the work given to us as leaders of the Sunday-school work.

LAYMEN—

Praise the Lord for a new vision among many of our men's groups, and their willingness to work and pray together for the salvation of lost souls.

Pray for vision, wisdom, and leadership in the new men's groups that have been organized this past winter; especially in the Ohio and Indiana districts.

YOUTH—

Pray earnestly for the summer missionary program. Financial support is urgently needed.

Continue to pray that the youth will respond to their foreign-mission project-support of the Don Hocking family in Africa.

Pray for the directors and leaders of district camps as they make plans for the programs.

Pray for graduating students that they will know the will of the Lord for their lives. Pray for high-school and college graduates.

Pray again for the National Youth emphasis Sunday coming soon.

GRACE SEMINARY, COLLEGE

Pray for the closing days of the school term that each student and each member of the faculty will be able to complete his work to the glory of the Lord.

Pray for the graduates who will be moving into their chosen field of service, or into areas of higher education, as the Lord shall lead.

We are wholly dependent upon God to move through His people to meet the present and pressing financial needs in our building program. Pray with us that none of us will fail Him in this important hour.

Pray for the summer schedules of gospel teams and of faculty members. Only one gospel team will travel this year.

The BRETHREN MISSIONARY HERALD

WMC NUMBER

MAY 10, 1958

As the twig is bent



"Train up a child in the way he should go: and when he is old, he will not depart from it"—Proverbs 22:6



In Christ

How does any woman become the First Lady of the United States? How is this position of honor obtained? Is she chosen because of her beauty, culinary talents, or intelligence? Is it the result of her melodious voice or scientific achievement? Although she might possess everyone of these marks of culture and refinement, yet, one only becomes the First Lady because she is the wife of the man who has been elected to the highest office in the land. It was her union to her husband that accorded to her the position of honor.

Even so, it is our union with Christ that seats us with Him in the highest position in the universe unto which man can be exalted. The Word of God assures us that we are seated with Christ in heavenly places, which not only guarantees our salvation but also grants us an everlasting glory.

This spiritual union with the Lord Jesus is taught throughout the New Testament by such analogies as: a fold (flock) of sheep (John 10:16); the vine and the branches (John 15: 1-2); a building . . . an holy temple (Eph. 2:19-22); the body (I Cor. 12:12); the Lamb . . . and his wife (Rev. 19:7) and finally this union is compared to a house when the Holy Spirit refers to a spiritual house built out of lively stones (I Pet. 2:5). Dr. Lewis Sperry Chafer, in his book **Kingdom in History and Prophecy** summarizes the truth saying: "As sheep they are utterly dependent upon the Shepherd; as branches they draw the vital life from the Vine; as stones in a building they rest on the Corner Stone and are mutually dependent on one another; as newly created beings they stand in the Last Adam, the Head of the new race; . . . as members of His body they are the visible representative of the Head and the instruments of His manifestation and service; and as the bride of the Lamb they are yet to share in and manifest the ineffable glory and majesty of the Bridegroom-King."

God is holy; therefore He demands that a payment be made for every sin that every man commits. To defend the holiness of God, and at the same time meet the demands of God's unalterable law of judgment for sin, the Lord Jesus, the second person of the Godhead, went to the cross of Calvary and shed His own precious blood that the door of salvation might be opened unto all men who would accept the free gift of His love. Through faith in the redemptive work of Christ we become the children of God, united with Christ in a mystical union, baptized by the Spirit into the household of faith, and sealed unto the day of redemption (I Cor. 12:13; Eph. 4:30).

When the Lord Jesus died on the cross of Calvary, He paid the debt of our sin, and it is through faith that we are identified with Him in his death, burial, and resurrection. It is as though a judge should find one guilty of a serious offense. To enforce the justice of the law the judge is obligated to demand payment for the crime, a payment so great that the guilty one could not possibly meet its demands. However, suppose the judge was of such means that he could care for the obligation, and he should decide to step down from his position, and he himself pay for the crime that the guilty one had committed, this would set the condemned man free. This is what Christ Jesus did on the cross. He, the innocent, holy One, died in the place of the guilty, and thus the demands of the law were satisfied, and the guilty sinner goes free. We are declared righteous because we are in Christ Jesus. Through Him the demands of the law are satisfied, the believer is united to Christ, and judgment was made upon that sin which separated sinful man from the thrice holy God.

When the believer realizes the great truth of identification with Christ, he by the Spirit of God who indwells him, desires to dedicate himself to the Lord as a living sacrifice. When God by His grace raises us up out from our sins, and makes us to sit together in heavenly places in Him, and all this because of our relationship and our union with Him, the child of God can only praise the Lord for His grace, and pray that his life might be a genuine testimony for Him.

How is it that we are to rule and reign with Christ? How is it that we have been made to sit in heavenly places? There is only one answer. As the First Lady of the United States is privileged to sit in the place of distinction and honor through her relationship with the President of the United States, even so, the sinner is made to sit in a place of glory, distinction, and honor because of the relationship with the eternal Son of God, the Lord Jesus. This being true we can say with the Apostle Paul: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20).

THE BRETHREN MISSIONARY HERALD VOLUME 20, NUMBER 19

ARNOLD R. KRIEGBAUM, Executive Editor

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Teacher of Teachers

A teacher of teachers was Miss Grace Byron. Having a real burden for teaching the African children, she "taught teachers how to teach." In other words, she trained many groups of African young men for certain periods of time in their native language, and then sent them back to their home villages where they in turn became teachers.

It has been said that a teacher needs a sense of humor. And surely a real sense of humor has always characterized Miss Grace Byron. She was born in Alpena, Mich., on May 7, 1888, and has written the following:

"I was the youngest in the family of three girls, my sisters being six and eight years older than I. I was the 'kid sister' and I really took the part, according to their tall tales of my escapades. Of course I thought they were always greatly exaggerated!

"It was the 'gay nineties' when bicycling was in vogue. My sisters' dates, then called 'beaux' parked their wheels [bicycles] against the front stoop. While they talked in the parlor I tried out their wheels. One time—I really didn't mean to do it—I ran over a glass bottle. Bang! the tire went flat, and me too. I got that wheel back in a hurry, for I knew just what awaited me. I would have to face it eventually—but why just then? So I disappeared. The proposed 'spin' was sat out in the parlor that pleasant Sunday afternoon.

"My first acquaintance with missions was when I was six or seven years old. At Sunday school six weeks before Easter we were given Lenten boxes with a slot in the top in which to insert coins. We were urged to give up something we liked very much for that period, and instead of spending the money, to put the nickels and pennies in the box. In those days one could actually buy four carmels, or ten jawbreakers for one cent. It took some self-discipline not to buy nor eat any candy for six long weeks. Try giving up some things before Easter and see how it will increase your Easter offering! There was great excitement on Easter when we opened the boxes to see who had the most money and which class had the largest offering. The money went to missionaries, but I had never seen one. All I knew was that they were people who went far away to tell the cannibals of the love of Jesus who then would not eat people any more.

"Years afterward I was working in Chicago in the office of a large manufacturing company. One day I received a letter from a friend who had gone to New York City. She invited me to spend my vacation with her. I had never been to New York, so I was thrilled at the prospect of seeing the city. I accepted the invitation at once. Then a couple of days later I received another invitation from a consecrated Christian to spend the summer on her mother's farm in Iowa where we would raise chickens. For me this was more than just deciding where to spend my vacation—it was a time of decision between the world and the things of the Lord. With hardly any hesitation I accepted the invitation and mailed the letter the same day. I also wrote to my friend in New York telling her my decision.

"That summer down in the country I became acquainted with The Brethren Church for the first time. I also became intimately acquainted with my first missionary, who truly told the cannibals of the love of Jesus—and they don't eat people any more. Miss Estella Myers was home on her first furlough. I accompanied her on many of her speaking engagements. I heard her thrilling and challenging message many times. I listened with expectancy as she told the same experiences over and over again. I always reminded her, if she left anything out, to be sure and tell it the next time.

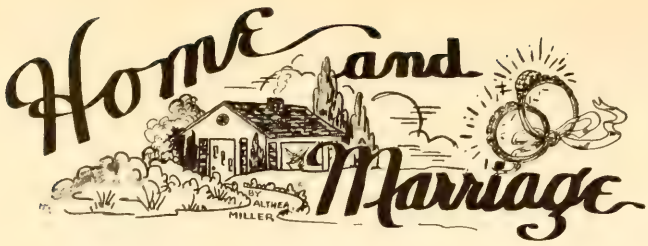
"The Lord was working in my heart and calling me into His service. I answered: 'Here and I; send me.' I went to the Bible Institute of Los Angeles for Bible training; then after graduation I put in my application to the foreign board for service in Africa. Three weeks after I was accepted I left for France, sailing September 19, 1928, and went on to Africa in December 1929. There was no plane service in those days. It took six weeks to reach Bangui instead of just overnight from Paris to Bangui.

"I praise the Lord for the number of years He permitted me to serve Him in Africa, and praise Him for the consecrated young people who have answered the call and will carry on. My earnest prayer is that the Lord will continue to keep the door open to the Gospel in this rapidly-changing Africa, and that there will be trained Christian leaders to take over the responsible offices of the government as these offices are turned over to the Africans. I also pray that thousands of precious souls will turn from darkness and accept the Lord Jesus as their Saviour. A new era has just begun and the challenge is greater than ever before."

Receipts of the Christian Education Offering, as reported April 8, totaled $3,223.17. Praise His name, we went over the top. This is the final month for the Foreign Mission Offering. The project for this offering is that of continuing the five-year project of building a missionary residence at Winona Lake. Remember to send your offering to the financial secretary before June 10.

WMC OFFICIARY

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PLANNING

Back in eternity before the foundations of the world were laid the Godhead met to plan some far reaching events. The results of that council are still affecting man and the universe.

God revealed a facet of infinite beauty and wonder emanating from that council. The writer of Revelation records: "And all that dwell upon the earth shall worship him . . . the Lamb slain from the foundation of the world" (13:8).

In the mind of our infinite God and omniscient Father the substitutionary death of Jesus Christ was an accomplished act when the eternal Godhead planned man's salvation. As rays of light from shining stars, so the other plans of God fanned out from that which was the capstone of all—the salvation of mankind.

There is no doubt in my mind that constructive planning is work. I have often wondered if this be the reason too few of us plan. We do well to ask ourselves what plans, if any, we have made for our marriage, our home, and our family which will be primarily Christ-honoring.

Recently a friend told me he had made extensive plans for a useful, profitable life, but somehow nothing came of them. Upon some rather close scrutiny we discovered those plans would be more accurately described as wishful thinking. He had hoped that certain things would come to pass, but had put no "feet" to his hopes.

Did you make any plans for your marriage beyond the wedding day? More than that, was Christ in those plans as the vital, motivating force? Whatever your past, it is obvious it cannot be relived. Your future can and must be planned, however, in the light of His Word. And any future you have involves your children. The Lord Jesus awaits your prayerful interest in plans ahead, His and yours, for you and yours.

When it came to a specific work in carrying out salvation's plan, Christ's was cut out for Him. He "came to seek and to save that which was lost" (Luke 19:10). This He did, setting His face "as a flint," steadfastly toward the cross.

As a believer in Jesus Christ, there is a work cut out for you. Perhaps through ignorance or carelessness your work has been left undone. Will your children follow in a similar path? They need not, if you will honestly admit to the folly of your own way, and, with the Lord divert your children to the path He has planned for them. When parents put first things first, when God's will looms first and largely on their personal horizon, their children will see, be challenged, and follow. Why am I so sure of this? Because "with God **nothing** shall be impossible" (Luke 1:37). God will show himself strong toward those in whose hearts He finds singleness of purpose in serving and loving Him. Prove Him and see!

There is not one of us who has not planned, for certain things as we have gone through life. Husbands and wives have planned to set aside so much money each month for new furniture, or car, or a special trip, or a new house. Certainly no such planning is wrong in itself. The fault lies in the fact that our planning stops there with **things.** May we allow our hearts to be reminded that not one **thing** we have planned for this life can be taken with us into eternity! Ponder this solemn truth for at least 24 hours and see what a new and precious concept of true values will be yours.

Nowhere in the Scriptures do we find recorded that Jehovah made plans for things. All His plans, were made with and for **lives.** After planning for man's salvation, He set aside a nation of people, Israel, through whom His plans were set into operation.

Out of that nation He called certain people for certain work. Moses, Abraham, Elijah, David, Deborah, Mary, Paul, these and multitudes before and since were part of God's plans. He always dealt with life as found in the spirit of man, and this life is the greatest of all His creations. He is still doing so.

Think of the transformation which would take place in our homes if we would plan and act in this life on the basis of eternity which is just a breath away for us all. What new joy would be ours as we pray with and for our children as they lay their lives on the altar! The tears of parting would glitter with the joy of heaven as we send our youth off to the far corners of the earth with the good news that God planned for their life from eternity. What new strength would be given us to provide in every way possible for their ministry; what new power in prayer would be ours as we storm the gates of heaven in behalf of so great an investment—a dedicated spiritual and physical life.

Planning for living and life now with eternity in view will require some drastic changes for many of us. Rather than "wishing" we were rich, or had a bit more money than we do to support the ministry and message of Christ around the world, we'd start giving **now** out of our pittance.

In place of "wishing" the Lord had made us eloquent enough to talk to people about their souls, we would not allow another hour go by before speaking, in our own way in the strength He has promised to some lost loved one, neighbor, or friend.

Instead of trying to find time to pray, real intercessory prayer, we would begin now to **take** time to be in God's presence. Remember, we are really **wanting** to plan and live with eternity in view.

Those small physical frailties which too often we have used as excuses to planning our lives in the light of eternity would soon be a thing of the past, or forgotten in the precious glory of sharing with God in a work which He planned before the foundations of the earth were laid.

With what kind of planning are you personally concerned Is your life cluttered with plans which relate only to time and the things of time?

IN THE AFRICAN BUSH

By Miss Ruth Snyder

Far off in the African bush lived a young man who was greatly troubled. He had heard a strange report concerning his wife. Never for one moment had he doubted her before, but how could he deny the strange report his relatives gave to him? His wife, his young and attractive wife was attending the meetings the Christians of the village held each evening.

There was not the least doubt that the Christians were wicked. Everyone was speaking evil of them, so certainly they were wicked. It was true that none of the people who were speaking against the Christians had ever attended one of their meetings, but what everyone says must be true.

The young man was disturbed at the news his relatives brought to him. He must investigate this rumor. That evening near to the time when the Christians would gather, he hid in the tall grass which grew by the side of the path. Alas, the report was true. Soon he saw his wife coming down the path. As he watched her, his anger mounted. Yes; it was true for she was turning aside to go to the meeting place of the hated Christians. He jumped from his hiding place, seized his wife and beat her soundly.

The next evening he waited again. To his shame and confusion his wife repeated her actions of the evening before. If she could repeat her actions, so could he. Once again he beat her. Evening after evening they continued this drama. Truly this woman was the Lord's faithful servant.

Reports of all this were carried to the relatives of the man. They were greatly alarmed about his actions. They feared for the life of the woman as she was soon to bear her first child. One of the relatives went to the man to advise him to discontinue the beatings.

The man took the advice of the relatives, but he thought of a new plan. Once again he waited in the long grass. When his wife came by on her way to the service, he joined her and together they went to the Christians' meeting.

What did he hear at that meeting place so far off in the African bush? We cannot say, for he did not tell us. We know only that he heard the Word of Life. The arrows of the Almighty pierced the heart of this enemy of the King and he fell before Him.

The man and his wife returned to the house of mud which was their dwelling. He spoke to her. "Tomorrow," he said, "we will go back to the meeting place, and you and I will become Christians. Your name will be Rachel, mine will be George." George was the name of the Christian leader in the village, Rachel was his wife. Both were the Lord's. As this man began a new life he wanted a new name for himself and wife. In choosing their names, he wanted to follow those whom he had seen walking with the Lord.

The following evening the new George and Rachel went again to the meeting. When the invitation was given, George arose and beckoned to Rachel. Before that little group of Christians they expressed their desire to become the Lord's.

As we thought of this true event, we thought of Rachel who truly was the Lord's in her faithful service and devotion. Her faithfulness won her husband. Now together they are at the Bible Institute studying God's Word that they might witness for Him among their own people. Rachel is the Lord's. Am I? Are you?

Those who desire to help buy the African WMC pins, send the offering to the national financial secretary, rather than the project chairman. Mrs. McCall's address is listed in the Officiary in this number and in The Brethren Annual.

Buried With Him

By Miss Johanna Nielsen

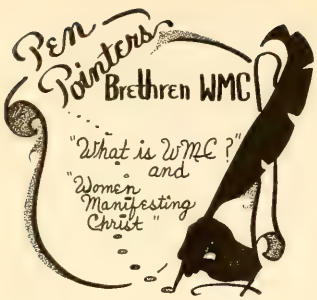
When I found the first tiny "eye" on my dahlia bulbs, the other day, it seemed to me a parable of my life —and yours.

Nothing attractive about it except that tiny ruby eye, the promise of new life within. But, there was only one hope of fulfillment of that promise: the bulb must be buried, but deeply, even as the "corn of wheat" (John 12:24).

How we shrink from the thought! Human nature wants to be noticed, remembered, and appreciated. Who (but the gardener) will give the bulb a thought, once it is buried? But the gardener chooses a spot, provides the plant food and the moisture. Drawn by the sunshine of God's love the tiny sprout swells and grows, roots go down, and soon a sturdy plant appears in God's garden.

Perhaps the gardener desires great, beautiful blossoms that will be the wonder and admiration, and possibly, the envy of the other flowers. That would mean sharp cutting away of every superfluous branch, leaf, even buds. More often he will wish prolific flowering—blooms that will combine with others to form a mass of beauty. Even so, it means pruning and shaping. In either case the gardener tenderly cares for his plant and never snips except to produce more beauty—and the bulb is buried. Never is heard, "What a wonderful bulb," even when there is praise for the gardener and delight in the beauty manifested.

Nevertheless, dear Lord, bury me deep; feed me on thy Word; give me an abundant supply of living water and the warm rays of Thy constraining love that the beauty of holiness may glorify Thee. And, when the last blossom has faded, the last leaf fallen, and the gardener puts in the spade to remove the now useless bulb, may there be a little cluster of bulbs around it, unseen fruit that shall provide continuing beauty in the Garden of God.



Have you become acquainted with the newest WMC instrument? It is important that the Pen Pointers be presented in an interesting manner. We pray they shall be acceptable with the women on their own merit; yet let us plan ways of getting them read and used immediately.

How about a quiz? Either oral or written, use questions that can be answered from the Pen Pointers. Give the group warning to become acquainted with the material in the Pen Pointers.

The council could be divided in half—with captains—to see which group can report most women reading the Pen Pointers. In this way all the women in the church can be contacted, prospects interested, and new friends made.

An individual record could be kept. A chart could be made of tack board with the members names listed upon it. As the Pen Pointers are read, various colored map pins could be added after the names. Another type of chart might feature colored checks or stars.

Below are some suggested questions, the answers of which are found in the Pen Pointer, "What Is WMC?" Read these questions, and see if you can answer them. If not, why not check in your Pen Pointer?

1. The WMC is a women's organization of the National Fellowship of Brethren Churches to promote . . .?
2. Offerings taken in the local WMC each month are used for national projects, district projects, and local expenses and projects. True—, False—.
3. Who chooses the national projects?
4. The purpose of a local WMC should be to enlist a few women of the church as members. True—, False—.
5. Name the four major national WMC offerings taken throughout the year.
6. What is the Penny-a-Day offering?
7. What fund is cared for by our birthday offerings?
8. What monthly publication carries current news of WMC?
9. What is our slogan or motto?
10. What yearly publication carries WMC objectives and recommendations, as well as national and district officers and their addresses?
11. Who should be contacted when a new WMC is to be formed? and from whom can program packets be obtained?

From Here and There—

From the Third Brethren Church at Philadelphia, Pa., comes the following notes: "We are happy for growth in our organization since we gained three members at the end of last year and one this year. We also have some prospects." Among some of their projects this year, Miss Helen Bothwell, secretary of the group, listed: a laymen's night, when the men were invited to a regular meeting; serving refreshments at a SMM reunion; being birthday pals for the Junior girls to help them with their birthday offering; assisting with the SMM missionary hope chest and preparing bandage material.

Early this year, at the Palmyra, Pa., church, the ladies gave toward renovating the parsonage basement, which is used as a youth hall and other auxiliaries. Mrs. Mildred Hoffsmith, assistant secretary, stated that, they entertained the Harrisburg ladies at a spaghetti supper and have decided on some additional ministry with tracts, flowers to the sick, and baskets to the needy.

From Portis, Kans., Mrs. T. R. Monroe, writes: "In February the women met for an all-day meeting to roll bandages for the SMM and to pack cookies for the young people away in the colleges, armed forces, or other jobs. In March they met all day for a paint-up and clean-up day, and helped serve at the 50th anniversary of a Mr. and Mrs. John Wagner."

MISSIONARY BIRTHDAYS FOR JULY

AFRICA—

Rev. Robert W. Hill July 4
Bossembele via Bangui, French Equatorial Africa

Rev. Lester W. Kennedy July 4
M'Baiki via Bangui, French Equatorial Africa

Mrs. Floyd W. Taber July 8
B. P. 36, Bossangoa via Bangui, French Equatorial Africa.

Dr. Orville D. Jobson July 21
B. P. 240, Bangui, French Equatorial Africa

Rev. Robert S. Williams July 15
Batangafo via Bangui, French Equatorial Africa

Rev. Don Hocking July 15
M'Baiki via Bangui, French Equatorial Africa

James Randall Hocking July 20, 1954
M'Baiki via Bangui, French Equatorial Africa

Mrs. Orville D. Jobson July 21
B. P. 240, Bangui, French Equatorial Africa

Miss Marian Thurston July 24
Mission a Nzoro, Bocaranga via Bangui, French Equatorial Africa

Wilma Esther Mason July 25, 1955
B. P. 36, Bossangoa via Bangui, French Equatorial Africa

ARGENTINA—

Michael Marshall July 12, 1951
Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.

Gail Bishop July 22, 1952
178 Calle Reconquista, Corral de Bustos, F.C.N.G.B.M., Argentina, S. A.

Rosalie Rottler July 24, 1954
Fenoglio 71, Laboulaye, F.N.G.S.M., Prov. Cordoba, Argentina, S. A.

MEXICO—

Douglas Haag July 9, 1949
439 Sunset Lane, San Ysidro, Calif.

IN THE UNITED STATES—

Miss Florence Bickel July 10
P. O. Box 588, Winona Lake, Ind.

Mrs. Solon Hoyt July 29
c/o Rev. Norman Hirschy, Evans City, Pa.

Carol Ann Miller July 31
P. O. Box 588, Winona Lake, Ind.



In rejoicing service

By Ava Schnittjer

"Holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain" (Phil. 2: 16).

It was midnight. Through the darkness could be heard the heavy breathing of prisoners, trying to ease the cramp that came partly from the chill night air and partly from the position required by having their feet fast in the stocks. Some tried vainly to gain respite from the stinging ache of several angry ridges where the lashes had cut mercilessly across their bare backs a few hours before. Breaking the stillness of midnight, two voices were lifted in prayer to God and presently rang out in vibrant songs of praise.

Paul and Silas were not the victims of circumstances, and the joy that poured from Paul's heart as he wrote from his prison cell "Rejoice evermore, and again I say rejoice" was not affected by the bonds that held his body captive.

Paul admonished the Philippians to do all things without murmurings and disputings "that ye may be blameless and harmless" in a "perverse nation, among whom ye shine as lights in the world; holding forth the word of life: that I may rejoice in the day of Christ" (Phil. 2:15-16).

What will enable the Christian to rejoice? "Shine as lights in the world," says Paul, "holding forth the word of life." If a Christian has allowed the soot of murmurings and disputings to cloud his light, he will find his rejoicing quite extinguished too. So "hold forth" the word of life as a light in a dark place. Before you speak, shine. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

What is the source of joy? The channel of joyfulness?

Unhappiness often results from not having the friends one wants, from having to be around undesirable companions; people are unhappy for want of things that others have, because of insecurity. Yet even if one has the one he wants as a friend, if he has all the things that heart and mind can desire, the security that comes from a rich inheritance or plenty of life insurance, still this happiness is dependent on happenings and on things and would vanish with their absence.

The joy Paul spoke of was not dependent on happenings, for its inexhaustible source was in the One who said: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full" (John 15:11). Friends may forsake one; the Source of our joy said:". . . be content with such things as ye have . . . I will never leave thee, nor forsake thee" (Heb. 13:5).

Inheritances may be lost, but He promises "an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you" (I Pet. 1:4).

And what is the channel for this joyfulness? It is absolute trust in God's promises. If we are completely yielded to the Holy Spirit of God, then He can fill us and fulfill the promises of God. Joy cannot be attained by human effort; pleasure, yes; excitement, yes; happiness, to some extent; but joy, no. Joy comes from the Spirit of God dwelling within us. The "fruit of the Spirit is love, **joy,** peace" (Gal. 5: 22). "Be filled with the Spirit," Paul writes, ". . . singing and making melody in your heart to the Lord" (Eph. 5:18-19). Singing is one of the inspiring helps toward joyfulness.

It is a good thing to rejoice in the Lord. If you fail in your attempt and don't **feel** any joy, still rejoice, and **count it all joy.** In the midst of trials, hardships, disappointments and temptation, **reckon** it joy and delight, and God will make your reckoning good.

Perhaps even Paul, "bearing in his body the marks of the Lord Jesus," marks from stonings and beatings, didn't feel like rejoicing. But "at midnight Paul and Silas prayed and sang praises unto God." If we rejoice and sing God's praises even when we do not feel like it, God will give wings to our leaden feet and turn our weariness into strength.

All My Heart

By Mrs. Edwin Cashman

"Jesus said unto him, thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind" (Matt. 22:37).

Does God really expect me to give Him all my heart? Can't I keep even a small corner for myself? What does He mean in Matthew 22:37 when He says: "Thou shalt love the Lord thy God with all thy heart"? Let's see just what God does mean.

We want to put first things first. Before we can even think of letting Him have all our heart to use as He wishes, we must be sure we have taken Him into our heart. We must first accept Him as our own personal Saviour.

Once we have done this we can begin to know what it means to let Him have all our hearts. If we truly love Him, as our memory verse tells us to do, we will want to please Him more than anything else. In order to do this, we must have no dark, hidden corners all to ourselves.

Many people who look beautiful on the outside have dirty hearts and are not beautiful to God. On the other hand, some people have very few pretty clothes and yet are beautiful in God's sight. Let's read I Samuel 16:7 to see what God says about this. Psalm 44:22 tells us that He knows all the secrets of our hearts. Since this is true, we don't want it to be dirty. Every day we must sweep it clean and let Him fill it full of love.

The story is told of a sixteen-year-old girl who was crippled and had to stay in bed all the time. Her mother hated to stay with her. She loved to have a good time. She decided to hire a lady to take care of the girl, and she went off to Italy. While she was there, she bought a beautiful vase for the girl's birthday and sent it to her. When it came, the nurse took it in to the girl, but the girl only cried for her to take it away. That poor crippled girl wanted only her mother, not gifts. She wanted her mother to love her; she wanted her to be a friend and companion.

You know, this is much like the Lord Jesus. He doesn't want only things, He wants you—all of you. He wants your love, trust, companionship—**all your heart!**

Award Application

I have memorized the Book of Philippians (or the optional Book of Ruth) and would like to have the following award: ☐ a Sisterhood sweater, size _____; ☐ $7.50 in Christian supplies from the Brethren Missionary Herald Company; ☐$7.50 toward Camp Bethany; ☐ SMM key necklace.

Signed _____

Address _____

I have heard _____ repeat the Book of Philippians (or Ruth), and she knows it well enough to say it at one time (not learned verse by verse, or chapter by chapter, but the entire book learned).

Signed (Pastor) _____

Signed (Patroness) _____

Socorro, a Girl of Mexico

(A true story)

By Miss Dorothy Robinson

Twelve-year-old Socorro was making "tortillas." Pat-pat went her hands making very thin patty cakes of corn dough to be baked on the out-door brick stove. Before daylight she had gone to the little store close by to purchase the dough. Now she was getting breakfast for her father and the other children, and fixing him a lunch of tacos (tortillas rolled around beans or meat). The odor of strong black coffee smelled sweet and heartwarming in the cold morning air.

Soon papa went off to work helping to build a house by laying brick, and he wouldn't be home until after dark. He was so busy he had no time to build himself a house. What they lived in was a frame of branches tied together, but minus the matting which once may have covered it. When there came up a thunder shower in the middle of the night, everybody scurried with the bedding to a neighbor's house.

Socorro's name means "help," and she was well named because she was a little mother to the family. Her own mother had gone away, perhaps to look for work, or because she was tired of being so poor, and little Socorro had to cook and wash clothes and tend the babies and shoo the pigs out of the house. Besides that, she went to school. She would not have been able to attend the public school because of having the babies to tend, but a **senora** nearby had a school on her front porch in which she taught reading, writing, and religion. She was one of the few Christians in the city and had a great desire to win the neighborhood children to the Lord. In her school Socorro learned to love Jesus, to sing choruses, recite memory verses and pray. Her responsibilities were great, but since Jesus cleansed her heart and her hands from sin, it seemed they were light as air, and she went about with a singing heart; her hands flew as she made tortillas for supper, pat-pat, pat-pat!

Protestant or Christian?

By Mrs. Sam Horney

I had been trying to describe the California freeways to a group of junior boys, which subject I was sure had them fascinated. Suddenly out of the "blue" one boy changed the subject: "Mrs. Horney, in California there are lots more Christians than there are Catholics, aren't there?"

In New Mexico practically everyone is affiliated with either the Protestants or Catholics, with the latter very much in the majority. Everyone is religious. Brazen indeed would be the soul who disclaimed a church home. No greater slander can be uttered than that one doesn't have any religion. People who attend the mission services a few times quickly become identified as **members** of "that Brethren Church"; some even believe themselves members. To us this presents a problem difficult to understand not only for our Spanish friends, but also for the world in general. Just what is the difference between a protestant and a Christian? Does being a member of a church save one? Of course, you who are taught in the faith know the answers, but how to make the unregenerate church member or the Catholic understand is difficult indeed.

From the moment a child is born into a Catholic home it becomes of prime importance to the parents to have the child baptized. Perhaps a baptismal certificate is the only claim to religion that a person has; yet he proudly says he is a Catholic, and his name is forever claimed by that church (unless he is excommunicated for some gross sin like becoming a real witness of Christ's salvation).

Some of you who read this would be angry if anyone questioned your salvation just because you are not careful to live up to the standards of conduct you know you ought to follow. You too claim to be Christian. Does belonging to an evangelical church really place you in a different category? Are you really better off than the Catholic who also trusts his church membership?

One woman recently testified to me saying: "No one ever invited me to The Brethren Church. There were no Christians in my neighborhood. I was a Catholic, but truly I didn't know why. Sunday was just another day to me. I used to wonder if there were any peace or satisfaction for my heart. Then by chance I heard someone mention The Brethren Church, so I went. The first Sunday I heard the preacher say that many had religion without salvation, and I knew that was me. So I kept going, and now I am a Christian and am so happy in Christ." She has a real testimony for her Lord among those unsaved neighbors, and she suffers many times for her faith.

You who know the truth, you who know salvation through Jesus Christ, can you sit back and dare to do nothing to bring the truth to those less privileged? Are you a Christian or a Protestant?

SPECIAL ANNOUNCEMENT



On Sunday, April 13, your national treasurer, Florence Moeller, became Mrs. Bill Figert! The wedding ceremony was held in Grace Seminary and College Chapel in Winona Lake, Ind.

Florence and her husband will continue to live in Winona Lake where both of them are working. Florence is at Brethren Home Missions Council offices.

The Sisterhood of Mary and Martha wish Florence the most happiness in her future life and the deepest blessings of the Lord.

PRAYER POEM AND PRAYER REQUESTS FOR JUNE

"THAT I MAY KNOW HIM"

That I might know Him. Let this be life's aim,
Still to explore the wealth stored in His name.
With heaven-taught intelligence to trace
The glories that light up His sinless face;
That I might know His power day by day,
Protecting, guiding in the upward way;
That I might know His presence, calm and pure,
Changeless midst changes and midst losses sure;
To dwell with Him, in spirit, day and night;
To walk with Him by faith, if not by sight;
To work with Him, as He shall plan, not I;
To cleave to Him, and let the world go by;
To live on earth a life of selfless love;
To set my hands and hearts on things above;
Till I shall see Him without vision dim,
And know Him as I know I'm known of Him.

(Union Gospel Press Publication)

Pray continually for SMM girls who have now graduated and are looking forward to choosing a college or to planning their life's career, that He will be first in their lives.

Praise Him for Christian fathers.

Pray for daily vacation Bible schools in which many SMM girls work.

Pray for our summer camps, that many young people will plan to attend and will come away rejoicing in Christ's love and peace.

Pray for the election of officers in Sisterhoods all over the United States, that the Lord would lay it on your hearts to choose those girls whom He would have serve Him this way.

Your Reminder

By Marie Sackett

MEMORIZATION REPORTS DUE. Included in this month's Missionary Herald is the blank that has to be filled out for those girls who have memorized the Book of Philippians or the Book of Ruth (for those who have already memorized Philippians). Please fill it out and mail it to the national secretary by June 30. Be sure the blanks are filled out correctly.

GENERAL FUND OFFERING is due July 10. Our goal is $750. If you haven't as yet sent in your offering for the national project, you still may send it in although the months set aside for this offering are past.

BANDAGE REPORT of all the bandages sent to the Missionary Residence is to be sent to the district bandage secretary by July 15.

LOCAL STATISTICAL BLANKS are to be sent to the district secretary and district president before June 30.

DISTRICT SMM! Your district statistical reports are due to the national secretary by July 15, and your district bandage report is to be sent to the national bandage secretary by July 31. Don't forget your district goals for having a display at conference and helping your district president attend the national board meetings.

SQUIBBLES

By Jeanette Turner

The Middlers of **Waterloo, Iowa,** made aprons for "their missionary," Mrs. Lynn Schrock. They also helped to present a program to the WMC.

SMM girls at Calvary Brethren Church in **Alto, Michigan,** in February, gave a Valentine supper for all the boys of the church. They made four pairs of pajamas for the district project to send to New Mexico, and they have been rolling bandages regularly. To encourage and stir enthusiasm for the national offerings, they made money belts.

In the **Altoona, Pennsylvania,** First Brethren Church, Junior girls took part in a combined SMM and WMC spring rally by giving a play. They made favors for nearby nursing homes, too, by designing little cats out of washcloths and soap and then by putting tracts inside.

SMM OFFICIARY

President—Marie Sackett, Winona Lake, Ind (Home: 1010 Randolph St., Waterloo, Iowa.)
Vice President—Penny Rae Edenfield, R.R 2, Box 258-B, Uniontown, Pa.
General Secretary—Rachel Smithwick, Winona Lake, Ind. (Home. R.R. 1, Harrah, Wash.)
Treasurer—Florence Moeller, Winona Lake, Ind.
Bandage Secretary—Joyce Ashman, Winona Lake, Ind.
Editor—Jeanette Turner, Winona Lake, Ind (Home: Portis, Kans.)
Patroness—Mrs. H. Leslie Moore, 719 Franklin St., Sunnyside, Wash.
Assistant Patroness—Mrs. Wendell Kent, Box 656, Beaumont, Calif.

SUGGESTED PROGRAM FOR JUNE

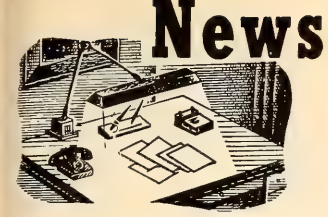
OPENING CHORUSES—Include the theme chorus for the year and repeat the theme verse in unison.
SCRIPTURE LESSON AND PRAYER—Seniors and Middlers read Philippians 2:5-17. Juniors read Matthew 22:34-46.
DEVOTIONAL TOPICS—"Hands and Hearts for Jesus in Rejoicing Service" by Miss Ava Schnittjer for the Seniors and Middlers, and "All My Heart" by Mrs. Edwin Cashman for the Juniors.
SPECIAL NUMBER
PRAYER POEM AND PRAYER CIRCLE—Try standing in a circle holding hands while you pray.
MISSIONARY TOPICS—Seniors and Middlers read Mrs. Horney's "Protestant or Christian?" Juniors read Miss Robinson's "Socorro, A Girl of Mexico."
TESTIMONY TIME—What my Christian father means to me.
DISCUSSION—Seniors and Middlers study Grace Ramquist's **Teen-Age Etiquette,** Chapter 10.
CLOSE—Sing the chorus of the month, "Joy, Joy, My Heart Is Full of Joy," and close with prayer.
BUSINESS MEETING—**Roll call** for Seniors and Middlers is Philippians 2:16. For the Juniors it's Matthew 23:27. **Election of officers** falls in this month, don't forget. **Read** your president, Marie Sackett's reminders aloud to your group, too.
Suggested Bible reading for this month is John 1-16 for Seniors and Middlers, and Psalms 119-121 for Juniors.

MOTHER

My thoughts go wandering back down memory's lane
So fraught with childhood's griefs and joys and pain;
I see again my mother's lovely face
Aglow with tenderness and love and grace,
A tiny baby nestled in her arm,
Securely sheltered there from every harm.
My slightest need was then her greatest care
As o'er her babe she breathed a silent prayer.
Then through her faithfulness in deed and word
She early led her child to the Lord.

How precious were those years when she was there
To counsel and my every burden share.
The sacred truths she taught with me still stay
To guide my feet aright down life's pathway.
Though many years have passed since she is gone,
Each lovely memory in my heart lives on.
I know my stepping stones across the years
Were paved with Mother's love and prayers and tears
And as I daily walk the path she trod
'Twill lead me safely home to Heaven and God.

—By Mrs. Mildred Davis



ASHLAND, OHIO. The following officers were elected at the Northern Ohio District Fellowship of Brethren Churches: Charles Turner, moderator; Galen Lingenfelter vice moderator; Richard Burch, secretary-treasurer; and Clair Brubaker, assistant secretary-treasurer. The auxiliary organizations elected the following: Mission board—Kenneth Ashman, chairman; Russell Ogden, assistant chairman; Charles Turner, secretary; Gerald Teeter, assistant secretary. Ministerium—Clair E. Brickel, chairman; Galen Lingenfelter, vice chairman; James Young, secretary-treasurer; Wesley Haller, assistant secretary-treasurer. The conference was held at the Grace Brethren Church. The attendance the last two evenings was 221 and 235. Miles Taber was host pastor.

RITTMAN, OHIO. A $60,000 building program is underway at the First Brethren Church. Ten new classrooms will be included in the new structure, and the seating capacity of the auditorium will be doubled. The work was started on Apr. 19 and is expected to be finished by this fall. Charles Turner is pastor.

KIDRON, OHIO. The Northern Ohio district camp will be held here at Camp Luz June 7-28, with one week each for the senior, junior high, and grade school ages.

AKRON, OHIO. The first services of the Fairlawn Brethren Church were conducted Dec. 1, 1957. Since that date the attendance has grown to an average of 35 in the morning worship service. The evening service has reached an attendance of 111, with an average for April of 80. The work is not organized as yet, but will be in the near future. Dr. Raymond Gingrich is pastor. He will conclude his work at Cornus Hill Bible College on June 30.

ASHLAND, OHIO. Edwin Cashman, assistant pastor of the Grace Brethren Church, has been called to serve the church for another year. Miles Taber is pastor.

LAKE ODESSA, MICH. The Grace Brethren Church had a fellowship banquet in honor of the high-school graduates on May 3. Rev. Clyde Landrum was the guest speaker. Each senior was presented with a New Testament by the Sunday school. Homer Miller is pastor.

ALLENTOWN, PA. Rev. John Neely has been called to serve the First Brethren Church for his fifth year, with an increase in salary.

CRYSTAL LAKE, IND. The Indiana Fellowship of Brethren Churches will sponsor a pre-camp youth rally here at Crystal Lake Camp on May 24.

ROANOKE, VA. Rev. James Comstock, president of the Shenandoah Christian College, was the guest speaker Apr. 27 at the Washington Heights Brethren Church. Pastor Vernon Harris was engaged in evangelistic meetings at Grace Brethren Church, Johnson City, Tenn.

CLEVELAND, OHIO. The First Brethren Church has 125 sectional folding chairs (three or four to a section) for sale at 50 cents a chair. Contact Rev. Clair Brickel, 5564 Mayfield Road, Cleveland 24, Ohio.

SPECIAL. The churches of the Northern Ohio District Fellowship contributed during the past fiscal year a total of $110,117.03 to the Lord's work. Of this amount $35.90 per capita went to missionary work, and $124 per capita to the local work, according to Rev. Kenneth Ashman, district statistician.

GARDENA, CALIF. On May 4 the first church services were conducted in the Gardena Community Building (160th and Western Avenues). This is a branch work of the First Brethren Church of Inglewood, Calif., Dr. Glenn O'Neal, pastor. There has been an average attendance of 50.

WINONA LAKE, IND. Five Brethren Churches of this area united for a joint communion service on May 1. The service included the congregations from Leesburg, Sydney, Warsaw, Barbee and Winona Lake. The service was held here in the Winona Lake church.

LOS ANGELES, CALIF. Dr. George Peek, pastor of the North Long Beach Brethren Church, has been elected to the board of directors of the Bible Institute of Los Angeles.

RIO TERCERO, CORDOBA, ARGENTINA. Marilyn Ruth was born to Rev. and Mrs. Jack Churchill on Apr. 21.

BOGUILA, F. E. AFRICA. Rev. William Samarin, missionary here under The Foreign Missionary Society of the Brethren Church, had a narrow escape in a hunting accident. A herd of 100 elephants was destroying the crops of the natives, and Mr. Samarin was seeking to kill one of them to scare the others away. He shot what he thought were fatal shots, and the animal fell to the ground. Unexpectedly the animal arose to its feet and charged, beating him with its trunk. The Lord protected him, causing the animal to throw him into a thorn bush, where the elephant would not enter. Brother Samarin suffered a broken collar bone, and severe bruises and scratches. Prayer is requested for a speedy recovery.

ROANOKE, VA. A farewell fellowship was given Apr. 13 to Rev. and Mrs. Bill Howard, who completed a seven-year pastorate. A beautiful picture of "The Lord's Supper" was presented the Howard family. Rev. Vernon Harris, pastor of the Washington Heights Brethren Church, was the guest speaker.

HAGERSTOWN, MD. Rev. William Howard assumed his new duties as pastor of the Gay Street Brethren Church on Apr. 17. A reception was given Rev. and Mrs. Howard following the midweek prayer service at which 41 were in attendance. The following Sunday there were ten rededications. The new address of Rev. William E. Howard is: 15 Glenside Ave., Hagerstown, Md. Please change Annual.

The BRETHREN MISSIONARY HERALD

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Winona Lake, Ind.

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The Joy . . .

OF BEING A CHRISTIAN MOTHER



"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also" (II Tim. 1:5).

By Mrs. Ruby Lackey*

As we approach another Mother's Day we are reminded again of the love and respect that we have for our mothers. Those of us who are mothers are reminded, too, of the great responsibility that is ours.

To me being a mother is the most important task in the world. From the day a child is born, the destiny of that child's life here on earth and in eternity depends largely upon the care and training he will receive as a child. In Proverbs 22:6 we read: "Train up a child in the way he should go: and when he is old, he will not depart from it." The father should take the initiative in this, for he is the head of the home, but because of his work, the greatest part of this task falls to the mother. It is her duty to mold the character of this little life so that it will become a useful citizen and a vessel fit for the Lord's use. In order to do this she must trust in the Lord and seek His guidance daily. She must herself be an example of what she wants her children to be. She must read her Bible and train her children to love and respect the Bible.

Most all great men, such as John Wesley, many of our Presidents, and many great men in the literary world give credit to their mothers for what they were. The mothers of these men in every case were God-fearing women who loved the Lord and trained their children in the Scriptures. In II Timothy 3:15 we read: "And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."

Being a mother is a tiring and painstaking task, and at times we may wonder if our efforts are not in vain. Children can be quite "onery" sometimes, as I've often heard our pastor say, but if we dedicate them to the Lord and train them to love the Lord and the Bible, He will honor our efforts, and we will see them develop into fine young men and women. Some may even be called of the Lord to be missionaries, teachers, pastors, evangelists, or other kind of witnesses.

If all mothers were true, born-again Christians, we wouldn't have any juvenile delinquency. Someone has said that a Christian mother's love is more powerful than all the laws man has ever made or tried to enforce. Many an erring child has been brought back to his early Christian training by his mother's prayers.

We must not forget, either, the importance of a mother's care of her children's bodies to help them develop into strong men and women because this is essential if they are to carry out their life work successfully. This in itself is a big job for a mother. It means hours of hard work—cooking, washing, ironing, cleaning, and doing all the other tasks necessary to properly care for a family. It often means, too, staying up all night to watch over a child who is sick. In all these things, too, the mother must ask the Lord for strength and guidance. Her reward for this is the love and respect of her children and her husband. Nothing could make a true mother happier than to have a little arm slide around her neck and a sweet little voice say: "Mommy, I love you to death."

As we approach this Mother's Day I pray that each of us mothers will pledge ourselves to being better mothers. Let us ask the Lord daily for patience, strength, and guidance. Let us, too, witness to un-Christian mothers who are not training their children in the things of the Lord. Let us show them that they are responsible for each little soul they have brought into the world.

The Lord will bless you as you live and witness for Him.

*Mrs. Lackey is the mother of four small children and a member of the Washington Heights Brethren Church, Roanoke, Va.

LACRETELLE ONCE SAID: "I would desire for a friend a son who never resisted the tears of his mother. Young man, remember that. Those tears are precious jewels. Prize them; keep them; profit by them."

"A babe is a mother's anchor.

"ALL THAT I am my mother made me."— J. Q. Adams. "Men are what mothers made them."—Emerson. "One good mother is worth a hundred school masters."—Geo. Herbert. "The future destiny of the child is always the work of the mother."—Napoleon.

THE LAST DAYS

(Second of series)

By Robert E. A. Miller
St. Petersburg, Florida



The striking as well as comforting difference between what the profoundest scholars have to say about the close of this age and what we know concerning the last days from the Word of God is briefly this: our philosophers and historians agree that the age is coming to a close, but just **how** it will close, and what will be the state of things prevailing thereafter, they do not even propose to know; whereas, close students of God's Word do know, or should know, because God tells us plainly. The world looks out into the future with this death-dealing attitude, as expressed so well by Berdyaev, distinguished professor of philosophy in the University of Madrid, in his profound work, **The Revolt of the Masses:** "The realm of the unknown and the unlived, we are entering joylessly and without much hope."

How hopeless this is in contrast to the light of the Word of God which tells us exactly **how** this age will end. The Apostle Paul says: "This know also, that in the last days perilous times will come. For men shall be . . ." and then he gives that unique detailed description with which we shall close a little later. Paul again wrote to all who love the Lord Jesus, saying: "I would not have you to be ignorant, brethren concerning them who are asleep . . . [and] we which are alive, and remain."

That the natural man is exceedingly ignorant need not be proved, but simply admitted in the words of Professor Berdyaev, who describes this condition of ignorance regarding the future: "Public authority—the government—exists from hand to mouth, it does not offer itself as a frank solution to the future, it represents no clear announcement of the future . . . it lives without any vital programme, any plan of existence. It does not know where it is going. . . . When it attempts to justify itself, it makes no reference to the future." Thank God Paul wrote from God: "Ye, brethren, are not in darkness that **that** day should overtake you as a thief" (I Thess. 5:4).

Now we must give a definition of the phrase "the end of the age" which is really what most of us have in mind when we speak of "the last days." Technically speaking, perhaps we should say that we have been in the last days from the point of view recorded by the writer of Hebrews since God has spoken unto us in His Son. However, it should be carefully noted that the 1901 Version makes it clear that **these** last days **began** with the prophets of old, and at the close of their days, then came the Lord Jesus Christ, to speak as the One "whom he [God] appointed heir of all things . . . (1:2).

Therefore, generally speaking, as we study the "whole counsel of God," we find that **the last days** of this age will begin with (1) the events and conditions which exist immediately before the Lord Jesus Christ comes for His own—the church which began on Pentecost; (2) the removal of the body of Christ from the earth; (3) the rise of the Antichrist and other superhuman cohorts of Satan; (4) the terrible time of God's indignation poured out upon the gentiles and The Tribulation (the great one) for the Jews; (5) the return of the Lord Jesus Christ, with His saints and the angelic hosts in power and great glory, to put to nought once and for all His enemies in the great battle of Armageddon, to judge the nations of the earth. These are the primary events to occur at the close of this age; they will be followed by the millennial age of Christ's reign in righteousness resulting in peace and plenty.

We should like to move now to the prophecies from the Apostle Paul to whom we are indebted for our fullest picture of the end of this age. The first detailed reference (one without detail occurs in I Thess. 1:10) to events at this period of time is the "comforting hope" passage at the conclusion of the First Epistle to the Thessalonians (4:13—5:11), in which the emphasis is placed on the coming of Christ in the air for His own—the church.

The second reference, chronologically speaking, is in the Second Epistle to the same people at Thessalonica (2:1-12), where, in a passage that defies complete comprehension, the prophet-apostle details the coming of the Lawless One, the terrifying spirit of delusion that will be universal at this time, and the ultimate destruction of this "son of perdition" by the powerful presence of the Lord Jesus himself.

The third of these passages from Paul is at the close of his remarkable dissertation on Israel's unbelief and final restoration, where (Rom. 11:15-36) he plainly states that the end of our age will come when "the fulness of the Gentiles" shall come in, and all Israel will turn to God. The fourth of these major references we shall mention before coming to the final one which is the classic. It is found in the apostle's First Letter to Timothy (4:1-3), beginning with the "now the Spirit speaketh expressly, that in the latter times some shall depart from the faith," a portion in which is pointed out the conditions that will prevail **within** the organized church just before the Lord comes back for His true saints. One would do well to compare here the warning Paul gives to the Ephesian elders as recorded in Acts (20:29-30).

(Continued in next issue)



Compiled by Roy H. Lowery

PAUL ON MARS HILL (Acts 17:22-34)

Paul, hounded from place to place by the enemies of the Gospel, had just enjoyed a great Bible institute in Berea (Acts 17:10-15). While waiting in Athens for the arrival of his coworkers, Silas and Timothy, he was stirred by the idolatry of the place (Acts 17:16). Paul, constantly consumed with passion for lost souls, preached the Gospel in the synagogue and street (17). He encountered an idle, philosophic and pleasure-loving people in a city of decadent glory (18-21). Frederick W. Meyers describes the stir of the Spirit in Paul and in the Christian in the midst of such vanity.

The greater the need, the more earnestly Paul declared the wonders of redeeming Grace (I Cor. 9:16; II Cor. 5:14a). As a point of contact he began where his hearers were and led them from the known to the unknown (Acts 17:22-31). He summoned his hearers to repentance. In this he followed the pattern of John the Baptist (Matt. 3:2), and of Jesus (Mark 1:15), and of Peter on the Day of Pentecost (Acts 2:38). When stricken on the Damascus road, Paul, then Saul, was commissioned to preach repentance to the gentiles (Acts 26:20). Repentance is not pleasant preaching, but it is essential to salvation (Luke 13: 3, 5).

Then Paul summoned them to repentance because judgment remains for the impenitent (Acts 17: 13; Heb. 9:27). The assurance that there will be a judgment is that God has raised up the Judge from the dead. The judgment shall be administered by the resurrected Christ (John 5:22, 27; Acts 10:42; Rom. 14:10; II Cor. 5:10). Our Lord's resurrection was effected by the power of God, His greatest demonstration of power before the world (Acts 2:24; 3:15; Rom. 8:11; Eph. 1:20; Col. 2:12). The unrepentant should wear black instead of finery on Easter because that day reminds them of the eternal doom of their souls (Matt. 25:41).

Let us look upon the threefold response of the audience to this marvelous sermon (Acts 17:32-34). "Some mocked" at the resurrection. The Sadducees denied it (Matt. 22: 23; Acts 23:8). False teachers explain it away (II Tim. 2:18). It was called in question by some in the primitive church (I Cor. 15:12). The Modernist (who is not so modern) denies it. Why? I Corinthians 2:14 is the answer. Others tabled the matter for "some other time." The "more convenient season" will never come (Acts 24:25). Now is the day of salvation (Isa. 49:8; II Cor. 6:2). There is no escape for those who neglect salvation (Heb. 2:3). If salvation is deliverance from sin (Matt. 1:21; I John 3:5), uncleanness (Ezek. 36:29), the Devil (Col. 2:15), wrath (Rom. 5:9), this present evil world (Gal. 1:4), enemies (Luke 1: 71, 74), and from eternal death (John 3:16-17), why would any defer the matter? They lack moral courage, are intellectually dishonest, love sin too much to forsake it, or they are deceived by procrastination.

The results of the sermon were scoffing and believing. Salvation lies in one's will (Rev. 22:17). God would not ask all to believe if there were any who could not believe (Isa. 45:22). "God . . . now commandeth all men everywhere to repent." At Athens "certain men believed" without some outward supernatural manifestation to frighten them into doing so. We need not expect to be swept into the kingdom irresistibly, but to enter by our own volition.

We suggest having the fathers' and sons' banquet as near Father's Day as possible, but for those who do not, we suggest the following program for June.

Hymn—"We're Marching to Zion."
Scripture Reading—Acts 17:22-34.
Prayer Time.
Hymn—"Faith Is the Victory."
Business Session—very brief—make plans to go to conference.
Hymn—"He Is Able to Deliver Thee."
Bible Study—"Paul on Mars Hill."
Hymn—"Stand Up for Jesus."
Closing Prayer.

NEWS BRIEFS

Sidney, Ind. A men's fellowship was organized here recently with Brother Hubert Odell as president. Our National Laymen's president, Brother A. Rollin Sandy, is pastor of this church.

Covington, Va. The laymen here are very active in personal soul-winning and gospel teamwork. Brother Mason Cooper, past president of the National Laymen, is pastor of this fine church.

Listie, Pa. Brother A. Rollin Sandy was the Sunday evening speaker here March 30. Rev. Russell Konves is the pastor.

Stoystown, Pa. Recent speakers here were Brother William J. Lint, and Brother Fred S. Bentz of the Riverside Brethren Church, Johnstown, and Brother A. Rollin Sandy, of Winona Lake, Ind. Brother G. Dean Metzgar is president and Rev. Arthur Collins is the pastor of this fine missionary church.

Hagerstown, Md., Gay Street Brethren: The laymen of the Grace and Calvary Brethren Churches have been conducting evening services here during February and March. Rev. William Howard assumed the pastorate here April 20.

Please send your news and views to Roy H. Lowery, 118 W. Potomac Street, Williamsport, Md., the Laymen's Page editor. If we don't hear from you, we surely cannot print your announcements or news.

Have you sent your offering yet for our national project? Please do so at once to:

Mr. Earle Cole, treasurer
2753 Elmwood Street
Cuyahoga Falls, Ohio

Your cooperation will help in completing all our projects before National Conference. Thank You.

Ashland, Ohio. The laymen of the Northern Ohio District conducted some well-attended sessions during the recent conference. The purpose of the meetings was to effect a well-organized program in co-operation with the pastors, aimed at having a part in the national projects. Rollin Sandy, president of the National Fellowship of Brethren Laymen was the guest speaker.

PULSE and POINT
OF CONTEMPORARY NEWS
Selected by the Editor

NOTICE TO READERS: The purpose of this page is to provide our readers with worldwide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.

MANILA, PHILIPPINES. Mr. Go Puan Seng, the only Christian Chinese publisher in the Philippines, was the sole Chinese recipient of the National Press Club Award given to newspapermen with over 25 years' service in Philippine journalism. Mr. Go was cited as "the fighting editor" for his resistance to the Japanese forces during the last war. The libel case against him which ended in his complete exoneration in 1932, was claimed as a victory for the freedom of the press. A Methodist, Mr. Go Puan Seng is the editor and publisher of the **Fookien Times** and the **Morning Journal,** and has used his publications faithfully to promote evangelism and to publicize activities of the local evangelical community.

KOREA. Conditions in Red Korea were reported by one of the captives kidnapped when a South Korean National Airlines plane was hijacked in North Korea last February. The report, published by Far East News Service, declares that there is no evidence that any churches exist in Pyongyang, the Red capital.

The FENS report:

One of the 28 passengers aboard the South Korean National Airlines' DC-3 that was hijacked to North Korea on Feb. 16 and released recently after eight days of questioning by the Communists is Mr. Cahe Tuck Oh, a 43-year-old contractor who is a member of the Young Nak Presbyterian Church in Seoul, South Korea.

Mr. Oh's return from the land of "unhappy faces" confirms what all freedom-loving people have been told about countries under the heels of communistic rule. During his detention in the city of Pyongyang, the capital of North Korea, Mr. Oh noticed much destruction and a very little evidence of reconstruction. People living in wooden shacks is the dominant scene.

The work being done in the streets is by women! Mr. Oh recalls the unhappy faces he saw, and the slowness with which people moved, indicating the low morale and the unrest in their hearts. Poverty is evident everywhere.

WASHINGTON, D. C. A U. S. government agency recently came up with a statement that did not surprise faculty members in church-related colleges. They could have told the U. S. Office of Education, without benefit of a costly survey, that professors in small church colleges get salaries much below the averages in other schools.

The Office of Education reported that a full professor in the average church college gets $6,540 a year, whereas in state teachers colleges the salary is $7,440, and in state universities $8,940.

Associate professors in the church colleges get $5,440 a year; assistant professors $4,760; instructors, $4,110. These average figures are 23 percent below those paid in state universities.

(Editor's note: Salaries of professors, assistants, and instructors at Grace College fall far below the national scale listed above. The top salaries at Grace College are at the bottom of the salaries listed above. The Brethren Church needs to become conscious of the sacrifice these Brethren men are making.)

WASHINGTON, D. C. Secretary of the Army, Wilber M. Brucker, delivered some sober observations to the meeting of the Association of Military Colleges and Schools. He said that lack of parental authority and deficiency in educational discipline have produced a "moral softness" among the youth of the nation.

"Lack of definite motivation" and "absence of self-discipline" characterize too many of the upcoming generation.

"These deficiencies of character are reflected in the increase of juvenile delinquency which has become one of the most alarming domestic problems of our times." He also said that there is "reluctance of young men to undertake the jobs which have to be done."

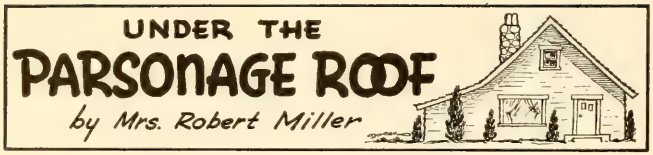
WASHINGTON, D. C. Among other things, Congress is investigating rock'n'roll music. Musicians and composers of international reputation have appeared before a Senate Interstate Commerce subcommittee to say that the craze is boosted by a corporation owned by an association of networks and broadcasters.

The hearings are being held in connection with a bill which would prohibit broadcasters from engaging in the music publishing or recording fields. The chairman of the subcommittee, Senator Pastors of Rhode Island, says he does not know why "our children prefer rock'n'roll to Beethoven," or what the United States Congress can do about it.

ST. LOUIS, MO. Marquis Childs of the **St. Louis Post Dispatch,** one of Washington's foremost political observers, recently said that he fears "religious controversy may rise to plague the Democratic party in 1960 as it did in 1928." He made reference to the possibility that Senator John Kennedy of Massachusetts, a Roman Catholic, may possibly be nominated for the presidency. In 1928 the Democratic candidate, Al Smith, also a Catholic, was overwhelmingly defeated.

Childs also made mention of Governor Robert Meyner of New Jersey, another possible Democratic candidate. He was born a Roman Catholic but is now considered an active Protestant.

COLORADO SPRINGS, COLO. Tom Sorrels, who heads an electronics engineering consultant and research firm in Colorado Springs, Colo., has been appointed to the newly established position of executive director of Missionary Communication Service. (Evangelist Jim Vaus, founder of MCS, continues as president of the service.) All administrative activities of MCS have been moved to Colorado Springs. Short-wave radio communications with isolated missionary stations are presently operated in Africa and South America where six missionaries are now working. MCS aims to establish a worldwide service soon.



With All My Heart

Two freshly scrubbed little girls giggled and wiggled with the sheer joy of living as they went to their knees for prayer. As Mother's gaze swept over that duo clad in cute, identical nighties, a rush of gratitude deluged her heart.

"How blessed I am above many. What true wealth all my children have given me. And what I would have missed without these two little scalawags. Oh Father, You have promised wisdom when we ask. I ask again. Their souls are precious in Your sight. Make and keep me true to the trust given me."

Now Mother turned attention to her daughters. The prayer time was sweet. Prayer time at this house is never stilted or in a rut. The parents have discovered that "out of the mouths of babes" have come many amazing thoughts and words.

Ardyth had much to speak to her Heavenly Father about tonight. "Dear Lord," she began without fanfare, "please don't let me wear any of those sleeveless summer dresses until Mommy says I may. You know 'the first girl who puts one on before Mommy says, will get a spanking.' (Quote and unquote).

"Please help me to love Mommy with all my heart and obey her even when it's hard. Thank Thee for my Christian Daddy and Mommy. You know they only spank us when they have to, and they say they do it because they love us. And I love them. Good night, dear Lord. Pray, Althea, but don't pray too long."

By this time Mother had all she could do to restrain her laughter. But she dared not violate the solemnity or sanctity of her young daughter's prayer. After several rounds of kisses and avowals of love between Mother and daughters, the little ones were tucked in bed.

Dorotheann and Sharon followed Mother to another part of the house. They had heard the prayer of their little sister and wanted to share the amusement of it with their parents.

At first Daddy did not understand why the restrictions had been put upon the wearing of certain dresses. Mother explained:

"Because they are hot weather dresses, and the weather is far from hot now."

"Why then, do you hang them in their closets and torment them with the sight?"

"Did you ever try to get seasonal clothes ready for wear for a family the size of yours? The answer is "NO." Since I'm no magician, I can't wait until the day it turns warm and suddenly produce the clothing ready to wear.

"The clothes have to be brought out of trunks and boxes, sorted for size and need, aired and ironed. That, for your information, is **work."** Mother waxed warm to her subject. Twice a year she goes through the throes of that disliked job, and all the time she is asking "Will I never get through with all this mess?" she is reminded to say "Thank You, Father, for all the supply of our needs for this growing clan."

"Furthermore, if the temperature plunges to zero while I'm getting the clothes ready for that inevitable warm day, the kids will wear the thin, sleeveless clothes unless I threaten them within an inch of their lives. And . . ."

"You've made it clear enough, Dear. I just had not quite understood the whys and wherefores. And, I must say, although I've often teased you about your wanting to 'have things on hand,' or 'to be ready in case something should turn up unexpectedly and leave me in a lurch,' it is your planning and preparedness which has helped get this family as far along on the path as it is. The prepared person is always ahead. I appreciate your care and work."

Suddenly the job wasn't drudgery as heretofore. Mother could have licked her weight in wildcats. At the moment she was not bothered by the fact that her husband insists she is not very logical in certain matters. And who cares about her ineptitude around food, although the fact has developed a great sense of inferiority and frustration?

A most unglamorous task had taken on a glow of brilliant colors such as no diamond could ever produce. Mother walked on Cloud Seven. Surely this "heady" feeling was as exhilarating as any wine could ever be. For the moment, the Man-of-her-heart could have asked her to plan and prepare a dish from the moon, and his wife would have complied.

Who was it who said: "A word fitly spoken is like apples of gold in pictures of silver?" Ah, it was Solomon (Prov. 25:11). Here was the husband who had really spoken a word, fitly, which the wife of his youth would soon forget!

"Please help me to love Mommy with all my heart." Mother's eyes were misty as she remembered the childish honesty of Ardyth's prayer. It is difficult for the mind of a six-year-old to enter into and appreciate the complex workings of adult minds. After all, if your eye finds a pretty dress in the closet which you haven't seen or worn for several months, put it on. Why worry about its appropriateness to the weather?

However, if Mother puts on the pressure, I might just as well pay heed and wear the jaded winter clothes a few times more. And "help me to love Mommy with all my heart" in spite of all I cannot comprehend.

Lifting her heart to her Father, Mother found herself praying: "Help me to love Thee with all my heart although I may not always see the reason, or like the reason behind Your edicts. By Thy grace may I hold in abeyance, or get rid of all those forces which would lead to disobedience of Thy Word, and subsequent broken fellowship. And thank You, Father, for the spoken, open appreciation from my Loved One. No wife could ask for more.

The BRETHREN MISSIONARY HERALD

EDUCATIONAL NUMBER

MAY 17, 1958



The Board of Trustees,

The Faculty and Senior Classes

of

Grace Theological Seminary and Grace College

extend this invitation

for you to attend the

Commencement Services

May 25 through 28

1958

WINONA LAKE, INDIANA

GRACE COLLEGE GRADUATES • PAGE 308

TRAIN UP A CHILD • PAGE 310

EDITORIALS



By Paul R. Bauman, Vice President in Charge of Public Relations

Desperate Need for Colleges

Something of the desperate situation cities all over America will face within the next ten years may be seen in Fresno, Calif., a town of 125,000. On a recent visit to that city I was told that Fresno State College, with an enrollment of between five and six thousand, now has as many students as the plans called for in 1963. The University of California is planning to build a whole new college in Fresno, and they already predict that the two schools will not meet the growing demand for education on the part of high-school graduates.

Hair-Curling Research

In Washington, D. C., Rear Admiral Hyman G. Rickover recently told a congressional hearing on education: "It may amuse you to know that the United States home-permanent-wave industry budgeted for research into ways of improving the looks of human hair a sum amounting to two cents per U. S. female capita. The whole nation, meanwhile, was spending only three cents per capita for research into the distressing things that go on inside the human head."

More Schools for Juvenile Hoodlums

Recently, as a result of the serious difficulties in the public schools of New York City, the board of education made public a proposal to add six special schools to the five existing schools where troublemakers are segregated for psychiatric help and special guidance. On the next day a Brooklyn grand jury warned that the city must cope with "nearly 10,000 seriously aggressive and disruptive children." Some are becoming concerned lest we find ourselves spending more money in America to educate juvenile delinquents than we are spending for the education of more capable and law-abiding young people. Is our country beginning to reap the harvest of ruling God and the Bible out of our public schools? Let us remember that the one great advantage of a Christian school is its contribution to the spiritual life and growth of its students. That alone justifies its existence. That merits its support.

Wrong Church—Wrong Offering Plate!

The usher was passing the offering plate in a Wilmington (Del.) church. A woman hurried in, dropped a coin into the plate, and moved on to a seat. The usher was at the last pew when the woman came hustling back. She snatched the coin from the plate and hurried toward the door. "I got into the wrong church," she explained.

Reading the story brought a smile to my face as it doubtless has to yours. But, it also suggested two sober questions. How many of God's people today are attending the wrong church—a church in which they do not belong because it no longer stands for "the faith which was once delivered unto the saints" (Jude 3)? How many continue to give their money to support programs that deny every great doctrine of the faith which they believe? How many people in America there are, no one knows, who are faithful to a church because their friends attend there, or because they were reared in the church, or because of its prestige in the community! The woman of the story may have seemed a little daring, especially when she removed her offering from the plate. But, there should be more like her! God will honor any real Christian who, when he realizes he is in the wrong church, will have the courage to remove his support and get out.

Foundation Grants $75,000 for History of Jazz

On April 3 the Ford Foundation announced grant actions totaling $2,666,958 in its programs in education and in humanities and the arts. One of the grants went to Tulane University which received $75,000 for a five-year project to collect historical records related to early American jazz. Under the supervision of the University's history and music departments, jazz students William Russell and Richard Allen will develop a systematic oral history by tape-recording interviews with survivors of the 1885-1917 jazz period in New Orleans.

It's a little discouraging to see funds in such amounts allocated in the name of education to the promotion of something which has done little for the past 75 years except to contribute to the delinquency of America's youth. It's a little discouraging when we realize how desperately funds are needed for the support of schools that will prepare young men and women to go out and do something to really meet the tremendous needs of a nation which today is spiritually bankrupt. It's a little discouraging just now, especially when we consider Grace College's need for building funds. Christian people need to remember that if schools with high spiritual standards are to be kept in operation, the funds for the most part will have to come from those who realize the value of developing something infinitely more important than a sense of rhythm in the toes of young men and women.

Methodist Leaves Note on Offering Plate

The following note was found on the offering plate, at Kittanning, Pa., together with a $50 check for Grace Seminary and College:

"I am a Methodist [a member of the official board of my church], but after hearing the sermon last Sunday night, and from what I have seen of your church in the last few months, I believe my money can do more good in furthering Christ's kingdom here than anywhere else I know."

THE BRETHREN MISSIONARY HERALD VOLUME 20, NUMBER 20

ARNOLD R. KRIEGBAUM, Executive Editor

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1958 Graduation Services

Grace Theological Seminary and College

THE SEMINARY CLASS SERVICE—SUNDAY, MAY 25, 10:45 A.M.

At the Winona Lake Brethren Church (Auditorium of Grace Theological Seminary)

John Watts, Class Vice President, presiding; Carl Miller, Student Body President, Director of Music; Alva Steffler, Organist

Prelude
*Processional
*Doxology
*Invocation Thomas Gossard
Hymn—"O For a Thousand Tongues"
Responsive Reading Edward Amstutz
Instrumental Solo Alva Conner
Scripture Lesson William Snell
Prayer Larry Gegner
*Hymn—"He Leadeth Me"
Announcements Rev. Richard P. DeArmey
Presentation of Offerings
Vocal Solo Glenn Saunders
The Class Sermon Ray Pierson
(President of the Senior Class)
*Hymn—"O Jesus I Have Promised"
*Benediction George Cripe
Postlue
Postlude



Ray Pierson

THE BACCALAUREATE SERVICE—SUNDAY, MAY 25, 7:30 P.M.

Auditorium of Grace Theological Seminary



R. Paul Miller

Director of Music—Donald Ogden

Prelude Alva Steffler
Processional (the congregation standing)
Invocation President Alva J. McClain
Hymn—"How Firm a Foundation"
Scripture Reading Rev. Richard P. DeArmey
Announcements President McClain
College Choir—"A Mighty Fortress"—Mueller
Hymn—"Jesus Calls Us"
Trombone Quartet—"Wonderful Grace of Jesus"—Heydenburk
Prayer Rev. Russell H. Weber
Solo Norman Groves
Baccalaureate Sermon Rev. R. Paul Miller
(Pastor, Grace Brethren Church, Goshen, Ind.)
Hymn—"Channels Only"
Prayer and Benediction W. A. Ogden, D.D.
Postlude

THE GRADUATION SERVICE—WEDNESDAY, MAY 28, 7:30 P.M.

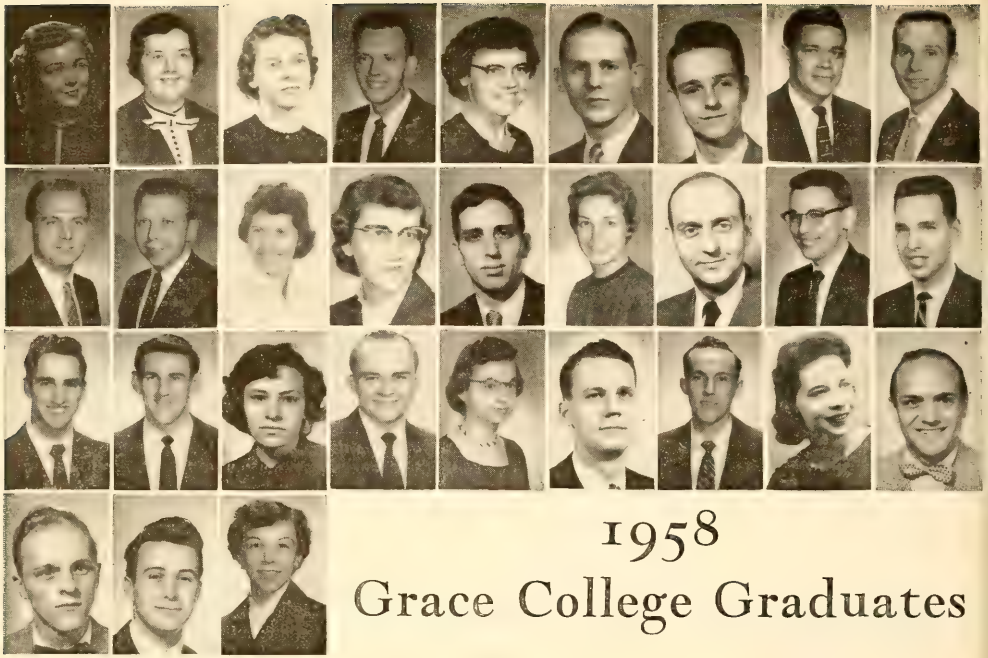
Auditorium of Grace Theological Seminary

Director of Music—Donald Ogden

Prelude and Processional Alva Steffler
Academic Procession (the congregation standing)
Hymn—"All Hail the Power"
Invocation Rev. Miles Taber
College Choir—"My Eternal King"—Marshall
Scripture Reading Rev. George Lawlor
Grace Ambassadors—"Lead Kindly Light"
Annual Seminary and College Announcements Rev. Paul E. Dick
(President of the Seminary Board)
Hymn—"Marvelous Grace"
Prayer Rev. Kenneth B. Ashman
Solo Roland Felts
Graduation Address Rev. Charles W. Mayes, D.D.
(Pastor, First Brethren Church, Long Beach, Calif.)
Presentation of Class Gifts Ray Pierson and Frank Hartwig
Response Prof. R. Wayne Snider, B.D., Th.M.
Recognition of Honors Prof. J. Worl Stuber, A.M., Ph.D.
Presentation of Candidates Prof. Homer A. Kent, Th.M., Th.D.
Conferring of Diplomas and Degrees—President Alva J. McClain, Th.M., D.D., LL.D., Assisted by Vice President Paul R. Bauman, B.D., D.D., and Assistant to the Dean, Homer A. Kent, Jr., Th.M., Th.D.
Hymn—"O Jesus, I Have Promised"
Prayer and Benediction Rev. Robert W. Lancaster
Postlude



Charles W. Mayes



1958 Grace College Graduates

Thirty young men and women will receive degrees from Grace College on the evening of May 28. These are in addition to the 36 who are graduating from the seminary and whose pictures appeared in the magazine a month ago. The following descriptions give the names of the candidates, the degree to be conferred by Grace College; other colleges, Bible institutes, and so forth, attended, and the high school from which each person graduated. The pictures are identified from left to right, in alphabetical order.

FIRST ROW, LEFT TO RIGHT:

MARY VIRGINIA BAUMAN
Candidate for the B.S. in Nursing degree. Fort Wayne Parkview Methodist School of Nursing. Warsaw High School, Warsaw, Ind.

DONA REBECCA BEAM
Candidate for the A.B. degree. Westmont Upper Yoder High School, Johnstown, Pa.

BEVERLY SMITH CATRON
Candidate for the A.B. degree. William Jennings Bryan University. Hampden DuBose Academy. Bob Jones Academy. College Park High School, College Park, Ga.

LYNWOOD EUGENE CATRON
Candidate for the A.B. degree. William Jennings Bryan University. Jefferson High School, Roanoke, Va.

JANICE CONNER
Candidate for the B.S. in Ed. degree. Hagerstown High School, Hagerstown, Md.

JAMES PAUL DOWDY, JR.
Candidate for the A.B. degree. National College, La Carlota, Argentina, S. A.

ROBERT LEON FIRL
Candidate for the A.B. degree. Meyersdale Joint High School, Meyersdale, Pa.

WILBUR FRANK HARTWIG
Candidate for the A.B. degree. Moody Bible Institute. Indiana University. Griffith High School, Griffith, Ind.

CLIFFORD HEFFNER
Candidate for the A.B. degree. Woodbury College. Van Nuys High School, Van Nuys, Calif.

SECOND ROW

RONALD ORLIN HENRY
Candidate for the A.B. degree. West High School, Waterloo, Iowa.

DALE C. HOSTETLER
Candidate for the A.B. degree. Meyersdale Joint High School, Meyersdale, Pa.

MARY ELLEN KING
Candidate for the A.B. degree. Philadelphia Bible Institute. Scott Senior High School, Coatesville, Pa.

ANNE CELESTE KLIEVER
Candidate for the A.B. degree. Southmont High School, Johnstown, Pa. Brethren High School, Long Beach, Calif.

DAVID E. LEAPLINE
Candidate for the A.B. degree. Dunbar Township High School, Leisenring, Pa.

WILLA LUCIA LEIDY
Candidate for the B.S. in Ed. degree. Morrison's Cove High School, Martinsburg, Pa.

DONALD FREDERICK LOCKE
Candidate for the A.B. degree. Grace Theological Seminary, Th.B. Goshen College. North Webster High School, North Webster, Ind. Vevay High School, Vevay, Ind.

RAYMOND G. MAURER, JR.
Candidate for the A.B. degree. Wheaton College. Pennsylvania State College. Altoona Senior High School, Altoona, Pa.

HOWARD WILLIAM MAYES
Candidate for the A.B. degree. Long Beach State College. Bob Jones College. Bob Jones University. Brethren High School, Long Beach, Calif.

THIRD ROW

THOMAS W. MERRITT
Candidate for the A.B. degree. Union City High School, Union City, Ind.

JOSEPH C. MIDDLETON
Candidate for the A.B. degree. Philadelphia Bible Institute. Philipsburg High School, Philipsburg, Pa.

ESTHER MARIE MOELLER
Candidate for the A.B. degree. Johnstown Central High School, Johnstown, Pa.

JAMES HERMAN MORRISON
Candidate for the A.B. degree. Anacostia High School, Washington, D. C. Kramer Junior High School, Washington, D. C. Meyersdale High School, Meyersdale, Pa.

ELENER ROSE NORRIS
Candidate for the A.B. degree. Beaver Dam High School, Beaver Dam, Ind.

KENNETH EDWARD RUSSELL
Candidate for the A.B. degree. Stivers High School, Dayton, Ohio.

LEONARD DAVID SMITH
Candidate for the A.B. degree. Elizabethtown College. Philadelphia Bible Institute. William Penn Senior High School, York, Pa.

ROBERTA ANN SPROWLS
Candidate for the B.S. in Ed. degree. Wooster High School, Wooster, Ohio.

GENE ISAAC STEES
Candidate for the A.B. degree. Temple University. La Salle College. Franklin and Marshall College. John Harris High School, Harrisburg, Pa. Stevens Trade School.

FOURTH ROW

MICHAEL J. VOLOVSKI, JR.
Candidate for the A.B. degree. Indiana University Center. The King's College. New Cumberland High School, New Cumberland, Pa.

LARRY ALLEN WEDERTZ
Candidate for the B.S. in Ed. degree. Bible Institute of Los Angeles. Alhambra High School, Alhambra, Calif.

MARILYN ROSE WINTER
Candidate for the B.S. in Ed. degree. Argos High School, Argos, Ind.

Grace Ambassadors' 1958 Summer Tour

A summer team from Grace Seminary and College that is unique and highly versatile in talent is now ready to announce its coast to coast schedule, most of which has been confirmed as the Missionary Herald goes to press. The team is composed of Bob and Nancy Messner, Al and Ruth Steffler, James Custer, and Charles Bearinger. Every member, except one, has served on one or more of the previous teams sent out by the school. But, this year they come in new combinations of talent that will be a source of inspiration and blessing to our churches.



Because of its nature this new group will present in some respects the most versatile program of any of the school's previous teams. In addition to the lovely soprano voice of Ruth Steffler, there will be various vocal combinations, such as duets, trios, and male quartet. A new brass trio will make its debut, and there will be the artistic talent of Nancy Messner at the piano. When possible, Al Steffler will appear at the organ.

If the Ambassadors are not scheduled to appear in your church this year, plan to attend the program to be given in the church nearest you. Pastors and youth workers will do well to bring delegations, particularly of their young people, in such cases.

(Tentative Schedule)

June 1—Dayton, Ohio (Grace) (Morning)
June 1—Dayton, Ohio (Patterson Park) (Evening)
June 2—Clayhole, Ky.
June 3—Johnson City, Tenn.
June 4—Radford, Va.
June 5—Roanoke, Va. (Clearbrook)
June 6—Buena Vista, Va.
June 7—Martinsburg, W. Va.
June 8—Hagerstown, Md. (Grace) (Morning)
June 8—Washington, D. C. (Evening)
June 9—Philadelphia, Pa. (First)
June 10—York, Pa.
June 11—Harrisburg, Pa.
June 12—Everett, Pa.
June 13—Meyersdale, Pa.
June 14—Open
June 15—Johnstown, Pa. (First) (Morning)
June 15—Altoona, Pa. (First) (Evening)
June 16—Uniontown, Pa.
June 17—Grafton, W. Va.
June 18—Parkersburg, W. Va.
June 19—Englewood, Ohio
June 20—Clayton, Ohio
June 21—Open
June 22—Dayton, Ohio (North Riverdale) (Morning)
June 22—Dayton, Ohio (First) (Evening)
June 23—Ankenytown, Ohio
June 24—Wooster, Ohio
June 25—Mansfield, Ohio (Grace)
June 26—Canton, Ohio
June 27—Middlebranch, Ohio
June 28—Open
June 29—Akron, Ohio (Ellet) (Morning)
June 29—Ashland, Ohio (Evening)
June 30—Cuyahoga Falls, Ohio
July 1—Elyria, Ohio
July 2—Waterloo, Iowa
July 3—Travel
July 4—Travel
July 5—Travel
July 6—Phoenix, Ariz. (Morning)
July 6—Open (Evening)
July 7—San Diego, Calif.
July 8—Beaumont, Calif.
July 9—San Bernardino, Calif.
July 10—La Verne, Calif.
July 11—West Covina, Calif.
July 12—Long Beach, Calif. (Los Altos)
July 13—Long Beach, Calif. (North) (Morning)
July 13—Long Beach, Calif. (First) (Evening)
July 14—Compton, Calif.
July 15—Anaheim, Calif.
July 16—Paramount, Calif.
July 17—Norwalk, Calif.
July 18—Los Angeles, Calif. (Community)
July 19—Open
July 20—Whittier, Calif. (Community) (Morning)
July 20—Whittier, Calif. (First) (Evening)
July 21—South Pasadena, Calif.
July 22—Glendale, Calif.
July 23—Inglewood, Calif.
July 24—Fillmore, Calif.
July 25—San Jose, Calif.
July 26—Open
July 27—Tracy, Calif. (Morning)
July 27—Modesto, Calif. (LaLoma) (Evening)
July 28—Modesto, Calif. (McHenry)
July 29—Chico, Calif.
July 30—Albany, Oreg.
July 31—Portland, Oreg.

A schedule of August dates will appear in a later issue of the Missionary Herald.



Train Up a Child . . .

By John Rea

(Editor's Note: This splendid article by Professor Rea appeared in the February number of *Child Evangelism*, published by The Child Evangelism Fellowship. It is being reprinted by their permission.)

Have you not as a Christian parent, teacher, or evangelist often turned to Proverbs 22:6 and claimed the promise therein for the little ones in your care?

"Train up a child in the way he should go: and when he is old, he will not depart from it."

But often there have been heartaches when a young person did **not** follow the Lord after he left his Christian home and the godly environment of his childhood.

The answer lies in a correct understanding of this command, and its proper application by parents and teachers.

Some Christians evidently believe that the promise is dependent on a liberal use of "the rod of correction" of Proverbs 22:15, and on that means of training **only.** In other words a rebellious child of Christian parents must be forced to attend all the church services and the family altar, and to abstain from worldly amusements, by constant threat and application of physical punishment. Then, if the parents are faithful in not sparing the rod, they feel they have done their part and can confidently expect the child to walk in the faith.

Investigation of Proverbs 22:6 reveals some startling hidden truths. Let us mine and bring to the surface all of the rich ore of this precious verse.

The Hebrew verb translated **train up** is used only four other times in the Old Testament. Twice in Deuteronomy 20:5 the word is used. Here it refers to a man's **dedicating** his new house. In I Kings 8:63 and in the parallel passage II Chronicles 7:5 we read that King Solomon **dedicated** the house of the Lord.

Thus the parents of a child are commanded to dedicate the child, to set him apart for the Lord, even as Hannah did with her dear little son Samuel.

But this is not all of the meaning. The verb **train** comes from a word root which means "palate," "roof of the mouth" (cf. Job 34:3; Ps. 119: 103; Lam. 4:4).

Today the Arabs use the cognate verb to denote the action of the midwife when she rubs the palate of a new-born child with olive oil or crushed dates to give it a desire to **suck** or take nourishment. Thus I suggest that in Proverbs 22:6 the verb may properly be translated "create a taste," "create a desire."

It is therefore the duty of the parents and supervisors of the child to develop in him a personal **desire** for the things of God, a hunger for the Word of God, a longing for fellowship with Christ.

Not enforced conformity to a pattern but rather **personal urge** and **inner conviction** will keep a person walking in the paths of righteousness for a lifetime.

In late Hebrew the rabbinical writers employed the verb **train** when they wrote about **catechizing** the Jewish children in the home and in the synagogue school.

In catechizing or instructing our children in religious matters we especially need the guidance of the Lord.

Is it good pedagogy to expect a child to understand and assimilate lessons aimed at the adult level? Will a child be able to gain all the spiritual instruction he needs from the worship service designed for his elders? The translation "Train up a child **in the way he should go"** may seem to give an affirmative answer; but the **emphasized** words should be translated literally in the following manner: "in accordance with his way."

The very common Hebrew word **derek,** translated "way," often means the manner, habit, or character of an individual. The meaning of the command, then, is that we should train up a child in accordance with his youthful nature, in agreement with his age level or stage in life. Therefore the Word of God does tell us to use methods and materials specifically prepared for children.

One more point in the exegesis of this verse: it is **not** a promise that a lost or backslidden child trained up in a Christian home will eventually accept or return to the Lord. Literally it says: "Even when he becomes old he will not depart from it." In other words, if when he is a youth he is given a desire for the Lord Jesus and tastes the joys of true Christian experience, he will not want to turn aside from his godly heritage to the husks of the world when he grows older.

How may we carry out the wise counsel of this important verse? A few suggestions may be helpful.

1. Christian parents should pray and dedicate each child to the Lord before conception, certainly before or at the time of its birth.

2. We Christian parents and teachers should pray for and work toward the conversion of our sons and daughters as soon as they can grasp the message of salvation. We need to realize that a little child can be saved at a very early age, if he is constantly hearing the Gospel from kindly, loving lips in his home. Each of our three older girls received Jesus as her Saviour by the time she was **three years old,** with **evident transformation of life** in each case.

Before a child can have a taste or desire for spiritual things, he **must** be born again just as the babe must be born before it can, or will, desire milk.

Let us also remember that the Holy Spirit indwells **every** believer. As soon as he is regenerated, the

(Continued on page 311)



Grace Seminary Week

North Mountain Bible Conference

Red Rock, Pa. **July 28 to August 3**

Throughout the country from year to year a number of the leading theological schools and colleges have been sponsoring Bible conferences at which Christian people can combine the wholesome recreation and rest of a vacation with spiritual instruction, inspiration, and fellowship. Last year Grace Theological Seminary sponsored its first summer conference of this kind. There was such an enthusiastic response on the part of those who attended that the conference promises to become an annual event. Some applied for this year's accommodations before leaving the grounds.

Grace Seminary's Summer Bible Conference is being conducted again this year in cooperation with the North Mountain Bible Conference at Red Rock, Pa., from July 28 to August 3. The grounds are located 26 miles from Wilkes-Barre, in one of Pennsylvania's most beautiful mountain regions. Just one mile from Red Rock is Ricketts Glen State Park with its lovely forests and numerous waterfalls which vary in height from 10 to 100 feet.

Pictured above is a general view of the grounds in their mountain background. Shown on the left is the dining hall, and on the right amid the trees the tabernacle may be seen. Guests are accommodated in individual cabins, available at rates varying according to the facilities furnished. Dormitories are available for young people. The meals are excellent. The grounds are equipped with facilities for swimming, tennis, volleyball, shuffleboard, and other games. In the scenic wonderland there is abundant opportunity for hiking.

Again this year the speakers throughout the week will be Dr. Herman A. Hoyt, and Dr. Paul R. Bauman. There are two services each day, 10:30 a. m. and 7:30 p. m., leaving plenty of time for rest and recreation between conference sessions.

If the attractive conference folder is not available at your church, write to the conference director, Rev. Robert Lancaster, North Mountain Bible Conference, post office box 22, Wilkes-Barre, Pa., and request further information. Be sure to mention "Grace Seminary Week."

SILENT VIOLINS

Luigi Tarisio was found dead one morning with scarce a comfort in his home, but with 246 exquisite fiddles which he had been collecting all his life crammed into an attic, the best in the bottom drawer of an old rickety bureau. In devotion to the violin, he had robbed the world of all that music all the time he treasured them; others before him had done the same, so that when the greatest Stradivarius was first played, it had had 147 speechless years.

Yet how many of Christ's people are like old Tarisio! In our very love to the church, we fail to give the glad tidings to the world; in our zeal for the truth, we forget to publish it. When shall we all learn that the good news needs the telling, and that all men need to know?

—Free Methodist

TRAIN UP A CHILD

(Continued from page 310)

little child, as well as the adult, receives the Spirit of God. It is He alone who is the true Teacher of spiritual truths and who actually creates the spiritual appetite.

3. Training up a boy or girl does involve discipline, as Proverbs 13: 24, 22:15, 23:14, Ephesians 6:4, Hebrews 12:5-7 and many other passages teach us.

In chastening our children we must learn balance from the Holy Spirit. Satan would have us either over-discipline or over-indulge the child.

The secret of disciplined children is disciplined parents, and the secret for parents is to be found in II Timothy 1:7 (ASV): "For God gave us not a spirit of fearfulness; but [the Spirit] of power and love and **discipline"** or self-control. It is the Holy Spirit who can and does enable adult believers to live disciplined lives.

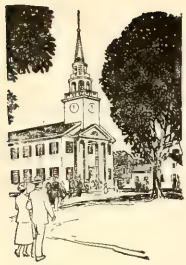
Let us not fail our precious little ones as Eli and Samuel and David did.

4. Tell your children often about the love God has for them, **and** tell them in actual words that **you** love them. Genuine love constantly expressed is the greatest factor in stimulating a taste for the Christian life. Demonstrate your love by scheduling in your busy program definite times to spend with them. Lead them into a love for Christ by their observing your own heartfelt adoration of Him.

5. Make the Christian life practical. Explain frequently to the children how Christ can help them in their daily problems so that a desire for His leadership will be implanted early in life. Take time to counsel them from the Scriptures to establish proper motives for their conduct. Be a consistent example of one who depends on the Lord yourself.

6. Above all, pray without ceasing for those so dear to you who are playing and studying with children brought up in wicked and godless homes.

"Dedicate to the Lord and create a taste for the things of God in a child in accordance with his age-level, and even when he becomes old he will not depart from his spiritual training."



When a Pastor Resigns

WHAT SHOULD HIS RELATION BE TO THE CHURCH?

BY PAUL R. BAUMAN, D.D.

First of all, let's be honest enough to face the fact that some ministers have been very unwise and at times very unethical in their relations with former parishoners. But, let's face it also: some new pastors before they have taken time to win their own way into the affections of their people have been unduly jealous of these affections. They have expected a former pastor to immediately sever all connections with some who were close friends for years. They have sometimes forgotten that the affection of a people is something to be earned, not something bestowed upon a new pastor on the day of his inauguration.

Let us not forget that one who has been in a pastorate for a number of years has experienced a very close relation to his people. Some of them were saved under his ministry. He baptized them. He taught them in the Word from the time they were babes in Christ. They went to him with their spiritual problems. Some were married by him, and he officiated at the dedication of their babies. He stood with them in the hour of death when they had to say goodby to loved ones. Such ties of affection are not easily broken.

Certainly, when a pastor resigns he should, under all ordinary circumstances move out of the community and, if possible, transfer his membership to another church. He should realize that his responsibilities as an undershepherd are now the responsibilities of another. He should understand that the sheep cannot follow two shepherds. If they try, they will become confused and scattered. A former pastor should also be wise enough to know that people who have come to him through the years with their problems will naturally continue to do so. Realizing this he should not live where the tendency will be encouraged. Those who do have contact with him should be advised tactfully to have confidence in their new pastor. If he leaves under adverse circumstances, he should by all means not assume the attitude of a martyr and run to the members of the church, pour out his tale of woe, and work on their sympathy. Regardless of the merits of his case, as he sees it, such a procedure does no one, including himself, any good. To provoke or prolong a squabble after the termination of his service as pastor can only wreak havoc to the church.

There is a second reason why it is wise for a former pastor to move to another community. When difficulties arise later in a church, as unfortunately they sometimes do, there are always some who will run to him unnecessarily. This can prove to be highly embarrassing and will, unless stopped, cause no end of misunderstanding. Every minister who leaves a church should be keenly aware of this.

Occasionally, when people come to him over church difficulties, a former pastor can be of great help to his successor. He can assure such people, first of all, that he is praying for them, for the church, and for its pastor. Sometimes, because of his years of association with the people, he can give them wise counsel that may save them for the church—which they are not always prepared to receive from the present pastor because he is new, or because of the intensity of feelings and the involvements of the situation.

No former pastor, however, should ever seek people out just to be a participant in their gossip. Above all, he should never permit himself to be placed in the middle between any pastor and his people. His purpose should always be to build up and strengthen the church, never to tear it down or weaken it. Whatever his relation to former members may be, it should always be such that the new pastor will be ultimately encouraged and the church benefited.

I well recall the case of a couple who found themselves in difficulty with the minister and some of the leaders of a certain church. This couple came to their former pastor brokenhearted and seeking advice for their future. They felt they had been grievously wronged. As office holders they had been set aside from active service in the church. They wondered if they should seek fellowship elsewhere. Without taking sides in the controversy (which would have done no one any good, including himself), the former pastor encouraged them to stand by their church. They could be faithful in their attendance and in their financial support, even if they were no longer active in any office or committee. They could still witness for Christ and encourage others to come and hear the Gospel. Above all, they could set an example of Christlikeness to their children who, being less mature, would probably not weather such a storm. These parents were warned that, should they decide to leave, their children would probably go out of the church with them. But, would they follow their parents elsewhere? This, the couple admitted, was a question. So, they determined to stay by the church.

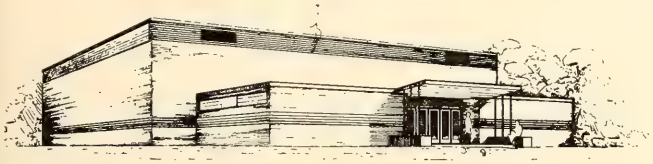
What was the result? Today that husband and wife are one of the most highly respected couples in the congregation. Through the experience, difficult as it was, they grew immeasurably. Their children continued with the church and today are being used for the Lord. The husband and wife are now members of the deacon board. They are appreciated by their pastor. Their counsel is sought by others. Why? To some extent, at least, their present happy relation to the church and its pastor is due to the wise counsel which the Lord enabled a former pastor to pass along to them.

Building Today for the Youth of Tomorrow



College Classroom Building

BUILDING FUND NEEDS	$200,000
RECEIVED TO DATE	149,000
AMOUNT NEEDED	51,000



Physical Education Building

CHURCHES ATTAINING THE GOAL OF ONE SQUARE FOOT ($10) PER MEMBER

Washington, D. C.

Wheaton, Ill.

Philadelphia, Pa. (First)

GIFTS TO GRACE THEOLOGICAL SEMINARY

April 1958

	General Fund	Building Fund
Aleppo, Pa.	$3.00	$3.50
Alexandria, Va.	60.40	
Allentown, Pa.	36.20	42.00
Altoona, Pa. (First)	8.00	28.00
Altoona, Pa. (Grace)	40.61	22.00
Ankenytown, Ohio	21.50	12.00
Artesia, Calif.	2.00	2.00
Ashland, Ohio	228.81	245.78
Beaver City, Nebr.	25.00	
Bellflower, Calif.	17.50	28.50
Berne, Ind.	133.00	
Buena Vista, Va.	57.00	
Camden, Ohio	31.00	56.00
Canton, Ohio	284.84	
Cedar Rapids, Iowa	117.00	312.00
Clay City, Ind.	9.00	
Clayhole, Ky.	41.91	
Clayton, Ohio	14.50	12.50
Conemaugh, Pa.	55.00	
Covington, Va.	75.00	
Dallas Center, Iowa	51.00	148.00
Dayton, Ohio (N. Riverdale)	491.60	890.25
Dayton, Ohio (Patt. Park)	86.65	9.15
Elkhart, Ind.	54.00	65.00
Englewood, Ohio	34.92	
Everett, Pa.	15.00	
Fillmore, Calif.	13.77	33.77
Flora, Ind.	57.00	216.00
Fort Lauderdale, Fla.	152.00	48.10
Fremont, Ohio (Grace)	367.20	313.50
Garwin, Iowa	86.86	165.27
Glendale, Calif.	77.50	169.00
Grafton, W. Va.	32.82	23.75
Grandview, Wash.	5.00	
Hagerstown, Md. (Calvary)	41.33	
Hagerstown, Md. (Gay St.)	57.50	
Harrah, Wash.	6.85	
Homerville, Ohio	23.00	2.00
Inglewood, Calif.	27.00	144.00
Johnstown, Pa. (First)	439.20	270.25
Johnstown, Pa. (Riverside)	50.14	
Kittanning, Pa. (First)	86.25	62.00
Lake Odessa, Mich.	118.35	73.65
Leamersville, Pa.	48.10	6.00
Leesburg, Ind.	54.13	118.43
Limestone, Tenn.	25.00	25.00
Listie, Pa.	145.55	17.00
Long Beach, Calif. (First)	477.50	254.00
Long Beach, Calif (North)	2.00	2.00
Los Angeles, Calif. (Com.)	6.00	246.00
Mansfield, Ohio (Grace)	483.45	
Martinsburg, Pa.	38.00	413.00
Martinsburg, W. Va.	54.00	
Meyersdale, Pa. (Summit Mills)	18.00	47.30
Middlebranch, Ohio	112.00	122.00
Monte Vista, Calif.	37.00	
New Troy, Mich.	19.00	
North English, Iowa		32.00
Norwalk, Calif.	153.52	38.00
Osceola, Ind.	80.05	66.65
Palmyra, Pa.	116.81	87.00
Parkersburg, W. Va.	15.00	86.87
Peru, Ind.	65.00	50.00
Philadelphia, Pa. (First)	57.00	82.50
Philadelphia, Pa. (Third)	115.24	70.30
Portis, Kans.	5.00	500.00
Radford, Va.	4.00	3.00
Rittman, Ohio	109.27	10.00
Roanoke, Va. (Ghent)	131.50	444.00
Roanoke, Va. (Wash. Hgts.)	2.50	20.00
San Diego, Calif.	3.00	2.00
Sidney, Ind.	8.00	225.00
South Gate, Calif.	47.00	58.01
Sterling, Ohio	45.00	152.00
Sunnyside, Wash.	25.00	25.00
Toppenish, Wash.	3.00	
Virginia Beach, Va.	10.00	
Warsaw, Ind.	34.00	20.00
Washington, D. C.	133.70	25.00
Washington, Pa.		9.23
Waterloo, Iowa	41.25	125.28
Waynesboro, Pa.	155.00	89.00
West Covina, Calif.	26.00	20.00
Wheaton, Ill.		10.00
Whittier, Calif. (Com.)		50.00
Whittier, Calif. (First)	849.29	133.00
Winchester, Va.	155.47	212.15
Winona Lake, Ind.	210.80	113.60
Winona, Minn.	14.00	
York, Pa.	152.83	100.00
Isolated Brethren	8.50	13.50
Non-Brethren	193.00	952.00
Maintenance Gifts	65.00	
Seminary Student Body	119.02	
Miscellaneous		2.04
Totals	8,310.19	8,475.83

Designated Funds:	
Ashland, Ohio	$110.00
Elkhart, Ind.	5.00
Long Beach, Calif. (First)	93.00
Winona Lake, Ind.	36.00
Non-Brethren	241.70
Seminary Senior Class	385.27
National Women's Missionary Council	1,611.59
Seminary Student Body	57.96
Total	2,540.52

Newspage



GRAFTON, W. VA. Rev. Lee Crist has resigned the pastorate of the First Brethren Church.

PORTLAND, OREG. Theodore Malaimare, 1958 graduate of Grace Theological Seminary, has accepted the call to the Grace Brethren Church and is now on the field.

WINONA LAKE, IND. Roy Dice, student of Grace Seminary, has been elected president of the seminary student body, and Sherwood Durkee, student at Grace College, has been elected president of the college student body. Mr. Durkee is an employee of the Brethren Missionary Herald Company.

STERLING, OHIO. The members of the First Brethren Church held a surprise pot-luck supper Apr. 21 in honor of their pastor and his wife, Rev. and Mrs. James Young, who celebrated their 25th wedding anniversary that day. They also presented the couple with $25.

SOUTH BEND, IND. Rev. Harold Etling, director of the Sunday School Board of the National Fellowship of Brethren Churches, gave the keynote address at the 3rd annual convention of the Indiana Sunday School Association held in the Gospel Center Church May 1-2. Mr. Etling's evening address May 1 was on both television stations of this city. He was elected treasurer of the association.

DAYTON, OHIO. A new record for the morning service was set recently at the Calvary Brethren Church when 153 were present for a special service with Rev. and Mrs. Jacob Couser of the Sinking Springs Brethren Church. A basket dinner and an inspirational program followed in the afternoon. Henry Barnhart is pastor.

CEDAR RAPIDS, IOWA. Dr. Mark Fakkema, educational director of the National Association of Christian Schools, a service arm of the N.A.E., was guest speaker at the Grace Brethren Church Apr. 13. Robert Clouse is pastor.

WATERLOO, IOWA. Mr. George Parson, of Bemiji, Minn., was the guest speaker at the evening service May 4. A Former Pastor's Sunday has been planned for June 8. Rev. Richard P. DeArmey, pastor of the Winona Lake Brethren Church, will be the morning speaker, and Rev. Arnold R. Kriegbaum, executive editor of the Brethren Missionary Herald Company, will be the evening speaker. John Aeby is pastor.

BARBEE LAKE, IND. A record attendance was attained at the Barbee Brethren Church at the evening service May 4 when 153 were present. There were 17 first-time decisions for Christ. George Cripe is pastor.

HANOVER, PA. The Mid-Atlantic and Northern Atlantic Laymen's Fellowship of The Brethren Church will hold a conference at Penn Grove Conference Grounds near here May 24. Rev. Clair Hitz, of the Philadelphia Bible Institute, will be the speaker.

CLAYTON, OHIO. The Intermediate and Junior BYF of the First Brethren Church sponsored a dinner Apr. 23 in honor of their missionary visitor, Rev. Lynn Schrock, of Argentina. Richard Jackson is the pastor.

MANSFIELD, OHIO. The attendance at the Woodville Grace Brethren Church has been steadily increasing this year. In the first quarter the Sunday-school showed an increase of 22 percent; the morning service an 18 percent, and the evening service a 33 percent. M. Leon Myers is pastor.

LONG BEACH, CALIF. The Brethren High School Choir participated in the Inter-School Music Festival held at the Nazarene College auditorium Apr. 25. Miss Carleda Hutton is the director.

CONEMAUGH, PA. The Singer Hill Brethren Church was dedicated on Apr. 27. Guest speaker was Evangelist Dean Fetterhoff. Kenneth Wilt is pastor.

SEATTLE, WASH. Since the dedication of the View Ridge Brethren Church in June 1956, the church has enjoyed the music of a lovely Estey Spinet Organ. The church was recently informed that it was the gift of Miss Elsie Early, a charter member of the church who went to be with the Lord on Mar. 1.

The BRETHREN MISSIONARY HERALD

Executive Editor.....Arnold R. Kriegbaum
Winona Lake, Ind.

DEPARTMENTAL EDITORS

Foreign Missions.....R. D. Barnard
Winona Lake, Ind.
WMC Mrs. Dayton C. Cundiff
Beaver City, Nebr.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary Paul R. Bauman
Winona Lake, Ind.

TOPPENISH, WASH. The Sunday school of the newly organized church here is running over the 50 mark in attendance. Don Farner is pastor.

Wedding Bells

All announcements for this column must be mailed to the Missionary Herald.



Barbara Raum and Richard Huff, Apr. 18, at the First Brethren Church, Washington, D. C.

Josie Shatzer and Paul Carothers, Apr. 24, at the Grace Brethren Church, Altoona, Pa.

Betty Bates and Carl Baker, of Buena Vista, Va.

Cynthia Ann Bell and Jack Faust, Dec. 23, at the First Brethren Church, of Glendale, Calif.

Mary Lou Wilson and Alfred Spaeth, Mar. 29, at the First Brethren Church, of Glendale, Calif.

Florence Elizabeth Moeller and Billy Duane Figert, Apr. 13, at the Winona Lake Brethren Church, Winona Lake, Ind.

Ann Marie Tischer and Paul Karrar, of Lake Odessa, Mich.

Sharon Karrar and Charles Begerow, of Lake Odessa, Mich.

The Last Days

(Third of Series)

BY ROBERT E. A. MILLER
St. Petersburg, Florida



The last picture which Paul gives to us concerning the end-time is the most complete, and is found rather significantly in his last writing before his departure, that letter to Timothy, called by some, Paul's "swan-song." In face of the indisputable fact that Paul not only emphasizes the truth of Christ's second coming in his first epistles, and writes with even greater fullness concerning this tremendous teaching in his last two epistles, why will some New Testament interpreters insist that Paul changed his mind in these matters? This classic passage in particular is made up of two sentences comprising five verses of II Timothy the third chapter. This, of all Paul's writings, gives to us the characteristics of "the last days," as they will prevail in the world of men apart from the true believers in the Lord Jesus Christ. It is impossible, as some have dared to suggest, that these conditions so described should exist in the company of Christian people. True, in the church will be apostasy—not even mentioned here—but in the world, evils will prevail universally which could only be among the unregenerate masses.

In reading the passage in the Greek text it will be noted that there is no article before the phrase "last days," which literally then should be "In last days." This omission has led one of the most able scholars of this generation to say that this "perhaps emphasizes the quality of those days, 'in days which are last and worst.'" Although a careful study of this passage does yield exceptional richness as current events are employed in the illustration of the description and characteristics of this closing age, it is not possible at this time to give such a treatment. We must conclude with several observations that have come as the result of studying this passage.

First of all, this description is the very opposite of that which would characterize a life motivated by true Christian love as given by the same apostle in the thirteenth chapter of his first letter to the Corinthians. Love is kind; a life apart from God is savage; love does not vaunt itself, is not puffed up: a life where selfishness reigns is boastful and proud to the point of arrogance. One in whom dwells the love born of God, and a love for God, will not seek his own will first: in the last days, when vice will universally predominate, men will be lovers of self, primarily and all-consumingly. Born-again men, if love prevails, countenance no evil: the natural men create evil, and revel in it, blaspheming and falsely accusing those who are innocent of their wicked ways. A Christian filled with love for God, and his fellow man does not, cannot, rejoice in wickedness and lying, but rejoices in the truth: in the last days men will not be lovers of the good.

In the second place, honest scholarship must conclude that no one, by mere natural genius or insight into the laws of human history, could have produced such an amazing prophecy of world conditions nineteen hundred years **before** such things existed. Only by the inspiration of the Holy Spirit of God could the prophet-apostle have set down with such startling accuracy these phrases which so amazingly predict the conditions now covering the world system. Remember, there were great historians and philosophers in Paul's day, but neither Socrates, Seneca, nor the Pliny's, nor Josephus could forsee our closing age. Indeed, it would seem that the very Gospel Paul preached would have led him to forecast an age ending with all men at last saved and loving each other, honoring God, and manifesting all the virtues of the Christian faith. Instead, he predicted the very opposite. Not he, but the Spirit of Truth in him.

Having said nothing of the last days as being fundamentally "perilous times," or as in the 1901 Version "grievous times," we must note that the word originally meant "hard to bear, painful, sore;" and later came to mean, "hard to do, dangerous." Today the Christian does face a time of peril, of real danger, when he is being sorely tempted to give up the high ideals of his holy faith. Daily come the temptations to abandon the foundations of divine truth, when one is assailed by doubts, when the very principles of righteous living are being denied by the majority of men, when the Christian is constantly being high pressured by Satan's agents to go the way of the world, to think as the world thinks. Without exception, by contact with Christian ministers and consecrated laymen, I am firmly convinced that all believers today, who are really on fire for the Lord, who have a passionate passion for souls, are in these days being tempted in one way or another as never before in their lives. It is therefore quite significant that the Greek verb form from which is derived the word used here by Paul is found but once in the New Testament, and there it is used in reference to oppressing activity of demons (Matt. 8:28).

Finally, we should be greatly encouraged as we observe to what the prophet Paul points as the final and victorious power by which we are delivered from these terrifying manifestations of evil, and from the imminent danger which they constitute, that one and only sufficient, never-failing power is the eternal Word of God. How striking, and yet it is to be expected since the Holy Spirit is the author, that in this same chapter Paul records what is perhaps his greatest statement describing the sword of the Spirit—the power of

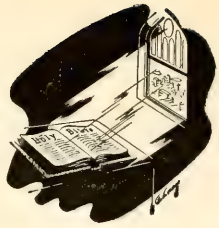
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SECURE IN CHRIST

(First of Series)

BY NELSON E. HALL

Pastor, First Brethren Church
Tracy, California



There are a great many passages in Scripture that are very clear on the subject. Yet, there are many denominations that disregard the true meaning of these passages, or try to explain them away.

In the course of a conversation with a pastor of another church and denomination, the subject of eternal security was mentioned. He believes that a sinner is saved by grace through faith in Christ. That is very good, but he also said that any saved person can be lost and saved many times. He claims that every time a saved person sins he loses his salvation. He went on to say that it is possible to be saved to the point where one does not sin anymore. However, should a sin be committed after this point has been reached, it is nothing more than a mistake. No Scripture was produced to support his view, but no doubt he had some in mind. Such teaching, among other things, casts aside the intercessory work of the Lord.

Where Problems Arise

Much of the difficulty arises when we begin to evaluate public decisions. Perhaps you have heard, as I have many times, "So and so was wonderfully saved." Just because an individual professes faith in Christ, does not make him a child of the household of God and a possessor of eternal life. **There are many professors, but few possessors of salvation** (Matt. 7:21-23). Only the Lord knows the heart, not man. A sinner might make a profession of faith in the home, church, or any place for that matter. He may even step forward in a church service when the invitation is given, and make an outward confession and yet never actually experience the joy of salvation. There has not been a new life placed within that person. It is possible for a person to have an emotional experience for a time, but eventually this wears off and the person is back from where he or she started. Such as these have not lost their salvation. You cannot lose something that was never possessed. There was a profession of faith in Christ, but not a possession of salvation. On the other hand, it is possible for a sinner to "profess" faith in Christ, and not until he attempts to serve the Lord does the Holy Spirit convict him of his still sinful heart. Sometimes it is long after their first profession that a sinner actually becomes a new creature in Christ Jesus as a result of faith in the Gospel.

There is another possibility. A term is used in the Bible which denotes the possibility of a child of God slipping away from the Lord. In Jeremiah 3:12 we read: "Return, thou backsliding Israel, saith the Lord." And again in Jeremiah 8:5: ". . . slidden back by a perpetual backsliding." These passages indicate that it is possible to slip away from the Lord in our daily walk. Even though the term is not used when Peter denied his Lord; yet, the principle is the same. Who would be foolish enough to say that Peter did not sin against the Lord? Who would dare to say that Peter lost his salvation and regained it again, when there is no Scripture to substantiate such a statement? But we do find some to the contrary. As John was writing Scripture in I John 1:9 he said: "If we," speaking about a saved person, "confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." This is the intercessory work of our Lord.

When Christ instituted the footwashing as a part of the communion service, He was mindful of the need for daily cleansing for the believer. Notice John 13:10: ". . . He that is washed needeth not save to wash his feet . . ." "Is washed" is a past tense, and therefore, we may render the passage, "He that has been washed, has not other than the feet to wash." In that early day there were central bathhouses where a person could stop and take a bath before continuing on to a friend's house. As he entered the house he was met by the friend with a basin of water. This was for the purpose of washing the feet. As he had traveled from the bathhouse to his friend's house, his feet became dirty from the walk through the dusty streets. Beloved, the Lord was teaching a great spiritual truth. He that has been saved cannot be saved over again. He needs only the daily cleansing, and washing the feet is a reminder that this cleansing is necessary for the child of the Lord. After we are saved we step out into the world of sin, and we become defiled. We falter at times, just as Peter did, and we need forgiveness. Our assurance is in the intercessory work of Christ.

False Charges Are Made

Those who believe in eternal security are charged with teaching that after one is saved, he can go out and do as he pleases. Yes and no. Yes, in Christ Jesus we are given all the freedom we need. For we read in John 10:9: "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." This passage certainly tells us that we go and come as we please. We do anything that we want to do. However, when we are indwelt by the Holy Spirit, we only desire to do those things which please the Lord. The child of God will not habitually walk in sin.

The Christian who is indwelt by the Holy Spirit will not deliberately live in sin. The Bible does not teach such a doctrine. The Scriptures state: "Whosoever is born of God doth not commit [practice] sin; for his seed remaineth in him: and he cannot sin, because he is born of God" (I John 3:9). The word commit (practice) means: to deliberately lay down in sin. This word also carries the idea of continuing in the sin. When the child of God is indwelt by the Holy Spirit, he cannot continue in sin for His (God's) seed remaineth in him. There are sins committed after one is saved, but the moment sin is committed the Spirit pricks the conscience and there will be a confession of sin made to the Lord (I John 1:9).

The Lord must sometimes employ drastic measures in dealing with His children. In I John 5:16

we read: ". . . there is a sin unto death . . ." It may be necessary for the Lord to remove some from the presence of society. Perhaps the Apostle Paul had this in mind when he wrote to the church at Corinth, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (I Cor. 9:27). The word "castaway" means disapproved, rejected, or placed on the shelf. Remember that the apostle is speaking about service as a child of God, and it has nothing to do with salvation.

(Continued Next Issue)

THE LAST DAYS

(Continued from page 315)

the Scriptures which are able to make us wise unto salvation, to teach us the eternal truth, to convict us of sin, to correct and reprove us when we go astray, to instruct us in righteousness, that we might be men of God thoroughly equipped for every good work—work that is essentially and eternally **good** in the midst of an age filled with corruption, graft, and utter deceitfulness. God needs men today who will live victoriously for Jesus Christ in the divine strength provided by His continual grace—men who will be daresaints in the midst of a world of daredevils who love darkness rather than light because their deeds are evil.

May God help us to tell people the truth and live that truth triumphantly in Chrisht before them that they may be edified and built up in "the faith once for all delivered unto the saints" (ASV). END.

QUOTABLES

Compiled by John E. Southard

Kind words can never die, but without kind deeds they can sound mighty sick.

Some church members are like the farmer's well—frozen up in the winter and dried up in the summer.

The only Christ some people know is the Christ they see in you.

The wings of prayer can carry you where serpents of sin cannot crawl.

The soul would have no rainbow had the eyes no tears.

Prayer changes things, indeed it does—but more than that it changes us.

Round-Up of World-Wide RELIGIOUS NEWS REPORTS

NEW YORK. A comprehensive and up-to-date survey of ten years' work on the Dead Sea scrolls and the community which owned them has been published by Doubleday. Titled **The Ancient Library of Qumran and Modern Biblical Studies,** it was written by Frank Moore Cross, Jr., a young American archeologist and Old Testament scholar, the leading American scholar actually working on the Dead Sea scrolls at first hand. While no previous studies have dealt with more than one-fifth of the scrolls and other material found so far, Mr. Cross's book deals with some four-fifths of all material, even though much of this is as yet unpublished and incompletely studied. The remaining one-fifth, most of it found in the eleventh cave of Qumran, is untouched, awaiting final negotiations for purchase. (This book may be secured from the Brethren Missionary Herald.)

AMSTERDAM, NETHERLANDS. The World Jewish Congress, meeting here is "deeply worried" over the disappearance of Jewish spiritual and cultural life in the Soviet Union, a spokesman for the organization reported.

Dr. G. M. Riegner, of Switzerland, director and coordinator for the congress, said at a news conference that the decline of Jewish rights and institutions in the Soviet Union during the last years of the Stalin regime had not been reversed. However, he added his belief that the situation was "not absolutely hopeless" and that some progress was possible.

The position of the Jews under changing political and social conditions, such as the development of communism in Eastern Europe and the rise of nationalism in North Africa, was among the subjects discussed by 25 European representatives of the congress and other Jewish leaders in a weekend conference.

NORTH ADELAIDE, AUSTRALIA. A new translation of the New Testament is just off the presses of the British and Foreign Bible Society. After 18 years of preparation, linguist T. G. Strehlow, of Adelaide University, has succeeded in translating a portion of the Bible into Arunda, the rare tongue of the Australian aborigine. As a child, Strehlow lived at the Hermannsburgh mission where his father served as one of the early missionaries to the aborigines. Strehlow learned to speak Arunda before he learned English.

WHEATON, ILL. Dr. Clyde S. Kilby, professor of English and chairman of the department of language and literature at Wheaton College, has been named executive secretary of Lambda Iota Tau, National Collegiate Honorary Society for students of English and Foreign literatures. For the past three years Dr. Kilby has organized and conducted a Christian Writers conference at Wheaton College. More than one hundred writers and publishers attended this year's event held last March.

FRANKFORT, KY. The Kentucky Senate passed a bill requiring that all school children be innoculated against polio, and voted down an amendment which would have excused children from the law if their religious views conflicted. The amendment specifically named Christian Scientists, who requested the exemption.

ALVA, OKLA. The First Baptist church is going to have to find a new way to take Sunday offerings if it receives more like the one brought by a couple recently. Mr. and Mrs. H. W. Turner brought a Shetland pony to church as their offering. The church decided to sell the pony and deposit the sale price in the church budget.



Give unto the LORD the glory *due unto* his name: bring an offering, and come into his courts.
PSALM 96:8

Fruit That May Abound

BY WM. H. SCHAFFER

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As a pastor was preparing to baptize a new convert he noticed a bulge in the man's hip pocket. "There is something in your back pocket you may not want to get wet." "Oh that's all right," answered the candidate, "That's my wallet. When I get baptized I want my pocketbook baptized too."

Giving to the Lord's work is a touchy subject with many Christians. Some church members will spend much time and energy with schemes and plans to get nonchurch people to give to the work of their church. Thus, they miss the blessings God has for them.

After the Apostle Paul had left the Philippian brethren, they had sent "once and again" unto his needs. He expresses his thanks that they had not forgotten him. Then in chapter 4, verse 17 he makes an amazing statement: "Not because I desire a gift: but I desire fruit that may abound to your account." Paul was more interested in the blessings that would attend the giving than in the gift itself.

This is beautifully illustrated in I Kings 17. Elijah had told King Ahab that there would be no rain until the prophet of God said so. Then the Lord directs Elijah to the brook Cherith where he was to be fed with bread and flesh twice a day brought by ravens. Eventually the brook dried up. Then the Lord directed Elijah to a widow from whom he asked a little water and a morsel of bread. The widow replied that she had but a handful of meal in a barrel and a little oil in a cruse. She had planned to make a fire, bake the meal after which there was no other prospect but that she and her son should die of starvation because of the famine in the land. Now Elijah asks of her a seemingly unreasonable thing. "Fear not; go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son . . . And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah."

When the widow presented Elijah with the small cake first, she gave him a gift. Possibly he could have done without it, but the poor widow woman needed the "fruit" which was the never empty barrel and cruse of oil. We can't give God anything that He needs. He can get along very well without our "gifts." But we cannot afford to do without the "fruit that may abound to your account."

And what is our "fruit?" The promise so many times quoted out of the context: "But my God shall supply all your need according to his riches in glory by Christ Jesus." Now this is the way the psalmist wrote it, "The Lord is my shepherd; I shall not want."

We have no right to expect that fruit will abound to our account if we are not willing to give as the Corinthian church was exhorted, "not grudgingly, or of necessity: for God loveth a hilarious giver" (II Cor. 9:7 marg.).

"Fruit will never abound to your account" if you give under human pressure. Your need will never be supplied when you give with ulterior motives.

Some years ago the lifeless body of an elderly woman was found in a two-room attic apartment in London. For years she had clerked in a dry goods store. She was a pleasant little body with a vibrant Christian testimony. The furniture consisted of a hard bed, a table, a few cooking pans, a dresser and a meager wardrobe of well-worn clothes. Surely she must have somewhere left a goodly sum of money. To the amazement of those who searched, they found a large bundle of receipts from a missionary society. She had supported two missionaries in India for most of her lifetime.

John Wesley was once questioned by the tax collector who feared Wesley did not declare all the silver plate he owned. Wesley replied: "I have two silver teaspoons at London, and two at Bristol; this is all the silver plate I have at present, and I shall not buy any more at present while so many around me want bread." It is estimated that Wesley gave away more than $150,000.

How much fruit do we have to our account?

NATIONAL FELLOWSHIP
OF
BRETHREN CHURCHES
AUG. 18-24, 1958
WINONA LAKE, INDIANA

Divine Legacy

By Robert Wm. Markley*

The silhouette against the darkening sky was a deplorable picture of the worst that is in man. Etched forever upon the history of the world are three crosses with their human burdens. Three crosses. Three men. But One of them distinguished himself from the other two in that His concern was not for himself. Gathered around the crosses were friends and enemies; infidels and believers; those whom He had healed and those whom His life had blessed. But of all these, there were two human beings that were the dearest on earth to Him—His mother and His beloved friend.

Bequeathed, a Son

Though suffering mortal anguish himself, Jesus saw His mother in her deep grief, and His heart was filled with divine compassion for her. As He beheld her, surely the prophecy of Simeon, "Yea, a sword shall pierce through thy own soul also" (Luke 2:35), was in His mind as being fulfilled in that very hour. As humanity He remembered what she had been to Him in His tender infancy and defenseless childhood as she had blessed Him with her rich, self-forgetful love. As omniscient divinity He remembered the malicious scandal that brewed in the minds of those who knew her. He remembered the occasions when a sharp tongue had slashed her heart in accusation. He thought of her unsheltered, as she would be, and even at that moment was. How could He who was impoverished beyond definition make any provisions for the one who had borne Him? Suddenly, through His blurred vision another face, sweet and dear, is pictured on the mind of God. Prompted He uttered the words, "Woman, behold thy son!" (John 19:26) and thus determined her material welfare.

Bequeathed, a Mother

"Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Cor. 8:9). Stripped of everything! Even His robe was taken from Him and lots were cast for its ownership. What more had He that He could give?

It would seem fitting and proper to give some precious gift to the beloved disciple. He had willed the forgiveness of God to His executioners (Luke 23:34), and paradise to His companion in punishment (Luke 23:42), but where was to be found a suitable legacy for John? During the sojourn on earth of the Son of God, probably nothing was more relaxing to His own soul than the love shared with John in the absence of His Father's presence. But the omnipotent God is not limited by material poverty. There is a gift for one so beloved as John: "Then said he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home" (John 19:27). These two beloved persons, the dearest on earth to Him, He bequeathed to one another and at once gave a son to His mother and a mother to His friend.

Bequeathed Resources

The infinite mind of Christ, the Son of God, was concerned with not only the dear ones of that day, but also those of all times and places.

When a wealthy man dies, his relatives gather and listen with eager anticipation to the reading of the will, each hoping his name will be read. Many times there is disappointment because of the value of the bequest, but the Son of God has made provision for the entire and eternal satisfaction of each of His heirs. The Apostle Paul expresses this provision in Philippians 4:19, "But my God shall supply all your need according to His riches in glory by Christ Jesus."

Grand it is to know of such a resource, but by what channel do these resources come to me? Jesus provided a direct and powerful channel for the supply of our needs in the person of the Holy Spirit. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you" (John 14:16-17).

This channel of resource is called a Comforter. He is rightly named because the wealth bequeathed to us through Him does bring comfort. True, material wealth is not the munificent bequest, but on every hand is manifest the truth that material wealth does not bring comfort.

One of the glowing gems of our inheritance is **light** for our pathway. "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 8:12). "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). As the Comforter brings light on our daily path, we can safely follow the eternal beam, for it leads to God.

Another animated jewel of the inheritance to be claimed, owned, and used by every child of God is grace. To the Apostle Paul, in response to his prayer for removal of his "thorn in the flesh," our Royal Benefactor responded: "My grace is sufficient for thee: for my strength is made perfect in weakness" (II Cor. 12:9).

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JEREMIAH 29:13

And ye shall seek me, and find *me*, when ye shall search for me with all your heart.

Delivered

Lester O. Smitley*

All have heard the story of the man that bought passage on an ocean liner and with his last few coins bought cheese and crackers for the voyage, only to find out after the voyage and after a week's diet of cheese and crackers that the ticket included meals. Salvation is a common word in the Christian vocabulary—almost too common. I'm afraid after all our talk about it, we fail to even scratch the surface of what this "life insurance policy" contains. In fact, we are already collecting on this policy, for it started paying when we died to sin and were spiritually buried with Christ.

Past Burden

A man's conscience is a terrible thing to him. It seems to want to unload its burden of guilt so that it may have ease. Today, psychiatrist's couches are full of people that are suffering from, as they term it, a "guilt complex." The idea is to unload this person of his guilt feelings and to ease his mind that he may go along normally again.

The extreme blessing of salvation in the Christian realm is that the person knows he is forgiven by the One to whom it counts—God himself. This past sin is forgiven, and God declares us righteous before Him. It is wonderful to be cleared from a guilt complex that we may be free to go about our life knowing that the blood of Christ cleanses us from all sin.

In both the Old and New Testaments the word for "salvation" also has the meaning, "to be free," as well as the meaning, "to be delivered." The Lord's statement, "Ye shall know the truth, and the truth shall make you free," is full of meaning. Christ also reminds us that we can unload our burdens on Him, for His yoke is easy, and His burden is light. To those who are weary of heavy burdens in this life, the Lord asks them to come to Him, and they will find rest for their souls. Notice that Christ did not eliminate work or burdens. He exchanged and eased them. When one comes to Christ, it is not a promise of an extended workless vacation.

Present Joy

The quality that sets the Christian apart from the world, and should make him outstanding to those around him, is the unusual joy that he has in serving his Lord. The Lord does not like an unhappy child. In Deuteronomy 28:47-48, the Lord says: "Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things; therefore shalt thou serve thine enemies which the Lord shall send against thee . . ." The Christian that does not show forth a radiant joy-filled life is a counterfeit or badly tarnished Christian, and blasphemes the name of God by not rejoicing in the gift of God's Son.

Now it is true that no one can go around grinning all the time "like a Cheshire cat," for no suffering seems joyful (Heb. 12:11). But we must remember that if we suffer with Him, we will reign with Him, and we are to count it all joy when we fall into various temptations, recognizing that the trying of our faith works patience (James 1:2-3).

The fruit of the Spirit listed in Galatians 5:22 begins with the words love, joy, and peace. The order is interesting in that the man who loves has joy, and the man who is joyful has peace. In John 16:22 Christ said: "Your joy no man taketh from you." In the sealing of the Holy Spirit the Christian is sealed with the One who is the fruit producer. "The fruit of the spirit is love, joy, peace . . ." How good it is to know that in difficult experiences no one can take away our joy, for it is as steadfast as the Spirit himself.

Future Hope

One of the unique verses of the Bible goes like this; ". . . he which hath begun a good work in you will perform it until the day of Jesus Christ." Now it could have been written: "He that hath begun a good work in you will perform it until you die and go to be with the Lord." But, never forgetting the hope of Christ's return, the Scripture even here holds forth to the Christian the blessed hope of facing the Saviour instead of death. Although we have a hope of eternal life and the sting of death is gone, we have a more refreshing hope in the soon expected return of the Lord.

The Scripture gives us many promises concerning our future hope, and it is the only source that can reveal these things to us. John was allowed to write the Book of Revelation to inform us of the hope and blessings to which we look forward in the future. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand" (Rev. 1:3). We must remember that the things written "are faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done" (Rev. 22:6).

It is a blessed hope that we have in an age when men are looking to the world for solutions of their problems. They look all around them for proper alliances, but cannot find or bring peace. It is for the upward lookers that these future hopes shine the brightest. We look into His Word for the eternal hopes and into the heavens for His soon return. He "that hath this hope in him purifieth himself even as He is pure" (I John 3:3).

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The BRETHREN MISSIONARY HERALD

HOME MISSION NUMBER

MAY 24, 1958



Dedicated Easter Sunday, April 6, 1958

EDITORIALS

By Lester E. Pifer, Contributing Editor

A Statistical Challenge

Many of our district conferences are being held during the summer months. Along with the fellowship in the Word and in prayer, we plan for the year's activities. The goals and plans are set before the delegates with the inspiration and challenge to be carried back to the local church.

The statistical report graphically brings to light our gains and accomplishments in an organizational, numerical, and financial way. It vividly points out our weaknesses, our failures, our lack of proper interest in certain categories of the church's ministry. Each year our membership total becomes a vital point of interest on a district and national basis. How many lost by roll revision to other non-Brethren churches? What is the net gain or loss? Strangely enough, this figure reflects itself in other phases of our report; namely, attendance at all services, including the prayer meeting, communion services, and special meetings. A definite reflection can be seen in missionary interest.

The church that is fired with a zeal for soul-winning and produces a good report in the net gain column is seen to excel in other categories of the report as well. This will show a better attendance at special efforts in evangelism, Bible conference, in obedience to the ordinances and in missionary giving.

Indiana District Does Something About It

Moderator Nathan Meyer, in his inspiring moderator's address at the district conference in Fort Wayne, Ind., on "Power," linked directly with it a challenge for **each active member to win one this year.** The conference adopted this challenge by resolution, asking each pastor and each church to plan a local program geared to this end. Local pastors were in agreement that this was to be done. The Winona Lake Brethren Church, under the leadership of Pastor DeArmey, is already making periodic checks, with encouraging reports coming in.

To some this may seem too small a goal, to win only one soul in a year. For the individual this is true, but collectively it has not been seen in the history of our church. Such a challenge as this if carried through systematically by each church could revolutionize the soul-winning ministry of our church at home and abroad. It would enhance the spirituality and interest of our fellowship in every aspect of endeavor. It would be a direct fulfillment of our basic task, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19).

The Brethren Church and Home Missions

America is a needy mission field. The Brethren Church **must** concentrate efforts to reach this nation from each established church and home-mission point. As we reach souls at home we will build a greater potential to expand abroad. There are yet many areas of the United States untouched by The Brethren Church and by the Gospel of our Lord Jesus Christ. The home-mission efforts thus far have only scratched the surface of what can be done by God's grace. **The Brethren Church Grows With Home Missions.**

Elsewhere in the magazine you will find the total of this years' Thanksgiving offering. **It is less than last year's.** In spite of the recession, an increased amount of illness of flu, virus, and so forth, and repeated appeals of others, God was gracious. We praise Him for this offering. The budget has been cut to use the means God provides. This does not care for the deficit of the last two years.

We must keep in mind the need of America for the Gospel, the necessity of enlarging the home base to unreached areas and opportunities that God opens to us. Regular giving to home missions week by week, month by month will provide additional funds for expansion. Qualified home missionaries are ready to go, fields are beckoning. Will you pray that a miracle in home-mission work and giving may be seen this year? God is able. Are you willing?

The Brethren Church and Youth

One of the greatest assets of our church is our youth. These young people provide a tremendous potential for Christ. They will be the leaders of tomorrow. Their testimony, their zeal in the Lord's service, their establishment of homes and offspring paints a bright future for our Fellowship. The quality of these folk never ceases to amaze us. Their Christian education in our churches, our Sunday schools, our schools, and in our homes should equip them to do the greatest piece of evangelism at home and abroad in the history of our church.

May 18 was set aside as Youth Sunday. To neglect this appeal may leave disastrous results upon our youth program now and in the future. Brother Ernest Bearinger and the youth organization need our prayerful support. Your youth gift today will be an investment for tomorrow.

THE BRETHREN MISSIONARY HERALD VOLUME 20, NUMBER 21
ARNOLD R. KRIEGBAUM, Executive Editor
Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price,$3.50 a year; 100-percent churches, $2.50; 75-percent churches, $2.75; 50-percent churches, $3.00; foreign, $4.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; True Hunt, assistant secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to executive committee; William Male, Mark Malles, Robert E. A. Miller, Thomas Hammers; Arnold R. Kriegbaum, ex officio.

Los Altos Church Dedicated Easter Sunday

BY WAYNE S. FLORY

Easter Sunday afternoon marked a momentous milestone in the life of the Los Altos Brethren Church, for this fourth anniversary of the church saw the dedication of a sanctuary unit which is attractively suited to the surrounding community, and which is as utilitarian as the minds of its planners could make it. The auditorium, beautiful in its simplicity of design and blending of colors, will seat approximately 400, and is undoubtedly responsible in large part for the more than 50 percent increase in attendance experienced since occupying the new building. The full basement, built with an eye to the future expansion of the church and day-school programs on the remainder of the property, is wonderfully suited to both educational and social activities. The half dozen or so Sunday-school classes which formerly met outside are now well housed in the basement and on the second floor. The basement kitchen has enabled the men's fellowship group to offer an excellent dinner in a conducive atmosphere to the male members, friends, and prospects of the church, and is thus in great measure responsible for the more than doubling of the group now present to hear the Gospel from dedicated lay speakers. The first men's meeting in the new social hall had more than 50 men present to enjoy Christian fellowship, a delicious steak dinner, and the testimony of a well-known Christian surgeon.

The Los Altos property was purchased, and the first unit was erected, largely through the vision of Dr. Charles Mayes and members of the First Brethren Church, of Long Beach. The first unit was a Christian day-school building which was the home of the church for nearly four years. Upon completion of the building, and now under the supervision of the Home Missions Council, the First Brethren Church was relieved of its financial and executive burden and responsibility in Los Altos, for the property was financed through a local bank. The members and friends of the Los Altos church have entirely cared for the monthly expenses of the work—building payments on the first unit as well as pastor's salary—from the time of the first public service. The Home Missions Council has provided counsel and guidance together with an annual building appropriation which has been gratefully received by the church, and which has been spent on the planning and erection of the sanctuary building since 1955.

The early groundwork in the community was done under the leadership of Rev. Charles Underwood, whose ministry of personal evangelism was outstanding. A number of the present members of the church were introduced to the Saviour under his ministry.

The planning and building of the new sanctuary were carried forth under the leadership of the present pastor, who came to the church in August of 1955 from service in Korea as an Army Chaplain. Planning began in September of 1955, ground was broken in September of 1956, and the first service in the completed building was held on Thanksgiving Sunday in 1957.

The church owes a great debt of gratitude to the members of The Brethren Church and to their elected representatives in the Brethren Home Missions Council. Gifts from Brethren people have been presented to the church in the form of building appropriations; money loaned to the Brethren Investment Foundation by consecrated Brethren people financed the building; and construction of the building was accomplished by the Brethren construction crew under the leadership of Max Fluke.

It is difficult to put into words the feeling of appreciation and the bond of friendship and Christian love that exists between the church and the building crew. Somewhat after the analogy of Abraham, these men left family, friends, native environment, and jobs in order to erect buildings "to the glory of the Most High God." They built with loving care; they planned with us for the good of the work and the glory of God; they gave of themselves unstintingly in long hours of hard work; their interest in the building was unfailing, and their spiritual stature was at the same time a strong testimony and a never-failing source of blessing to the church.

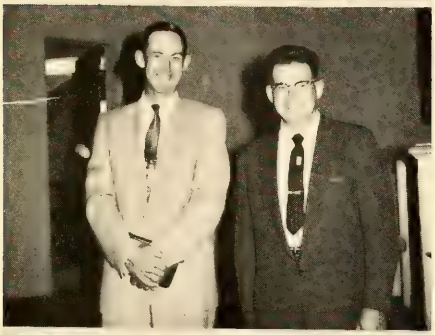
The Los Altos Brethren Church expresses a word of thanks and appreciation to the Brethren people who are responsible for its existence with a prayer of heartfelt thanksgiving to God in whose providence and for whose glory the church was given responsibility in the Los Altos area and the building was erected.

So it was that on a very rainy Easter Sunday afternoon 180 people braved the elements to have a part in the culmination of over two years constant hard work as they dedicated the new church building to the Triune God. Dr. Charles Mayes, dedicatory speaker, stressed the importance of the ministry of the church in these last days and challenged the church to fulfill that ministry as he presented advice to both the pastor and people from the second and third chapters of II Timothy. The congregation was lead in the reading of Scripture and in prayer by Rev. Harry Sturz, interim pastor of the church in the summer of 1955 and presently pastor of the Bellflower Brethren Church. Chester McCall represented the Home Missions Council in his remarks, Max Fluke spoke of the blessing of erecting the building as a means whereby lost souls might find Christ, and Rev. Henry Rempel, pastor of the Norwalk Brethren Church, pronounced the benediction after the congregation, standing with bowed heads, had heard the choir sing, "Christ, We Do All Adore Thee."

Photographic Views of the Los Altos Dedication



Dr. C. W. Mayes, pastor of the First Brethren Church, Long Beach, Calif., was the dedication speaker.



Max Fluke, superintendent of the Brethren Construction Company and crew member, Bert Jordan.



Trustee board with John Reed, Stuart Sittig, Clarence Clark, Al Poyger, Bill Parker, and Harold Nedrow.

Below: Mrs. Wallace Lyall, pianist, and the dedication congregation.





Bell Brethren Began 1958 Self-Supporting

Bell Brethren Church
Bell, California
January 7, 1958

Dear Sirs:

After many months of prayer and supplication, the Lord has led the congregation of the Bell Brethren Church, Bell, Calif., to go self-supporting! The congregation unanimously voted to take this step of faith on the evening of January 5, 1958.

Previous to this historic day in our church life, the official board instructed the moderator to appoint a finance committee of three men to investigate the possibility of procuring the necessary funds to refinance the four notes, which the church incurred during their building program a little over a decade ago. Two faithful servants of Christ, who are members of the First Brethren Church, of Long Beach, readily and joyously offered the necessary amount to refinance the notes.

By refinancing these notes, the monthly payments made by the church have been cut in two. This added income per month is what has enabled us to go self-supporting.

During the church business meeting of January 5, the congregation instructed the moderator to convey to The Brethren Home Missions Council the church's heartfelt "thanks" for what the Council has done for them. All realize that without the vision and financial assistance of the Council, this testimony in Bell would have been greatly hazarded. Words cannot adequately express our gratitude and thanksgiving to our Heavenly Father for what He has done for us through the Council. We earnestly pray that God will use the Council to establish many other testimonies of His grace throughout our beloved land.

Yours in His grace,
Emlyn H. Jones, pastor



Rev. and Mrs. Emlyn Jones and the Bell congregation

Board Returns Thanks

The directors of The Brethren Home Missions Council are just as thankful as you folk at Bell, for the Lord has answered our prayers too. The Bell Brethren Church makes the sixth announcement of churches going self-supporting this year and there are still more to follow. Pray with us for the Lord to continue such blessing.

Groundbreaking for Church in Planned Community---











Top: Dr. Herman A. Hoyt, Grace Seminary dean, speaking for the ground-breaking service and Rev. Edward E. Smith, pastor of the Kokomo Bible Baptist Church, bringing the special music. Center: Sketch of the new Indian Heights Grace Brethren Church as drawn by the home-missions architect, Robert E. Foltz. Bottom: Ground-breaking attendants form the outline of the new church---a part of Indiana's largest planned community.

Kokomo Breaks Ground and Begins Construction

BY WILLIAM KOLB, PASTOR

March 30, 1958, was a day of great rejoicing in Kokomo, Ind., when ground was broken to begin construction of the first unit of the new Indian Heights Grace Brethren Church. This event was a glorious example of the goodness and grace of our blessed Lord. Truly the Lord has done exceedingly abundantly above all that we could ask or think.

To add to this wonderful occasion Dr. Herman A. Hoyt, dean of Grace Theological Seminary, was able to be with us to bring the ground-breaking message. It will be remembered by many that it was Dr. Hoyt who took time out in his already full schedule to begin a Bible-study class in one of the local bank conference rooms. How our hearts were blessed as Dr. Hoyt opened the Word of God to us. In a day when much of the building and planning is done on crumbling foundations of the world, we praise the Lord that our building is upon the Rock, Christ Jesus.

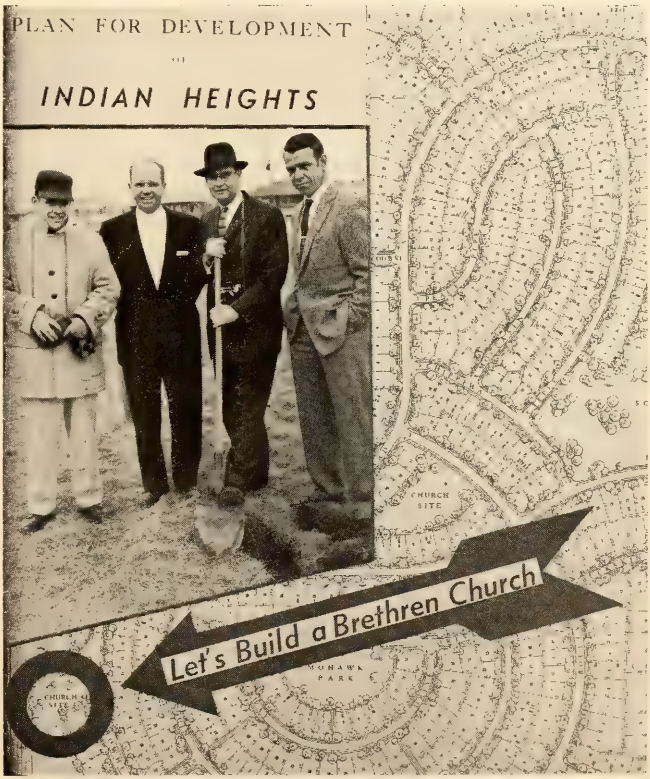
Although the day was a cold, dismal one, we were pleased by the wonderful group who turned out. Many of our friends from the Flora, Warsaw, Winona Lake, and Peru churches were among those present, as well as representatives from both our Home Missions Council and Foreign Missionary Society. The Brethren construction crew, headed by Brother Vernon Latham, was also with us. Rev. Ed Smith, pastor of the Bible Baptist Church in Kokomo, along with a young lady from his congregation, supplied the music. Others participating in the service were Rev. George Johnson, of Peru; Rev. John Evans, of Flora; and Brethren Frank Poland and Elmer Tamkin, both from the home-missions office.

After the service we showed some of our visiting brethren how we manage to seat about 100 in our home each Sunday. How we praise the Lord for the wonderful attendance and enthusiastic response we receive in the work here. The week following the ground-breaking, which was Easter Sunday, we had 103 present. This, compared with the previous Easter when just ten were present, is real cause for rejoicing. We marvel at all the Lord has accomplished here.

When the pastor and his family arrived on the field nine months ago, we prayed that the Lord would give to us a fine nucleus with which to begin the work, and He has answered our prayers in a wonderful way. Had it not been for the faithful prayer and work of these folk, the work we see today would not have been possible. The Lord is adding to this group continually, and we look for more of those of God's choosing to help us here. On April 12 the church was organized, and the following day 14 people, having accepted Christ as personal Saviour, were baptized and received into the membership of the church.

The field here is still, as it were, untouched. One of the tragic things is that our home is overcrowded, and we have not been able to con-

(Continued on page 328)



Participating in the ground-breaking service above is the building committee. Left to right, Walter A. Roe, William Kolb, pastor; Fred Ritchie, and Leslie Goodnight.



Home Missionary Called To Foreign Field

Rev. Thomas Julien, pastor of the Grace Brethren Church, Fort Wayne, Ind., will be terminating his home-missions assignment in June and will begin preparation for a foreign-missions assignment in France.

Brother Julien, while assistant pastor to Rev. Mark Malles of the First Brethren Church, was given the task of starting a branch Sunday school. From the very beginning it was evident another church was needed and soon Brother Julien was the pastor of a new church in a new area of the city. The Brethren Home Missions Council was asked for assistance and helped organize the Grace Brethren Church on January 1, 1956. In a little over two years property has been secured, a new building erected, and a Sunday school established that averaged 92 for the first quarter of 1958.

A good work was begun by Brother Julien, and W. Carl Miller has been called to continue the work. Brother Miller pioneered the work at Washington Heights, Roanoke, Va., which is now self-supporting. After seeing the Roanoke work reach about the same point as Fort Wayne, Brother Miller enrolled in Grace Theological Seminary and will graduate this month. Now after a three years' leave for further training, Brother Miller returns to home-mission work and under God will continue the good work begun through Brother Julien.

Waiting–

Souls everywhere in America are WAITING for someone to tell them the Gospel story.

Waiting–

New groups of Brethren people meeting in undesirable places are WAITING for financial assistance to have their own church building.

Waiting–

The Brethren Investment Foundation is WAITING for Brethren people to provide this financial assistance.

Waiting–

God is WAITING to pour out His blessings upon those who are able to help meet this need.

Waiting–

Are you WAITING until some later date to do something about this?

Waiting–

While Brethren people are WAITING precious souls everywhere are dying and going out into eternity without Christ.

Waiting–

The Brethren Investment Foundation, Box 587, Winona Lake, Indiana, is WAITING to hear from you. Write today.

KOKOMO BREAKS GROUND

(Continued from page 327)

tinue our visitation program on a full scale with the purpose of inviting new folk to our services. Many are coming in now as a result of the invitation of others and the advertising being done in various channels being offered to us. Our prayer now is that after construction the church will be as crowded with people as our home is now. This is a very strong possibility, and we solicit the prayers of our people across the country that this may be a reality and that many precious souls will be saved for whom Christ died.

As this report is being prepared, work on the building is progressing very nicely. Our crew has put in all the rough plumbing, connected the sewer and water lines, and the floor of the lower auditorium has been poured. The Lord sent some rain along and it meant that the crew had to work through the night so that the floor would be finished satisfactorily. How we thank and praise the Lord for these families who have dedicated their lives and services for His glory. Not only are they excellent craftsmen, but more wonderful is the fact that they are outstanding testimonies for Christ.

We thank the Lord for those who have invested their money in the Brethren Investment Foundation, thus making it possible to build another new Brethren church where the Word of God can be preached in all its fullness for the salvation of lost souls and the edification of saints. Without these investments this building would not be going up in this needy field. We thank those who have given and pray that more will be stirred to do likewise.

ISRAEL CALLS!

CONVERSATIONS

By Isobel Fraser

"Why am I left here? I am almost eighty years old, all alone in this house, and unable to go out. I have seen so many others pass on. Why am I still here?" These were the words of a dear Jewess to whom I have had numerous opportunities to witness in the past few years. It was my privilege to tell Mrs. L. I believed God was permitting her to remain on this earth so that she might receive the wonderful salvation there is in Jesus the Messiah. This statement brought no rebuke or denial from her.

From discussions with Mrs. L. she seems to be open to the truth; but, as too often happens when they are interested, they listen to false teachings as well. Several remarks she has made show a definite British-Israel influence. She also admitted listening to all kinds of religious programs on TV and radio, especially the Mass. She, like most gentiles and Jews today, feels that she is not a sinner but questions God permitting man the possibility of doing evil. This gave an opportunity to take her into the Genesis account of the fall of man and the need of a sacrifice for sin.

Other questions she asked gave opportunity to read Isaiah 53 and Jeremiah 31 and 33 which foretold the new covenant God would make through the Messiah. At a most recent visit I had an ally. A former neighbor, who is a gentile believer, dropped in while I was there. Her added testimony upheld what I was presenting. A stumbling block to Mrs. L. is her questioning the divine inspiration of the Bible. Was it not written by men? She readily accepted the testimony given to prove the authority of the Scriptures and which showed these men were actually God's "secretaries." Before I left, she asked me to suggest portions of the Bible she should read. She has a Bible containing both the Old and New Testaments and always has it on her table.

The last two times I have visited Mrs. L., one of her daughters has been there to take care of the home and shop for her. This daughter is married to a gentile, and religiously does not adhere to Judaism. Her interest, she once told me, tends toward mysticism. While she is busy preparing things for her mother, there is not too much opportunity to speak with her; but this last time she invited me to visit her sometime in her home in the valley.

"I have faith in God, but there are times when I doubt God, especially when I see those prospering who take advantage of others and openly deny faith in God." These words opened the way for a testimony to Mrs. F., a young Jewess I met in my door-to-door calling. God's Word regarding our attitude toward the prosperity of the wicked was presented to her. She said she used to say her own prayers to God, but she received the reverse of everything she asked of God. Now she just thanks Him at the close of the day for the few good things she does receive.

"Maybe I am a great sinner, and that is why He does not answer my prayers," she commented. The door was now wide open to tell her what God said about our all being sinners and needing a sacrifice for sin. From Ecclesiastes 7:20 it was pointed out God declares all are sinners; He requires a payment, and when God through Moses gave the law, He also gave the sacrificial system. She had mentioned earlier in our conversation she went to the temple on the holy days. I reminded her that on Yom Kippeur (Day of Atonement), God in the Old Testament required, as well as prayer and fasting, a blood covering (Lev. 17:11). God in His mercy had provided a substitute for the sinner and had in Isaiah 53 promised the once-for-all sacrifice of Messiah. Jesus is the Messiah and He is our substitute and sacrifice.

She felt that God ought to forgive her. It was pointed out He would, but she could only receive forgiveness on His terms as set forth in the Bible. Our sins have separated us from God and He does not hear our prayers if we have iniquity in our hearts. Thus we can be made aware that we are disobeying His Word. When I offered her a Bible, she said she had one. I encouraged her to read it and to ask God to show her His truth and will, for God has promised: "Ye shall seek me, and find me, when ye shall search for me with all your heart" (Jer. 29:13). She was quite willing to have me call upon her again.

"I'm not sure that I understand it as you want me to, but I believe it is speaking about Jesus," was the remark of one of my neighbors. We had lunch together and our conversation turned to the Bible. (She had a copy of the Jewish publication of the Old Testament given to her by Mrs. Button who had had a good talk with her on her door-to-door calling about a year before. Since that time, I had moved into the apartment in the rear and we had had a number of talks together.) She said she read the Bible but could not get much out of it. We discussed some questions she asked. As I left, I opened the Bible to Isaiah 53 and asked her to read it and tell me what she thought of it. Several hours later she was in my apartment and the above was her comment upon the reading of Isaiah 53. She recognized that only Christ Jesus could fulfill this Scripture, but her teaching caused her to even question if this was a true Jewish publication. She wanted to see it in an orthodox publication. Another time she asked why, if this belief was true, the rabbis did not accept it.

Doubts, traditions, sin and persecution are all barriers that stand in the way of Jews accepting Christ Jesus as God and Saviour. But God has promised: "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

Thanksgiving Offering Less Than Last Year

By L. L. Grubb

During the Thanksgiving Offering period this year the Brethren Home Missions Council received $167,110.66. This is $935.60 less than the offering during the same period last year. Even though this is not the total home-mission income for the year usually, not more than 10 percent additional is received beyond the Thanksgiving Offering and during the other months of the year.

As the reports were received we recorded increases in offerings in 91 churches, and decreases in 79 churches. Six districts increased their offerings, and in seven districts the total district offering decreased.

The Brethren Home Missions Council is extremely grateful to every man and woman, boy and girl who has given a single penny to this offering. The Lord rewards those who give cheerfully and from a heart of love for the Saviour, and for souls lost in spiritual darkness.

Even with a 10 percent additional income throughout the year this amount will not meet our greatly reduced budget, nor will it meet expenses incurred in the establishment of new churches in past years where special opportunities were before us which necessitated immediate action.

We trust that through the year our Brethren people will realize increasingly that there should be no open and closed "seasons" on home missions but that **every week** and **every month** God's children should be giving for the evangelization of our own homeland, which is slipping farther from God and spiritual truth daily.

New Life Members of the Brethren Home Missions Council, Inc.

Anderson, Mr. John F.
Applegate, Mr. E. R.
Armstrong, Mr. John
Askins, Mr. Ralph
Baker, Mrs. Anna M.
Baker, Mr. George
Banzhaf, Miss Ida
Barker, Mr. Kenneth
Barrow, Mr. Robert
Barton, Mr. Bernard
Bearinger, Mrs. W. E.
Bechtel, Mrs. Harry
Beery, Mr. Ernest
Benson, Mr. Earl
Bentz, Mr. Fred
Berger, Mr. T. H.
Billheimer, Mr. Arthur
Bock, Mr. Earl
Bohn, Mr. Walter
Bowman, Mrs. Edward
Bowman, Mrs. John L.
Boyer, Mr. George
Bracker, Rachel Barbara
Braden, Mr. Charles
Broucher, Mr. W. Dwight
Burger, Francis
Cason, Mrs. Miles
Church, Mr. George
Cochran, Mr. and Mrs. Walter L.
Coder, Mr. K. A.
Coon, Mrs. Oakley V.
Craig, Mrs. Beatrice
Crim, Mr. Floyd
Culp, Mrs. Paul
Davis, Mr. John, Jr.
Deloe, Mr. Jesse, Sr.
Dible, Mrs. Samuel
Dunlap, Mr. and Mrs. Russell
Evans, Mrs. Ruthe E.
Fife, Mr. Gordon
Figert, Mr. Bill D.
Fike, Lois Kay
Fires, Mr. Charles
Foote, Mrs. Richard
Fraser, Miss Isobel
Fyock, Mae
Garber, Miss JoAnn
Gardner, Mrs. Frank H., Sr.
Gates, Mr. Willard
Haines, Mrs. Opal
Hall, Rev. Ralph
Hamilton, Mrs. Ben
Helstern, Mr. H. E.
Hendershot, Mr. David
Hildebrand, Mrs. George
Hildreth, Mr. Charles W.
Hitchman, Mrs. James
Holmes, Mrs. H. F.
Hooks, Miss Mary
Horn, Mr. Edgar
Horney, Rev. Sam
Humphreville, Mr. Ralph
Hunt, Mr. Ross L.
Hurst, Mr. W. H.
Inlow, Mrs. John P.
Jacobson, Mrs. George
Jacobson, Mrs. William
Kauffman, Mrs. Karl
Kauffman, Mr. Wendell
King, Mrs. Shelby
Kinnear, Mr. F. D.
Kitting, Mr. Kenneth
Kochheiser, Mrs. D. A.
Kuhn, Mr. Victor F.
Landrum, Mrs. Sewell S.
LaNobs, Mrs. Roy
Lee, Mr. H. Lewis
Lingenfelter, Mrs. Homer
Lint, Mr. William
Lohnes, Mr. and Mrs. Willard E.
Lortz, E. Burdette
Lowery, Mr. Roy
Lynn, Mr. J. R.
Mathews, Mr. Buel
McClellan, Mrs. J. Stewart
McClellan, Mr. and Mrs. James
McClellan, Mr. Tom
McCollum, Mr. Edward D.
McFerren, Mrs. G. A.
McGinty, Mr. Leroy
McNelly, Mrs. Fred
Miller, Mr. A. A.
Moeller, Mr. Theodore W.
Moore, Rev. Leslie H.
Moore, Mr. Richard
Morgan, Mr. Edward H.
Morgan, Mr. Robert E.
Morrell, Patricia
Myers, Mr. Dale
Nettleton, Mrs. James
O'Dell, Mr. Eli
Rainey, Mr. H. T.
Reed, Mrs. Robert
Reidl, Mr. Carl
Reisen, Mr. G. E.
Rogers, Mrs. J. G.
Ryan, Mr. V. L.
Sansom, Mrs. Alta
Schlegel, Mr. Cecil
Schrock, Miss Sally
Schwab, Mr. Charles
Sell, Mr. Clyde
Shaeffer, Mr. Leo
Sigmon, Alvalie
Silbaugh, Mrs. Joseph
Simmons, Mrs. Charles
Skiles, Mr. Ora, Jr.
Smith, Mrs. Charles
Staats, Mr. Leo
Steele, Helene E.
Swanger, Faith Ann
Switzer, Mr. J. A.
Thayer, Mrs. Lawrence
Tolbert, Mr. Donald
Tucker, Miss Shirley
Walkup, Mrs. H. L.
Whitsett, Mrs. Bessie
Wines, Dr. D. E.
Wood, Mrs. C.
Zielasko, Rev. John

Life Memberships

Life memberships in The Brethren Home Missions Council, Inc. are issued to members of The Brethren Church giving $100 or more during the fiscal year from July 1 to June 30.

A life membership certificate grants the member the privilege of voting in all corporation meetings, and in this way gives to that one a voice in the work of Brethren home missions.

This year there was an increase in new life memberships over the previous year. The total now exceeds 1,625. The Brethren Home Missions Council wishes to express their appreciation for each one of these new life members, as well as the former ones.

If you are not a life member now, why not make this your goal for the home-missions offering this next year?

Thanksgiving Offering Comparative Report

BRETHREN HOME MISSIONS COUNCIL, INC.

Note: Gifts sent in designated for local projects, district missions, or other work extraneous to the Council are not included in this report. No gifts for Jewish mission work are included in the Thanksgiving offering.

ALLEGHENY DISTRICT

	1956-57	1957-58
Accident, Md.	$50.00	$51.15
Aleppo, Pa.	371.41	333.05
Aleppo, Pa. (Sugar Creek)	13.00	
Grafton, W. Va.	225.30	225.38
Jenners, Pa.	251.86	341.44
Listie, Pa.	656.97	900.95
Meyersdale, Pa.	572.63	860.97
Meyersdale, Pa. (Summit Mills)	322.26	289.12
Parkersburg, W. Va.	24.87	147.50
Stoystown, Pa.	52.00	115.81
Uniontown, Pa.	791.42	701.92
Washington, Pa.	10.00	50.22
Isolated Members	10.00	
District WMC	50.00	
Totals	3,401.72	4,017.51

CALIFORNIA DISTRICT

Anaheim, Calif.	190.00	511.00
Artesia, Calif.	124.70	84.26
Beaumont, Calif.	2,334.21	2,103.92
Bell, Calif.	150.00	316.65
Bellflower, Calif.	1,228.40	1,174.93
Chico, Calif.	619.27	1,213.66
Compton, Calif.	418.61	502.20
Fillmore, Calif.	563.67	503.38
Glendale, Calif.	2,128.24	1,327.83
Inglewood, Calif.	4,809.48	5,425.64
LaCrescenta, Calif.	87.00	
La Verne, Calif.	1,351.63	1,260.10
Long Beach, Calif. (First)	13,811.46	16,744.98
Long Beach, Calif. (North)	4,813.65	
Long Beach, Calif. (Los Altos)	444.00	432.19
Los Angeles, Calif. (Com.)	93.36	244.00
Modesto, Calif. (McHenry)	208.63	95.00
Modesto, Calif. (La Loma)	1,342.93	1,541.72
Monte Vista, Calif.	299.60	121.49
Norwalk, Calif.	1,504.56	1,530.47
Oxnard, Calif.		131.00
Paramount, Calif.	758.90	657.27
Phoenix, Ariz.	314.91	381.04
Rialto, Calif.	108.05	91.66
San Bernardino, Calif.	4.00	609.70
San Diego, Calif.	179.91	197.54
San Jose, Calif.	74.00	89.00
Seal Beach, Calif.	10.00	10.00
South Gate, Calif.	987.98	846.81
South Pasadena, Calif.	301.27	739.79
Temple City, Calif.	775.00	339.50
Tracy, Calif.	413.06	211.73
West Covina, Calif.	168.64	101.44
Whittier, Calif. (Com.)	582.91	770.33
Whittier, Calif. (First)	5,765.00	2,605.00
Isolated Members	252.00	365.50
District WMC	117.48	
Totals	47,336.51	43,280.73

EAST DISTRICT

Altoona, Pa. (First)	629.79	720.52
Altoona, Pa. (Juniata)	632.45	641.40
Conemaugh, Pa.	1,093.16	1,363.48
Conemaugh, Pa. (Pike)	580.20	700.05
Conemaugh, Pa. (Singer Hill)	55.80	
Everett, Pa.	315.77	405.77
Hollidaysburg, Pa.	425.00	594.29
Hopewell, Pa.	155.67	99.18
Johnstown, Pa. (First)	4,077.80	4,403.90
Johnstown, Pa. (Riverside)	918.60	1,298.36
Kittanning, Pa. (First)	2,611.50	2,268.60
Kittanning, Pa. (N. Buffalo)	137.01	190.25
Leamersville, Pa.	641.18	365.04
Martinsburg, Pa.	1,520.97	2,183.06
Isolated Members	5.00	40.00
District WMC	50.00	
Totals	13,849.90	15,273.90

INDIANA DISTRICT

	1956-57	1957-58
Barbee Lake, Ind.	5.00	138.80
Berne, Ind.	2,554.27	2,155.00
Clay City, Ind.	243.00	459.00
Elkhart, Ind.	203.56	25.00
Flora, Ind.	1,095.65	1,387.12
Fort Wayne, Ind. (First)	2,596.23	2,707.92
Fort Wayne, Ind. (Grace)	288.87	233.39
Goshen, Ind.	182.00	609.22
Leesburg, Ind.	429.14	363.14
Osceola, Ind.	268.00	409.09
Peru, Ind.	483.28	570.11
Sharpsville, Ind.	103.72	87.00
Sidney, Ind.	1,191.98	673.00
South Bend, Ind.	365.50	703.90
Warsaw, Ind.	314.75	431.15
Wheaton, Ill.	222.58	675.88
Winona Lake, Ind.	3,250.97	3,640.25
Isolated Members	380.00	116.40
Totals	14,178.50	15,385.37

IOWA DISTRICT

Cedar Rapids, Iowa	1,250.33	844.00
Dallas Center, Iowa	833.00	670.50
Garwin, Iowa	453.30	542.81
Leon, Iowa	147.50	222.14
North English, Iowa	159.25	378.57
Waterloo, Iowa	2,948.99	3,222.15
Winona, Minn.	35.00	96.00
Isolated Members	132.00	45.50
District WMC		97.53
Totals	5,959.37	6,119.20

MICHIGAN DISTRICT

Alto, Mich.	454.74	435.15
Berrien Springs, Mich.	125.00	162.96
Lake Odessa, Mich.	713.91	337.25
Lansing, Mich.	95.00	418.17
New Troy, Mich.	441.00	394.00
Ozark, Mich.	77.76	129.33
Totals	1,907.41	1,876.86

MID-ATLANTIC DISTRICT

Alexandria, Va.	184.50	381.45
Chambersburg, Pa. (Pond Bank)	22.60	34.66
Hagerstown, Md. (Calvary)	194.66	369.65
Hagerstown, Md. (Gay St.)		144.75
Hagerstown, Md. (Grace)	1,613.00	1,301.37
Martinsburg, W. Va.	1,356.43	1,289.30
Seven Fountains, Va.	155.07	48.65
Washington, D. C.	1,731.20	1,467.26
Waynesboro, Pa.	3,217.12	2,746.50
Winchester, Va.	2,440.62	1,827.52
Isolated Members	200.00	
District WMC		167.19
Totals	11,115.20	10,378.30

MIDWEST DISTRICT

Albuquerque, N. Mex.		20.00
Arroyo Hondo, N. Mex.	56.50	41.00
Beaver City, Nebr.	79.29	61.50
Cheyenne, Wyo.	361.00	20.00
Cordillera, N. Mex.	18.15	10.00
Denver, Colo.	224.05	25.40
Portis, Kans.	1,034.43	1,232.64
Taos, N. Mex.	135.95	271.13
Isolated Members	23.00	105.50
Totals	1,932.37	1,787.17

NORTHERN ATLANTIC DISTRICT

Allentown, Pa.	833.19	634.28
Boston, Mass.	176.00	300.00
Harrisburg, Pa.	1,228.54	2,461.84
Hatboro, Pa.	170.66	70.00
Palmyra, Pa.	632.84	845.59
Philadelphia, Pa. (First)	4,436.00	4,013.00
Philadelphia, Pa. (Third)	3,470.83	3,028.25
York, Pa.	430.60	
Isolated Members		134.00
District WMC	281.00	
Totals	11,659.66	11,486.96

NORTHERN OHIO

	1956-57	1957-58
Akron, Ohio	2,602.19	2,626.13
Ankenytown, Ohio	829.96	980.30
Ashland, Ohio	1,537.46	1,203.69
Canton, Ohio	1,466.53	1,904.59
Cleveland, Ohio	387.73	671.78
Columbus, Ohio	15.00	
Cuyahoga Falls, Ohio	296.57	652.36
Danville, Ohio	892.50	586.50
Findlay, Ohio	650.00	400.00
Fremont, Ohio (Grace)	2,069.13	3,227.05
Fremont, Ohio (Colored)	110.00	
Homerville, Ohio	692.00	662.00
Mansfield, Ohio (Grace)	9,250.79	11,470.43
Mansfield, Ohio (Woodville)	534.25	443.42
Middlebranch, Ohio	503.83	1,066.65
Rittman, Ohio	1,831.75	1,329.86
Sterling, Ohio	556.15	792.11
Wooster, Ohio	2,045.88	2,778.95
Isolated Members	2,114.13	130.00
District WMC	180.00	100.00
Totals	28,565.85	31,025.82

NORTHWEST DISTRICT

Albany, Oreg.	767.73	176.78
Grandview, Wash.	480.58	1,241.67
Harrah, Wash.	980.66	710.12
Portland, Oreg.	96.36	80.84
Seattle, Wash.	923.48	741.70
Spokane, Wash.	440.07	442.18
Sunnyside, Wash.	2,455.51	1,602.82
Toppenish, Wash.	105.75	66.00
Yakima, Wash.	823.76	237.85
Isolated Members		72.00
Totals	7,073.90	5,371.96

SOUTHEAST DISTRICT

Buena Vista, Va.	1,083.53	1,503.04
Covington, Va.	915.83	704.64
Fort Lauderdale, Fla.	495.00	1,079.12
Johnson City, Tenn.	109.73	193.94
Limestone, Tenn.	512.96	305.89
Radford, Va.	135.25	73.50
Riner, Va.	90.00	118.12
Roanoke, Va. (Clearbrook)	269.41	287.93
Roanoke, Va. (Garden City)	78.00	70.00
Roanoke, Va. (Ghent)	1,226.24	1,120.73
Roanoke, Va. (Wash. Hts.)	495.10	286.34
Virginia Beach, Va.	21.00	57.87
Isolated Members	249.00	262.60
Totals	5,681.05	6,063.72

SOUTHERN OHIO DISTRICT

Camden, Ohio	114.56	87.56
Clayhole, Ky.	117.63	255.52
Clayton, Ohio	1,134.94	965.82
Covington, Ohio	200.61	34.63
Dayton, Ohio (First)	5,406.10	5,206.97
Dayton, Ohio (Grace)	193.21	159.68
Dayton, Ohio (N. Riverdale)	6,249.09	5,755.50
Dayton, Ohio (Pat. Park)	546.80	868.60
Dryhill, Ky.	63.26	108.54
Englewood, Ohio	719.56	892.62
Sinking Springs, Ohio	9.00	17.00
Troy, Ohio	325.02	494.74
West Alexandria, Ohio	56.00	90.98
Isolated Members	174.04	55.00
Totals	15,309.82	14,993.16

TOTALS

	1956-57	1957-58
Honolulu Grace Brethren	$75.00	$50.00
Allegheny District	3,401.72	4,017.51
California District	47,336.51	43,280.73
East District	13,849.90	15,273.90
Indiana District	14,178.50	15,385.37
Iowa District	5,959.37	6,119.20
Michigan District	1,907.41	1,876.86
Mid-Atlantic District	11,115.20	10,378.30
Midwest District	1,932.37	1,787.17
Northern Atlantic District	11,659.66	11,486.96
Northern Ohio District	28,565.85	31,025.82
Northwest District	7,073.90	5,371.96
Southwest District	5,681.05	6,063.72
Southern Ohio District	15,309.82	14,993.16
Grand Totals	168,046.26	167,110.66



NEWS

LISTIE, PA. The newly elected officers of the Allegheny Fellowship of Brethren Churches are: Wayne Baker, moderator; Russell Konves, vice moderator; Arthur Collins, secretary; Clyde Caes, assistant secretary; and C. J. Larmon, treasurer. The new officers of the auxiliary organizations are: MINISTERIUM: Richard Placeway, chairman; Ralph Hall, vice chairman; Clyde Caes, secretary-treasurer; and Arthur Collins, assistant secretary-treasurer. MISSION BOARD: R. Paul Miller, Jr., chairman; Victor Rogers, vice chairman; Clyde Caes, secretary-treasurer; and Ralph Hall, assistant secretary-treasurer.

BITTENGER, MD. The youth camp of the Allegheny district will be conducted near here at the Pleasant Valley Recreational Area June 7-14.

TROY, OHIO. The Grace Brethren Church was dedicated on May 18, with Dr. Norman Uphouse as the guest speaker. Herman Hein is pastor.

WARSAW, IND. Eleven were recently baptized, and nine received into the membership of the Community Grace Brethren Church, May 4. Robert Cover is pastor.

SEATTLE, WASH. Pastor Thomas Hammers wishes to thank all who prayed for his recovery during his recent illness. He is now back on a full schedule.

ROANOKE, VA. There were five decisions for salvation during a recent series of meetings conducted in the Washington Heights Brethren Church. Dean Risser, pastor at Johnson City, Tenn., was the evangelist. Vernon Harris is pastor.

CORRECTION: It was Mr. and Mrs. A. D. Grubbs (not Ronald D.) that celebrated their 50th wedding anniversary on Apr. 19 (See May 3 issue).

RIALTO, CALIF. The Rialto Brethren Church had a special service of the dedication of the church property on May 18. Lewis Hohenstein, pastor of the First Brethren Church, of Whittier, Calif., was the guest speaker. Arthur Carey is pastor.

ALLENTOWN, PA. The First Brethren Church recently purchased a new parsonage in a new section of the city. In a few months a branch Sunday school will be started in the basement of the new parsonage. John Neely is pastor.

WOOSTER, OHIO. New pews have been installed in the rear section of the auditorium of the First Brethren Church. Kenneth Ashman is pastor.

GLENDALE, CALIF. The First Brethren Church held the annual Mountain Family Breakfast on May 10 at the Charleton Flat Picnic Area. Gerald Polman is pastor.

NEW YORK. Rev. and Mrs. Tom Julien will be sailing from here on June 23 for Lyon, France. They will sail on the Dutch ship, the M. V. Johan Van Oldenbarnevelt. They are under appointment for missionary work under The Foreign Missionary Society.

ENGLEWOOD, OHIO. The average attendance of the Englewood Grace Brethren Church has been on the increase all winter. On a recent Sunday the attendance reached 250 in Sunday school and 272 in the morning worship. On May 17 Arnold R. Kriegbaum, editor of the Missionary Herald, assisted in a communion service. Lon Karns is pastor.

UNIONTOWN, PA. The First Brethren Church has voted to purchase approximately four acres of land in the Craig-Meadows development, upon approval of the New Location Committee. Full details will be known in a couple of weeks. R. Paul Miller, Jr., is pastor.

HOPEWELL, PA. The new building program has been retarded because of inclement weather, but it is planned to have the building completely enclosed before this fall. Sheldon Snyder is pastor.

TOKYO. After 400 years of legalized prostitution, Japan's parliament has finally passed an anti-prostitution law calling for heavy fines to be applied to any of Japan's estimated 55,000 to 100,000 prostitutes who are found plying their ancient trade.

The new law is viewed, by many observers, as a result of Christian missionary influence.

The Brethren Missionary Herald

Executive Editor.....Arnold R. Kriegbaum
Winona Lake, Ind.

DEPARTMENTAL EDITORS

Foreign Missions.....R. D. Barnard
Winona Lake, Ind.
WMC Mrs. Dayton C. Cundiff
Beaver City, Nebr.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary Paul R. Bauman
Winona Lake, Ind.

CHICAGO. Dr. William McCarrell, after 45 years as pastor of the Cicero (Ill.) Bible Church and founder of the famed Fisherman's Club, announced his resignation to the congregation at the May 7 prayer meeting of the church.

LOS ANGELES. Marking its 50th year of ministry, the Bible Institute of Los Angeles, Inc., has announced that it will re-publish **The Fundamentals** in a condensed, up-to-date form.

JERUSALEM. An archeological expedition, working at the site of ancient Dothan, 60 miles north of Jerusalem in Jordan, has uncovered evidence of the destruction of the city about 700 B. C., in the period described in Biblical history as the time of the invasion by the armies of ancient Assyria. The expedition at Dothan is headed by Dr. Joseph P. Free, Professor of Archeology at Wheaton College (Ill.), who with Mrs. Free and a staff of nine Americans is directing a group of 50 Jordanian diggers in the fifth season of excavation at the ancient Biblical site.

The top level on the west side of the mound in an area newly uncovered in April 1958, has yielded remains of broken house walls, broken pottery, and much other evidence of the destruction wrought in the 8th and 7th centuries B. C., in the days of the Biblical prophet Isaiah and in the time of the Israelite King Hezekiah. Biblical writers refer to "the cruel Assyrian," and it is likely that the archeological evidence being found at Dothan fits in with the military invasion by Assyria, recorded in both Biblical history and in the ancient archeological monuments.

Security In Christ

(Second of Series)

BY NELSON E. HALL

Pastor, First Brethren Church
Tracy, California



Out of wrong evaluations of decisions arise false charges against those who believe in eternal security. Therefore, it becomes necessary to define exactly what we mean, when we speak of the security of the believer.

It would be wise to mention some reasons for not accepting the Arminian point of view; i.e., a person can be saved and lost many times. Therefore, let us note—

Dangers To Avoid

One of the great dangers in rejecting the doctrine of eternal security is that grace begins to waver. There is more and more stress placed upon works—more emphasis upon self. Fear becomes the motivating influence to do right. May we never sacrifice grace for works in order to obtain salvation. The goal will never be reached.

There is the danger of taking a defeatist attitude. One day I was talking to a young man whose church taught that you could be saved and then lost again. His reaction to the teaching was "I know I was saved once, but I sinned and now I am lost again. What is the use of accepting the Lord, when I know I shall sin again, and be lost. I am going to continue in my lost condition, and maybe some day when I think I will not sin again, then I shall accept the Lord, and be saved." Satan wants to defeat the sinner, and deceive him into thinking that it is a hopeless situation.

There is also the danger of going out, and living as one pleases during the week, or on a day-to-day basis. Then after the self-gratification is over, they will go back to church on Sunday, and make things right with the Lord again. To believe you can be saved today and lost tomorrow gives a person the license to sin one day, and make a profession of Christ the next. It is a dangerous attitude, beloved, and Satan has the situation well in hand.

Thus far we have given very little Scripture to substantiate the argument in favor of eternal security. Therefore, let us turn to a few passages which give us the Scriptural basis for believing in the security of the believer.

The Scriptural Basis

Some critics say that the term "eternal security" is not found in the Bible. If they want to be technical, they are going to have a difficult time producing the terms, Triune God, substitutionary death, omnipresence, and others. Yet, they would not question that the meaning of these terms is in the Bible. Upon the basis that the believer is included in the "eternal purpose" of God (Eph. 3:11) the believer's experience is expressed by such a term as: "eternal life" (I John 5:13). Because of the eternal life given to him, his salvation is called an "eternal salvation" (Heb. 5:9). This salvation has been obtained by an "eternal redemption" for us (Heb. 9:12); having hope of an "eternal inheritance" promised by God (Heb. 9:15), when the Lord calls us home unto an "eternal glory" (I Pet. 5:10). To try to add anything more to these Scripture verses would be superfluous. We have Scriptural rights to say we have eternal security.

Lest there be further proof needed let's turn to one more thing.

Work of the Triune Godhead

The testimony and work of the Triune Godhead verifies that the believer is eternally secure.

First, God's love and the objects of His love demands that the believer is eternally secure.

When God created man, He did so for His own eternal purpose. But man was given a free will, and not every one will receive His love, for some have chosen eternal judgment. On the other hand for those who are His children, it is said: ". . . having loved his own . . . he loved them unto the end" (John 13:1). If we say that one who has been saved can be lost again, then we must conclude that one who has been loved of God could be taken out of that position. The only alternative is the wrath of God. But there is no Scripture to substantiate such teaching. However, we do find that God said to Israel in Jeremiah 31:3: "Yea, I have loved thee with an everlasting love . . ." We read also in Romans 8:35-39 that not one thing "shall be able to separate us from the love of God." Therefore, when God the Father's love is once bestowed upon the believer, it can never be retrieved.

Second, Christ claims that He gives eternal life to the believer who follows Him.

One of the classic passages is in John 10:27-29. "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand . . . and no man is able to pluck them out of my

(Continued on page 335)

"Repent ye therefore, and be converted, that your sins may be blotted out" (Acts 3:19).

These are the words of Peter in the first great sermon ever preached in the age of grace, the age which is characterized by the presence of the church, the Bride of Christ.

Conversion is repentance that is mingled with faith. A man cannot be converted to the Lord Jesus Christ and receive everlasting life unless he first repents from sin. In repenting, faith must be exercised. A man cannot adequately repent unless he believes that the act will accomplish something.

Repentance has been the cry of the great men of God from the time of Adam to the present. The writers of Holy Writ are constantly reminding us of the necessity of repentance. Noah was a preacher of righteousness and repentance, so were all the Old Testament prophets. John the Baptist preached a baptism of repentance; Jesus proclaimed: "Repent ye for the kingdom of heaven is at hand."

Repentance is a sincere and thorough changing of the mind and disposition in regard to sin. It involves a sense of personal guilt and hopelessness, an apprehension of God's mercy, a strong desire to escape or be saved from sin, and a voluntary abandonment of it.

Notice that it is a change of mind. People change their minds every day, but few change their minds about sin. Sin is the "commodity" about which people don't want to change their minds. Why? Because people are sinners by nature and love sin. They love the deeds of darkness because darkness characterizes their hearts. The Lord Jesus said that the man that does evil will not come to the light because his deeds will there be reproved. Instead he will remain in the darkness of his sin and go into a Christless eternity.

Don't let sin do this to you. Cast it from you as you would a serpent or a deadly disease, for just as these will kill you, so will sin. For when it is finished, it will bring forth death.

As taught in the Bible, repentance is in three different aspects, which are characterized by the usage of different words in the original language.

The Intellectual Element

This word implies a change of view in regard to sin, God, and self.

Sin brings forth death. Don't be fooled by it. What glory or so-called happiness there may be to sin is only a passing, indeed a fleeting, fancy, but death will end it all. Eternity must be spent somewhere, and the Bible teaches that all sinners without Christ will not enter the kingdom of God.

God is the only one who can save from sin, simply because He is the only one who is not contaminated with it. There is salvation in no other!

Self is defiled and hopelessly sinful, totally depraved. "All have sinned and come short of the glory of God." "All our righteousnesses are as filthy rags." When a man sees that he is absolutely vile and evil, God can do something for him. For the man who can't see that he is a sinner will never see his need of salvation. If a man feels that he doesn't need Jesus, he will never receive the gift of life which only Jesus can give.

You don't have to convince the man on skid row that he is a sinner, for he can see himself as he really is. That is why you often hear of such wonderful conversions taking place in the mission houses on skid row. His actions prove him to be what he is by nature. The man on Park Avenue or Beverly Hills has more difficulty seeing his condition because he is surrounded with the plush pleasures of life. You see, one is down and out, the other is up and out.

Do you want to see what you look like? Ask God to give you a picture of yourself. You'll be appalled at what you see.

The Emotional Element

This word implies a change of feeling. The very word "repent" comes from the Latin **re plus poenitere** which means "to be sorry again." Sorrow over sin and a passionate desire for pardon are needed aspects of repentance. Needless to say, the man who desires no pardon never gets pardoned.

Sorrow after a godly sort is an absolute prerequisite. "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." Do you see what God has said? A man's sorrow must be prompted by God himself if it is to work repentance. Any other type of sorrow will not bring forth repentance, only death.

Have you ever heard any one say: "Just be sorry for your sins and you will be all right"? A lie from the pit!

How then do you get this godly sorrow? Paul says: "Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner" (II Cor. 7:9).

Do you want the sorrow that leads to repentance? Ask God for it. Just mere regret or shame, or fear, or remorse is not enough. Being ashamed or having fear will never bring you into the kingdom of God. (Read Luke 18:9-14.)

(Continued on back page)

Repentance . . .

a point of conversion

BY EMLYN JONES

Pastor, Bell Brethren Church, Bell, California



Churches IN THE News

MIDDLEBRANCH, OHIO

We recently held two weeks of meetings with Brother John Aeby, pastor of the Grace Brethren Church, Waterloo, Iowa. Many have testified that this was one of the most blessed, spirit-filled meetings ever held in the First Brethren Church.

We are praising the Lord for the fine attendance throughout the meeting, including a new record attendance of 222 on the last evening. We also praise Him for the three first-time decisions and the 12 rededications of life. A number of people have expressed a desire for baptism and membership in the church.

Of even greater blessing is the spiritual growth of God's people. Differences between individuals have been removed.

—Wesley Haller, pastor

* * *

It is impossible for me to express my gratitude to the Lord for the blessings recently experienced in the meetings with the Middlebranch Brethren, their pastor, and family. To see the beautiful transformation of the building and experience the wonderful fellowship of the people as we met night after night in the comfortably filled auditorium after nearly 18 years since we served there as pastor was a great joy. Many who were then boys and girls of the primary and junior departments now grown, married and with their families are actively serving the Lord in the work.

—John M. Aeby, evangelist

DALLAS CENTER, IOWA

With gratitude to the Lord we report of God's blessings during the "Begin With Christ" crusade held recently at Dallas Center, Iowa.

The outward results of the meeting were: 13 public confessions for Christ as Saviour (some of these had received the Lord previously but never had made it publicly known), six rededications of life to Christ, and for church membership.

Forrest Jackson, the pastor, has done much in the short time he has been there.

—Bill Smith, evangelist

SECURITY IN CHRIST

(Continued from page 333)

Father's hand." Not only does the Lord use the term eternal life, but He declares that no man is able to take the sheep out of the Father's hand. There are some who claim "No other man can pluck me out of God's hand, but I can take myself out of His hand." Those who argue thusly forget that it is the Lord who is speaking, not man. Therefore, He states that not even the persons themselves can pluck themselves out of God's hand.

Just before Christ ascended into glory, He made a promise to the disciples: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever . . . for he dwelleth with you, and shall be in you" (John 14:16-17). This further claim of the Lord's is evidence that the salvation we enjoy is an everlasting experience from the very inception of the Holy Spirit in a believer's heart.

Third, the work of the Holy Spirit demands eternal security for the believer.

One of the most important works of the Holy Spirit is to seal the believer, "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption" (Eph. 4:30). And again we read in Ephesians 1:13: ". . . in whom also after that ye believed, ye were sealed with that holy Spirit of promise." What is meant by the word "seal" can be found in many passages. Space does not permit me to quote these passages, therefore, I shall merely mention them. In Revelation 20:2-3, 7:2-8, cf. 9:4; Daniel 6:17, and Matthew 27:66 we find the word "seal" used. In every instance it denotes an unchangeable, and unalterable position of those who are sealed. Therefore, we conclude that when the Holy Spirit seals a believer, he is in an unalterable position until the day of eternal glory.

The sealing of the Holy Spirit denotes ownership, for it is "the earnest of our inheritance until the redemption of the purchased possession" (Eph. 1:14). There is also noted in this passage an inheritance that belongs to the believer, and is made secure by the giving of the Holy Spirit. The word "earnest" means pledge. Therefore, the believer is assured of his inheritance because the Holy Spirit's indwelling and sealing is a pledge to that fact.

Thus, we have seen that the testimony and work of the Triune Godhead verifies the fact that the believer is eternally secure.

Conclusions

1. There are some so-called fundamental teaching churches building on false premises.

2. When we define our terms clearly, many of the differences of opinions disappear.

3. When the false charges are answered with Scripture, and the dangers in the Arminian view pointed out, there leaves no alternative but eternal security for the believer.

4. When the Scripture reveals very clearly that a position given to the believer makes him eternally secure, we must accept it by faith.

5. When God's love and grace demands that the position of the believer cannot be changed, we dare not believe otherwise. For, if God fails to keep a single believer whom Christ purchased with His own blood, He fails to conserve that which was accomplished by Christ's death and resurrection.

6. When Christ Jesus says, " I give unto them [my sheep] eternal life, and they shall never perish," beloved, you are eternally secure if you are one of the sheep. To deny the absolute safety of the sheep is to deny the efficacy of the death of the Shepherd. Why not enjoy your salvation now?

7. When the Holy Spirit has indwelt the believer, He has sealed him for the purpose of security, and as a sign of possession. The Spirit is a God-given pledge to the believer that he has a sure inheritance in glory.

Beloved reader, I know that this eternal life is mine here and now, and that I am eternally secure in Christ Jesus. If you have any doubt, why not settle the question once and for all with the Lord. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9-10).

Youth Page

By E. H. Bearinger, Director

HOME PROJECT

Rev. Sewell Landrum wants to know the score on the summer team for Kentucky, and Rev. Sam Horney must begin his plans for the Taos vacation Bible school. The amount brought in thus far is $300.

Nevertheless, applications for summer missionaries are being accepted and plans are made to send four workers to Kentucky, four to Taos, and two to the Navajo Indian reservation.

God is demonstrating His approval of this evangelistic and teaching ministry. Most of the support for those going to the Indian mission is already subscribed. The Northern Ohio Women's Missionary Council is sending one of their girls as a summer missionary, another district is considering a similar project, and we pray that more groups and individuals will also respond to this challenge.

There is still time for you to have a part in sending teams to these harvest fields. Send your gifts to the Brethren Youth Council marked, "summer missionaries."

FOREIGN PROJECT

Don Hocking, the Brethren Youth missionary in Africa, is now making four tape recordings. These will be distributed in four sections of the country. After they have been circulated through the areas, a variety program will be recorded—probably at a youth rally—and the tapes returned to Africa.

A "tape itinerary" is being made at the Youth office. Send your request for a "booking" and you will be included in the circulation.

HOW TO ENJOY GIVING

Giving is an opportunity, a privilege, and it ought to be a pleasure. God loves a cheerful giver, and He makes the giver happy. To be offended because financial needs are presented indicates a selfish heart.

After a need is heard, God's voice must direct the response. Emotions can speak loudly, but His will can be clearly heard if hearts are spiritually alert.

Not all who hear a challenge to give will respond. Neither will all who hear the Gospel accept Christ as Saviour. But the claims must be presented. There are two cures for the pain of giving: stop giving or give until the pain stops. God asks for an offering to be presented, it is the way to enjoy giving.

NEWS

My wife and I hope to see many of you in our district camps again this year. Clayhole, Ky., is working on a quiz team. How is yours coming along? The Clayton (Ohio) Boys Club is building crystal radio sets. Sounds like a lot of fun.

Rev. William Schaffer will be the Bible-hour speaker at Bethany this year. Len Smith, who was one of the summer missionaries to Taos last year, is going to marry Marie Curtis, who was one of the team at Kentucky. Len is from Pennsylvania, and Marie is from Tennessee. They met at Grace College.

If you would like to be a summer missionary, write the youth office for application forms.

Jet-Cadets have leaped from 30 to 60 in attendance at Taos, and the senior BYF group has rocketed from 24 to 37. Sam Horney is superintendent, and Mrs. Horney is the reporter.

Bethany registrations are beginning to come in. Get yours in early.

REPENTANCE

(Continued from page 334)

The Volitional Element

This word indicates a change of mind, will, and disposition. This is the inward turning from sin. Curiously enough, the Vulgate (Roman Catholic version) translates this word, "do penance." This makes repentance a work, but we know that we are saved by grace, and nothing we have ever done or ever can do will be sufficient to save us. Confession of sins and reparations of wrong done to others are works, and these do not constitute repentance. We are not saved **for** repentance, but we are saved **if** we repent. Repentance is not a price paid to God for our salvation, but it is a condition of the heart necessary for salvation.

How may one get this condition of heart necessary for repentance? It is a gift of God! But also it is produced through various means. The Word of God will produce it. The goodness of God will produce it (Rom. 2:4). The chastisements of God will produce it (Heb. 12:6, 11).

But repentance without faith will get you nowhere. A man may change his mind, or even change the direction of his life, without ever having faith in Christ to save him. This change only amounts to turning over a new leaf. A man may turn over a new leaf every New Year's Day and still end up in the lake of fire. There will be many a man in that lake who turned over numerous leaves. For salvation, a man must have the three aspects of repentance: change of will, change of feelings, and change of mind. This, coupled with a positive faith in the Lord Jesus for salvation, will bring about conversion.

Bible Verse



How precious also are thy thoughts unto me, O God! how great is the sum of them!

PSALM 139:17

The BRETHREN MISSIONARY HERALD

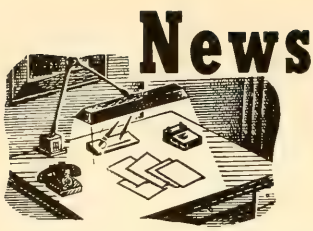
CONFERENCE NUMBER

MAY 31, 1958



Photo by Zook

"Daddy, What Is a Delegate?"



COVER. Pictured on the front cover of this magazine are Mr. and Mrs. Kenneth Kelly and son, Kolen, of Palmyra, Pa. They are members of the Grace Brethren Church there. In answer to Kolen's question we can only answer: "Kolen, a delegate is one sent as an authorized representative to a conference." We trust that each church affiliated with the National Fellowship of Brethren Churches will SEND their pastor and the proper number of delegates to the 1958 conference which marks the 250th anniversary of our denomination. The suggestion is that each church SEND their pastor and delegates. Do not simply authorize that they should go, but as many churches have done for years, let each church stipulate a certain amount as financial assistance to care for some of the expense of travel and lodging of each delegate. A delegate does not go to a conference to represent himself, but to represent a local congregation. The delegate from your church represents YOU. It is only fair that the local church should take this into consideration and make the proper provision at the next business meeting of your church, and let's give our delegates a little financial assistance as they represent US at Winona Lake this year. The editor takes this opportunity to express appreciation to Mr. Allen Zook for the cover picture, and for the many pictorial contributions he makes to the Missionary Herald from time to time.

GARWIN, IOWA. Rev. R. H. Kettell has been called by the Carleton Brethren Church for another year with an increase in salary.

MANSFIELD, OHIO. The Grace Brethren Church has called Joel H. Painter as the assistant to the pastor in charge of music and youth work. Mr. Painter, son of Rev. Harold Painter, is an alumnus of Westmont College. Joel Painter praises the Lord for the supporting prayers of so many during his recent illness with a tropical parasite. Dr. Bernard Schneider is pastor.



SPECIAL. Any organization desiring to have pictures taken at conference are urged to contact Mr. Allen Zook (pictured above), 806 East Chocolate Ave., Hershey, Pa., or at the conference, and make the arrangements.

MANSFIELD, OHIO. Dr. Bernard Schneider, pastor of the Grace Brethren Church since April 1944, has resigned. Under his 14-year pastorate the church was organized in June 1944, and the main auditorium of the present building was completed in 1947. Since then a Sunday-school annex has been added. The resignation will become effective Sept. 1.

WEST COVINA, CALIF. Sudden illness made it impossible for Evangelist Harry Von Bruch to conduct the series of meetings May 4-11 at the West Covina Brethren Church, and Ward Miller, pastor of the Community Brethren Church, Whittier, Calif., conducted the meetings. Dr. C. H. Ashman is pastor.

MANSFIELD, OHIO. Rev. Russell Konves, pastor of the Listie Brethren Church, Listie, Pa., was the guest speaker at the Grace Brethren Church here on May 11, and at the same service he was privileged to baptize his own father and mother, Mr. and Mrs. Steve Konves.

DAYTON, OHIO. Rev. and Mrs. William Steffler of the First Brethren Church, celebrated their 34th wedding anniversary on May 20.

The BRETHREN MISSIONARY HERALD

Executive Editor.....Arnold R. Kriegbaum
Winona Lake, Ind.

DEPARTMENTAL EDITORS

Foreign Missions.....R. D. Barnard
Winona Lake, Ind.
WMC Mrs. Dayton C. Cundiff
Beaver City, Nebr.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary Paul R. Bauman
Winona Lake, Ind.

DISTRICT CONFERENCES

East July 21-24—Johnstown, Pa.
Iowa June 26-27—Dallas Center, Iowa
Michigan June 19-22—Lansing, Mich.
Midwest June 6-8—Pine, Colo.
Northwest June 24-27—Spokane, Wash.
Southeast June 23-25—Hollins, Va.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Aleppo, Pa.	May 18-June 1	Wayne Baker	Dean Fetterhoff.
Hopewell, Pa.	June 8-22	Sheldon Snyder	Dean Fetterhoff.
Danville, Ohio	June 29-July 13	Roy Kriemes	Dean Fetterhoff.
Dryhill, Ky.	July 8-20	Evelyn Fuqua	Lon Karns.
Sinking Springs, Ohio	July 30-Aug. 3	Jacob Couser	Dean Fetterhoff.

THE BRETHREN MISSIONARY HERALD VOLUME 20, NUMBER 22

ARNOLD R. KRIEGBAUM, Executive Editor

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SUNDAY SCHOOL CONVENTIONS

informs!
instructs!
inspires!

WINNERS

ATTEND

YOUR

NATIONAL SUNDAY SCHOOL CONVENTION

AUGUST 17-18, 1958 WINONA LAKE, INDIANA



FOR BRETHREN FELLOWSHIP . . .

THE BEST "SPOT" ON THE MAP

IS WINONA LAKE, INDIANA

FELLOWSHIP WITH YOUR
HOME MISSION FAMILY

REPRESENTING

SPANISH-AMERICANS

NAVAJO INDIANS

JEWISH MISSIONS

KENTUCKY MISSIONS

COLORED MISSION

MISSION BOARD

CONSTRUCTION CREWS

OFFICE PERSONNEL

* * * *

ATTEND

MISSIONARY FORUMS

MISSIONARY RALLY



Fellowship Around the Table

LIGHT IN THE NIGHT

3 ACT PLAY

WEDNESDAY, AUGUST 20

Written By

HOME MISSIONARIES





Fellowship in the Word



Fellowship in Prayer

It just wouldn't be National Conference without

GLIMPSES OF FOREIGN MISSIONS



You'll be

blessed

thrilled

challenged through the missionary

testimonies

messages

pictures

We hope to be seeing YOU!

THE FOREIGN MISSIONARY SOCIETY OF THE BRETHREN CHURCH

SIXTY-NINTH ANNUAL CONFERENCE

NATIONAL FELLOWSHIP OF BRETHREN CHURCHES

Winona Lake, Indiana — August 18-24, 1958

Conference Theme: "The Challenge of Our Heritage"

Music for National Conference under the direction of the Music Department of Grace Seminary and College

NATIONAL SUNDAY SCHOOL CONVENTION

SUNDAY, AUGUST 17, 1958

Grace Seminary Building

9:30 a.m.—Sunday School Hour. Rev. Harold Etling, Dir. N.S.S.B.

10:30 a.m.—Morning Worship Hour
Message: "Building With the Sunday School"—Rev. Norman Townsend

2:30 p.m.—Mr. Ralph Crees—speaker
Afternoon Workshops

7:30 p.m.—Rev. Jack Bradford—speaker
Presentation of National Sunday School Awards

MONDAY, AUGUST 18, 1958

9:00 a.m.—National Sunday School Workshops

2:00 p.m.—National Sunday School Workshops
(All of the above mentioned meetings will be held in the Grace Seminary Building)

6:15 p.m.—Bethany Vespers, Victory Circle, Bethany Camp
Message: "Youth Answers the Challenge —Living in the World"—Rev. Edward Miller

7:15 p.m.—Conference Session—Auditorium
Moderator's address—"The Challenge of Our Heritage"—Rev. Miles Taber

TUESDAY, AUGUST 19, 1958

8:00 a.m.—Auxiliary Sessions
(The first 30 minutes in each auxiliary session are for prayer)

10:10 a.m.—Brethren Missionary Herald Corporation Meeting—Auditorium

10:45 a.m.—Conference Bible Hour—Auditorium
Message: "Highlights of Our Historical Heritage"—Homer Kent, Sr., Th.D.

11:30 a.m.—Conference Business Session—Auditorium

2:00 p.m.—Auxiliary Sessions

3:30 p.m.—Missions Forum—Auditorium

6:15 p.m.—Bethany Vespers—Victory Circle, Bethany Camp
Message: "Youth Answers the challenge —Personal Soul-winning"—Rev. Edward Miller

7:15 p.m.—Conference and Youth sessions
Bible Hour—Auditorium. Vice Moderator's address—"Highlights of Our Historical Heritage Expressed by Our Motto and Policy"—Rev. John Aeby
Brethren Youth—Bethany Chapel

8:30 p.m.—Brethren Challenge Hour—Auditorium—Christian Day Schools

WEDNESDAY, AUGUST 20, 1958

8:00 a.m.—Auxiliary Sessions

10:10 a.m.—Brethren Home Missions Council Corporation Meeting—Auditorium

10:45 a.m.—Conference Bible Hour—Auditorium.
Message: "Highlights of Our Historical Heritage—Establishing the Local Church"—L. L. Grubb, D.D.

11:30 a.m.—Conference Business Session—Auditorium

2:00 p.m.—Auxiliary Sessions

3:30 p.m.—Missions Forum—Auditorium

6:15 p.m.—Bethany Vespers—Victory Circle, Bethany Camp
Message: "Youth Answers the Challenge —Missions"—Rev. Edward Miller

7:15 p.m.—Conference and Youth Sessions—Bible Hour—Auditorium
Message: "Highlights of Our Historical Heritage Symbolized by the Washing of Feet"—Charles H. Ashman, D.D.
Brethren Youth—Bethany Chapel

8:30 p.m.—Brethren Challenge Hour—Auditorium

THURSDAY, AUGUST 21, 1958

8:00 a.m.—Auxiliary Sessions

10:10 a.m.—Grace Theological Seminary and Grace College Corporation Meeting—Auditorium

10:45 a.m.—Conference Bible Hour—Auditorium
Message: "Highlights of Our Historical Heritage—Educating Our Posterity"—Alva J. McClain, D.D., LL.D.

11:30 a.m.—Conference Business Session—Auditorium

12:30 p.m.—Brethren Laymen and Brethren Boys Fellowship and Picnic

2:00 p.m.—Auxiliary Sessions

3:30 p.m.—Missions Forum—Auditorium

6:15 p.m.—Bethany Vespers—Victory Circle, Bethany Camp
Message: "Youth Answers the Challenge —Preparation"—Rev. Edward Miller

7:15 p.m.—Conference and Youth Sessions—Bible Hour—Auditorium

Message: "Highlights of Our Spiritual Heritage Symbolized by the Lord's Supper and the Holy Communion"—Paul R. Bauman, D.D.
Brethren Youth—Bethany Chapel
8:30 p.m.—Brethren Challenge Hour—Auditorium

FRIDAY, AUGUST 22, 1958

7:00 a.m.—Laymen's Breakfast for the Pastors
8:00 a.m.—Auxiliary Sessions
10:10 a.m.—The Foreign Missionary Society of the Brethren Church Corporation Meeting—Auditorium.
10:45 a.m.—Conference Bible Hour—Auditorium
Message: "Highlights of Our Historical Heritage—Extending Our Borders"—Russell D. Barnard, D.D.
11:30 a.m.—Conference Business Session—Auditorium
2:00 p.m.—Auxiliary Sessions
3:30 p.m.—Missions Forum—Auditorium
6:15 p.m.—Bethany Vespers—Victory Circle, Bethany Camp
Message: "Youth Answers the Challenge—Surrender"—Rev. Edward Miller
7:15 p.m.—Conference and Youth Sessions—Bible Hour—Auditorium—
Message: "Highlights of Our Spiritual Heritage—The Doctrine of Non-Resistance—Charles W. Mayes, D.D.
Brethren Youth—Bethany Chapel
8:30 p.m.—Brethren Challenge Hour—Auditorium

SATURDAY, AUGUST 23, 1958

8:00 a.m.—Auxiliary Sessions
10:10 a.m.—Challenge Hour—Auditorium
The Board of Evangelism—Rev. Scott Weaver
10:45 a.m.—Conference Bible Hour—Auditorium
Message: "Highlights of Our Historical Heritage—Enlightenment by the Printed Page"—Rev. Arnold R. Kriegbaum
11:30 a.m.—Final Conference Business Session—Auditorium
7:00 p.m.—Brethren Youth Rally—Auditorium
Message: "Highlights of Our Spiritual Heritage Passed on to Our Brethren Youth"—Rev. Kenneth Ashman
8:30 p.m.—Challenge Hour—Youth Rally Continued—Auditorium

SUNDAY, AUGUST 24, 1958

9:30 a.m.—Sunday School Hour—Rev. Harold Etling
10:30 a.m.—Morning Worship Service—Auditorium
Message: "The Commission of our Heritage"—Herman A. Hoyt, Th.D.
2:00 p.m.—Practicing What We believe—Auditorium
Message: "Highlights of Our Spiritual Heritage Symbolized in Baptism"—Rev. Leo Polman
7:00 p.m.—Threefold Communion Service—Grace College Physical Education Building



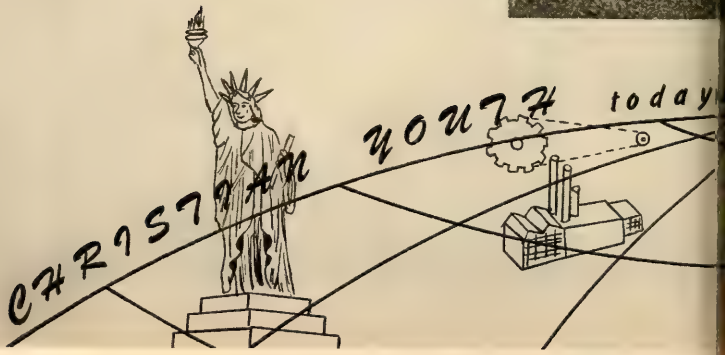
Auditorium at Winona Lake Where Conference Will Convene

Youth answers









he challenge





Laymen--



Laymen's Picnic at Bethany Camp

Winona Bound!



Laymen's breakfast for pastors at the Eskimo Inn

The time will soon be at hand when we shall all meet in fellowship again at Winona Lake, Ind., the Lord willing. Oh! what a fine time we have for one solid week, fellowshiping with those who love the Lord!

Have you planned to spend the week of August 18 to 24 with fellow Brethren? Why not decide now to spend at least a part of your vacation at Conference? We know you will be blessed for having attended, and you will feel rested as you never have felt before. Don't allow another day to pass before you make that decision to meet with us this year. One of the best programs that we have ever had has been planned for this year, as this is the 250th Anniversary of The Brethren Church since its establishment in Germany by a group of laymen and laywomen. It is also the 75th Anniversary of "The Brethren Church" in America.

We urge you as the spiritual leaders of your home, men, to bring your family to National Conference.

Calling All Women!

- **Meet the Missionaries**
- **Hear Profitable Panel Discussions**
- **Exchange Blessings**
- **Enjoy Recreation**



AT
BEAUTIFUL
WINONA
LAKE
THIS
AUGUST

The National Fellowship of Brethren Churches Conference

August 18-24, 1958



At Conference, You'll Enjoy the Horse Drawn Surrey and Other

RECREATIONAL ACTIVITIES

Swimming
Boating
Cycling
Shuffleboard
Fishing
Picnics
Banquets
Singspirations

FOR ALL AGES

Winona Lake, Ind. **August 18-24**

Conference Accommodations

THE WINONA HOTEL

Rooms	European Plan Single	Double
Day	$ 3.00	$ 4.50
Week	18.00	27.00
Rooms with Running Water		
Day	3.50	5.00
Week	21.00	30.00
Rooms with Connecting Bath		
Day	4.00	5.50
Week	24.00	33.00
Rooms with Private Bath		
Day	$ 4.00 to 6.00	$ 5.00 to 7.00
Week	24.00 to 36.00	30.00 to 45.00

Cot in room $1.00 extra per day

THE INN HOTEL

Rooms	Single	Double
Day	$ 1.50 to $2.00	$ 2.00 to $ 2.50
Week	9.00 to 12.00	12.00 to 15.00
Rooms with Running Water		
Day	2.00 to 2.50	3.00 to 3.50
Week	12.00 to 15.00	18.00 to 21.00

THE McKEE COURTS

Rates	Per Night
Single	$6.00
Double	7.00
Three in Room	8.00
Four in Room	9.00

WESTMINSTER HOTEL

Rooms	European Plan Single	Double
Plain	$3.00	$4.50
Running Water	3.50	5.00
Connecting Bath	4.00	5.50
Private bath	4.00 and up	5.00 and up

Private Rooms and Apartments

Address all inquiries or registrations to

Winona Lake Christian Assembly
Winona Lake, Indiana

or direct to Owners of rooms and apartments.

409 ADMINISTRATION BLVD., and Lake front. Three blocks from Tabernacle. Bath with hot and cold water. Sun porch twenty feet from lake. Rates on application. Mrs. A. H. Replinger.

AEBY—Two rooms: One double with private bath (twin beds); one single, semi-private bath (double bed). Some extra accommodations if needed. Mrs. Loa M. Aeby, 107 5th Street, Winona Lake, Indiana. Phone: AM 7-6874.

BONNE VISTA—804 Park Ave., best of location, across the street from Tabernacle, Auditorium and 2nd house south of Eskimo Inn. Four comfortable sleeping rooms, innerspring mattresses. Complete bath and hot water. Has adjoining two-room cottage, private. Both have heat if necessary. Access to front porch. Ruth Peebles, Winona Lake, Indiana.

DAWSON'S APARTMENTS and Rooms—One block from Tabernacle; one block from Auditorium. Clean rooms and apartments; some large and some small apartments. Reasonable prices. Write Mrs. Belle Dawson, 806 Chestnut St., Winona Lake, for more information. Phone AM 7-7269

DEW-DROP-IN—Located on the Island, about 1½ blocks back of Eskimo Inn and Tabernacle. Close in downtown for elderly folk. Good innerspring mattress. Hot water. Blankets and Dura-Therm heater for chilly days. All rooms on lower floor. Hot plate in hall for light cooking. Electric refrigerator available. $1.25 each for double bed per day or $15.00 per week. $10.00 per week for single bed. Bring linens if convenient. Address: Wilma Amos, 1001 Heath Street, Lafayette, Indiana.

DRUDGE—One large room with two double beds on second floor with innerspring mattresses; plenty of ventilation; room for cot and youth bed. Two front rooms on first floor with one double bed each. Innerspring mattresses. Room for cot in one. Large front porch. Kitchen privileges with all rooms. Two blocks from Tabernacle. Three blocks from beach. Write: Mrs. Mary Drudge, Winona Lake, Indiana.

FRAZIER-DIXON—Two and one half blocks from Tabernacle on Lake front, north shore of Island, three doors west of Court Street. Four well ventilated, insulated rooms, twin beds, two complete bedrooms. Rates upon inquiry. Mrs. S. E. Frazier, Box 696, Winona Lake, Indiana.

FULLER APARTMENTS — Two apartments: #1 suitable for 1-3, $30.00 weekly; #2 suitable for two couples and 1, $45.00 weekly. Inquire Apt. 4—Mr. Richards. Private Baths—showers only. Rent from Sunday to Sunday.

GEM—1102 Canal Street. Sleeping rooms. Two nicely furnished apartments, automatic washer and dryer. Write to Rev. Milford F. Henkel, 149 West 19th Street, Holland, Michigan.

GORDON VILLA—located on Terrace facing Park and Lake—between Winona Hotel and Hillside. Write Ethel B. Ward, Box 275, Winona Lake, Indiana for reservations.

THE HARRIS HOME—Light Housekeeping Rooms, cooking privileges. One to six persons. Write Mr. Jacques Crapuchettes, Winona Lake, Indiana. Phone AM 7-5648.

KILLARNEY CASTLE on water front. Two rooms on first floor with connecting bath. One room has twin bed, other double bed. Also on first floor two other large nice bedrooms. Bath and kitchen privileges with these rooms. Two nice rooms on second floor. Two rooms with connecting bath on third floor. One room with double bed and one with single beds. Mrs. Clara Maurer, Box 384, Winona Lake, Indiana (Phone AM 7-6091).

LAKEWOOD—On Island, two blocks from the Auditorium. Kitchen with refrigerator, good beds for six, showers and hot water in each of the apartments. Furnished except for linens and extra blankets. Ideal for families with children. $30.00 per week. Write Rev. C. W. Kocher, 711 Pine Street, Michigan City, Indiana.

McKINLEY COTTAGE—106 Auditorium Blvd. Very close to activities. Four double beds, two single beds, three cots. Various prices. Write Mrs. Lois Trumbull, Box 684, Winona Lake, Indiana. Phone AM 7-7203.

THE McMULLEN—908 Chestnut, Winona Lake. Two double beds; one single (can be double). Reasonable rates. Write Mrs. W. D. McMullen, Box 563, Winona Lake, Indiana.

MARKWOOD—One block west of Auditorium. Upstairs, three double rooms, complete bath. Down, one room with lavatory and toilet. Apartment—three rooms with everything furnished. Grace Beall, Box 633, Winona Lake, Indiana.

MINNETONKA—Court Street. Two large double rooms—can accommodate four or five in each room. Two single rooms with single bed. One room with double bed. Mrs. A. B. Strother, Box 17, Winona Lake, Indiana.

PALCOVE—Corner of 13th and East Canal Sts. Modern, two-bedroom house, double beds, innerspring mattresses. Season rates —$50.00 per week or $175.00 per month (June only). One room for rent in August; rates $3.00 per night for two people, or $2.50 for one. Address inquiries or registration to Mr. and Mrs. C. E. Gallatin, 721 El Centro Street, South Pasadena, Calif. (Phone Sy 9-7359) Or—Mr. James Heaton, Realtor, Winona Lake, Ind. (Ph. AM 7-8441).

PARKHILL APARTMENTS — 13th and Ludlow. Two modern 2½-room apartments, two 3-room apartments and one 5-room apartment with large screened-in porch. Rates: $35.00, $40.00 and $50.00 per week. Write to Mrs. W. E. Parkhill, Winona Lake, Indiana.

PARKSIDE—Formerly the Newburg cottage—across from the Sunday home. Two single beds, two double beds upstairs and twin beds downstairs. Write Mrs. Edward Bird, Winona Lake, Indiana.

PARKVIEW APARTMENTS—Opposite the Administration Bldg. Three and four rooms, nicely furnished. Beds for five. Modern bathroom. Mrs. H. B. Centz, Box 23, Winona Lake, Ind. Ph. AM 7-5583.

ROANOKE—On east side of Canal. Seven comfortable sleeping rooms, innerspring mattresses. Complete bath, hot water. Address: Mrs. J. L. Myers, Box 147, Winona Lake, Indiana.



WHERE BRETHREN MEET AFTER CONFERENCE SESSIONS

ROOMS—East of and close to Hillside and Tabernacle. One double room with cross ventilation, one single room, and full bath all on first floor. Three double rooms and partial bath on second floor. 205 Sixth Street. Phone AMherst 7-6437. Mr. and Mrs. John Alexander.

SHANGRI LA — One block from main grounds. Rooms with kitchen privileges $15.00 per week for two people. $10.50 per week for one person. Modern apartments also available with kitchen complete. For information write: Arthur Spigutz, Winona Lake, Indiana.

SUNNYSIDE COTTAGES — 1204 Chestnut. Two private bedrooms with double bed in each. One with single bunk bed. Utilities, dishes, cooking utensils, silverware, tea towels, sheets and pillow cases furnished. $50.00 per week. Address: Mrs. Fred C. Mahoney, 401 College, Winona Lake, Indiana.

SUNSHINE COTTAGE—on the lake, 1010 Esplande, seven rooms with private or semi-private baths. Dormitory type facilities—thirty people. $4.00-$6.50 for two people; $1.50 extra for additional. Address: S. L. Huffman, 2728 Brunnerdale Rd., N.W., Canton, Ohio.

THRALL—Pleasant, clean rooms, one and one-half blocks east of Tabernacle. One large room with double bed and single bed. Two rooms with double beds. Mrs. Electa Thrall, 105 7th Street, Winona Lake, Indiana. (Ph. AM 7-6355).

TWILIGHT—Winter house centrally located on Administration Boulevard. 1½ blocks west of Eskimo Inn. Rooms—Single, $1.50 a day; double, $2.50 a day or $15.00 a week. Small apartment suitable for two or three, $25.00 a week, or four people $30.00. Florence Cripe, Winona Lake, Indiana.

WILLIARD—Park Avenue. Large clean rooms, good beds, innerspring mattresses. Write: Mrs. E. Woods, Box 616, Winona Lake, Indiana.



WOOSTER, OHIO

Mr. Herbert Biddle (shown below) presents the keys to a new Conn organ to Mr. Glen Neal, chairman of the board of trustees. Mr. and Mrs. Biddle presented the organ in memory of their mothers, Mrs. Arilla Biddle and Mrs. Florence Hoff. Several years ago, when the matter of an organ was discussed in a congregational meeting, the Biddles promised the Lord to do something about it if possible. When the Lord recently provided them a raise in salary, the entire amount was dedicated to this memorial gift.

Mr. and Mrs. Ralph Martin, on the left, are relatives of Mrs. Lida McCoy, a faithful member of the Wooster congregation, now with the Lord. Mrs. McCoy remembered the church in her estate. From this remembrance, plus gifts from the family, the full sized Deagan chimes have been purchased. These too were dedicated along with the organ on Sunday, April 27.

Included in the picture is Pastor Kenneth Ashman and wife, Harriet. Mrs. Ashman serves as organist for the church. The addition of these two fine instruments will mean much in the musical ministry of this growing congregation. It is planned to use both the organ and the piano for all services, thus bringing a double blessing to the worshipers.

Pastor Kenneth Ashman points out that this church has desired an organ ever since dedication day in 1949. However, it was deemed advisable to care for other needs first, allowing the Lord to bring this blessing in His own time. Accordingly, substantial amounts have been paid on the church indebtedness, a full radio program has been pursued, and the missionary offerings have been steadily on the increase. The Lord has honored these endeavors with many special blessings along the way.

—Kenneth Ashman, pastor



JOHNSTOWN, PA.

A revival campaign was held in the First Brethren Church, Johnstown, Pa., April 13-27, with Rev. Herman H. Hein, Jr., of Troy, Ohio, as the evangelist. There was much prayer by the local church for several weeks prior to the time of the meeting, and the Lord honored the faithfulness of His people. Through the faithful ministry of the evangelist, a number of decisions were made. A total of 79 decisions for rededication of life were made, and 16 made public professions of faith in Christ.

Working with the evangelist and pastor, was Rev. Glenn Adams, who served as the music director for the campaign. Rev. Adams is superintendent of Cambria City Mission, an interdenominational work in Johnstown.

As in all campaigns, the Lord alone knows the extent and sincerity of the decisions, however, the church has been lifted spiritually by the evident blessing of the Lord during this campaign.

The spring communion service was held May 4, with 279 in attendance.

—Russell H. Weber, pastor

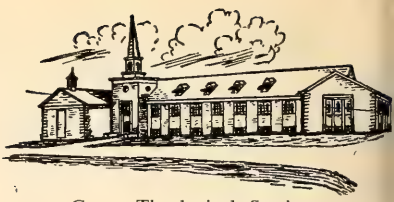
DAYTON, OHIO

We rejoice at the recent opportunity of having had Evangelist Dean Fetterhoff minister to us here at the North Riverdale Brethren Church for two weeks in March. The impact of these meetings upon our people will not soon be forgotten.

During this campaign, we set an entirely new record with respect to the total number of people attending the campaign, and a new attendance average for the total campaign. This was done even omitting the large Sunday morning attendances which are somewhat normal for us anyway. We praise God for the solid Biblical and stirring evangelistic messages which Bro. Fetterhoff brought to us consistently. The Spirit of God used him and the ministry of the Word of God remarkably in our midst. There were over 60 decisions for the Lord, most of which were among our own people who already knew Christ as Saviour. So many found a new relationship to Him as the Lord of their lives. This, of course, means much for the future ministry of our church. It has been my privilege recently to baptize a number of individuals who made decisions for the Lord Jesus during this campaign and who have now been received into the membership of the church.

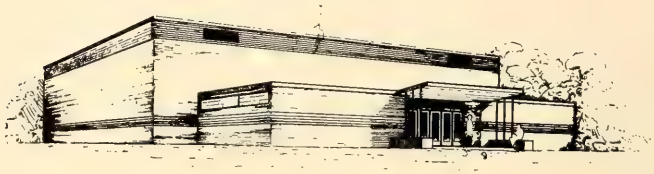
We were privileged to have excellent fellowship with Brother Fetterhoff and his family during their stay here. His presence and efforts in behalf of the campaign, aside from his preaching ministry, was a great blessing. He proved to be extremely co-operative in every respect and he and the pastor enjoyed close fellowship during the entire campaign. We do sincerely praise God for the opportunity of having had his ministry during those weeks in March.

—R. M. Ward, pastor



Grace Theological Seminary

When at Conference, You'll Want To See These Points of Interest to All Brethren



See the completed Physical Education Building of Grace College



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Offices of

The Brethren Home Missions Council
The National Sunday School Board
The Brethren Missionary Herald
The National Youth Fellowship
The College Book Store
The Foreign Missionary Society of the Brethren Church

The BRETHREN MISSIONARY HERALD

FOREIGN MISSION NUMBER

JUNE 7, 1958



oto by Henocque-Bangui

Post Office Building in Bangui. Bangui is headquarters of the Brethren Mission in French Equatorial Africa

From one at the scene of action:

"African Churches Need a Strong Educational System"

Page 355

The Editor's Comments

By R. D. Barnard

Let's help publish the word!

It is recounted in Acts 10:37 that the "word" was published throughout all Judea. A verse later in the Book of Acts speaks of this same thing having been done "throughout all the region." Reading in the same chapters you will see of the great progress of the Gospel, even to the sending forth of the first foreign missionaries. It was important then to publish the Word; it is just as important today. The outstanding agency for accomplishing this instruction of God's Word in The Brethren Church today is **The Brethren Missionary Herald.** All of us who are interested in seeing the gospel witness extended either at home or in foreign lands should loyally and enthusiastically support The Brethren Missionary Herald Company in its work. During June and July we will be thinking of this agency of our fellowship in a definite way. Let's give and pray for the Herald company.

Thousands ask the same question—

Many thousands of young people just now graduating from high school, college, Bible institute or seminary will be asking the same question: **"What shall I do now?"** Business, the professions, government—yes—and the military will receive favorable acceptance on the part of many. This is normal for young people of the world. But with Christian young people the response should be from a different motive. For those born-again young people who want to be in the center of the will of God it is not a matter of choosing, but of being chosen. Now, God may choose Christian young people for service in a different category. "What wilt Thou have me to do?" will be on the lips and in the hearts of Christian young people just as it was on the lips of the Apostle Paul. It is God's business to make His will known; then it is the business of the Christian to be willing to do it (John 7:17).

Consider, please—

One hundred and six people per minute die and go into Christless graves. **Twenty** people are born into this world for every **one** that is born into the Kingdom of God. There are not enough gospel-believing and gospel-proclaiming missionaries in the world today to even care for the increase of the world's population. Especially should our Christian young people consider these sobering facts as they ask the Lord the question: **"What wilt thou have me to do?"** Think of **"missions"** —yes, think of **"foreign missions"** as you answer.

"I will—I won't"!

There are really only two answers to God's call; yet there are many shadings to these answers. One indicates surrender to the will of God, while the other indicates terrible rebellion against the will of God. Matthew 21: 28 tells of one servant who said, "I will," and **didn't,** and of another who said, "I will not," and **did.** How much more wonderful that God's children shall say, "I will," and then do it. So many members of our Brethren churches—regardless of their verbal answer—haven't done anything for foreign missions during years of the past. We're so thankful for those who **did** do something about it; they are now supporting about 100 foreign missionaries, and all the missionary children. Should **all** of our Brethren people dedicate their lives as have many in our churches, we could probably care for the 250 to 300 missionaries so definitely needed in our foreign fields—and it would not be more taxing on any of us than it is on those who support foreign missions now. We have no way to check, but we would hazard a guess that the same people who support foreign missions also support home missions, the Missionary Herald Company, Grace Seminary and College—yes, even the local church. And, conversely, those who fail to support one probably quite largely fail to support all. It is, therefore, the problem of all of us.

Pray for the Juliens—

It is planned that Pastor and Mrs. Thomas Julien, and little Becky Jean, will sail for France on June 23 to become our second missionary family in France. Be much in prayer for them as they go, and pray, too, that others will soon volunteer for France and follow in their train.

Additional missionaries appointed—

By the authority granted to our board of trustees at the last annual meeting, three additional missionary appointments have been made. Miss Barbara Hulse, a graduate of Grace Seminary and also a graduate nurse, has been appointed for service in Brazil. Mr. and Mrs. J. L. Steudler, of Neuchatel, Switzerland, have been appointed as special "term" missionaries to assist in the French-school program in French Equatorial Africa. These people will probably all go to the fields about midsummer, and will bring to **six** those who will be added to our missionary force this year. The others are Miss Mary Beth Munn (returning after an extended furlough) and the Juliens mentioned in a paragraph above. This will bring our missionary personnel to 102. These are 102 tremendous reasons why you should give the very largest possible foreign-mission offering before the end of 1958. These new missionaries will add thousands upon thousands of dollars to our necessary expenditures. God is able, and He will enable!

THE BRETHREN MISSIONARY HERALD VOLUME 20, NUMBER 23
ARNOLD R. KRIEGBAUM, Executive Editor
Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price $3.50 a year; 100-percent churches, $2.50; 75-percent churches, $2.75; 50-percent churches, $3.00; foreign, $4.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; True Hunt, assistant secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to executive committee; William Male, Mark Malles, Robert E. A. Miller, Thomas Hammers; Arnold R. Kriegbaum, ex officio

African Churches Need a Strong Educational System

By Charles R. Taber

Have you ever stopped to wonder about some of the differences that appear between our own Brethren churches, or other Bible-teaching churches, and the fringe group of churches, some of them with origins historically very similar to ours, who teach all manner of strange errors and heretical doctrines? Have you ever wondered how people, with the Bible available to them, could fall into the excesses of some forms of pentecostalism, or into the coldness of reactionary legalism? There are many reasons for these aberrations, and of course many of them are spiritual in origin, and some are psychological. But consider for a moment one significant aspect of their weakness: without exception, these fringe groups (I am not now speaking of liberal or neo-orthodox highbrows) disparage education, and systematically recruit their leaders and teachers among uneducated people. The result is plainly visible: ignorant "teachers," knowing almost nothing of the Word they are supposed to teach, lead people astray into doctrines and practices that are often in direct contradiction with the message of the Bible. They take a few favorite "proof-texts," use them out of context, and teach heresy. Some, of course, are simply cynically exploiting their followers, but many, including some I have spoken to, give every evidence of sincerity and devotion; they want to teach the truth, but they simply don't know it, because they have never been taught.

Of course, education is not a panacea. In fact, it can itself become a terrible stumbling block, when men trust their human reason, educated beyond their spiritual wisdom, to solve all spiritual problems and all questions of Biblical interpretation. When men begin to think that they are educated enough to judge of the validity or non-validity of the Word of God, then they have abandoned the true use of education. "Knowledge," says Paul, "puffeth up." It must be balanced by the spiritual qualities that we call **wisdom** and **love.**

But there is a middle way, a way in which education is neither despised nor made the standard of all things, a way in which it is used as one instrument in spiritual progress. We believe, as did Luther, Calvin, and the other leaders of the Reformation, that the man of God, the Bible teacher, must be well taught so that in turn he can teach thoroughly those who sit under him. Jesus commanded His disciples to teach "them (i.e., converts) all things whatsoever I have commanded you." Paul responded by telling the elders of the Ephesian church: "For I have not shunned to declare unto you all the counsel of God." To obey this command of the Lord, as Paul did, we have in the United States a whole educational system, including the Sunday schools, a day-school program in some areas, a college, and a theological seminary. We judge that all these institutions are necessary because we believe that the strong Christian is the well-taught Christian, and that ignorance is weakness. We believe in this educational program so thoroughly that in 1955 we spent on education approximately as much as we spent on our whole foreign-missions program — over $220,000. And we are right.

But now let's be completely logical and project this concern to our foreign fields—and why shouldn't we? Is there any evidence that Christians can thrive in ignorance any better in Africa than in America? On the contrary, the evidence is strong that in Africa, as well as everywhere else, ignorant Christians are fair game for crackpot, extremist doctrines. It isn't a coincidence that Jehovah's Witnesses, Seventh Day Adventism, and other isms are making headway in some supposedly well-worked mission fields in Africa today. It isn't without a cause that in many parts of the continent pseudo-Christian sects are multiplying, with a weird mixture of Christian terminology and pagan superstitions as their chief stock in trade. The people just don't know any better, and they won't until we teach them systematically.

Obviously, our strongest weapon is a well-planned, well-manned educational system. It is only as we are able to teach young Christians and prospective church leaders thoroughly and extensively that they will be able to discern truth and error, and to fight the Devil on his own ground, so as to preserve the purity of doctrine without which the church cannot long endure. And this is especially true in view of the fact that we are presently trying to make the African churches self-sufficient under the direction of the Holy Spirit. It is unnatural, unscriptural, and in practice impossible to conceive of our help and presence as being a permanent part of the African church scene. We are here only to get the seed planted and well rooted, but the continuing care of the plant, and its extension must be the work of Africans—and, let me add, well-trained Africans.

The key right now is the need for missionary teachers to train African teachers for our elementary schools, for a school is no stronger than its teachers. I don't feel it necessary to make an appeal for equipment; rather I plead for teachers. Of course, you understand, there are two sides even to this: there must be young people ready and able to go, and there must be the material means to send them. So that every one of you has a part to play in the success or failure of our missionary enterprise in Oubangui-Chari: either, by your active, prayerful participation you will hasten the success of the work, or by your passive neglect you can condemn it to failure. The issue is just as simple and urgent as that. And the answer is in your hearts, in your hands, in your pocketbooks.

I Came Back To Teach in Africa

By Miss Mary Emmert

I had no desire to take up school-teaching again in the homeland. It had long lost its appeal. Nor did I particularly think of teaching day school in Africa when the way was suddenly opened for my return. Some Bible classes or adult training classes of some sort were what I had in mind.

But here I am back in the French school, teaching a class of boys who are fairly advanced, and overseeing two other roomsful of pupils taught by native teachers.

Why was my mind changed for me? Primarily, of course, because the Lord indicated that this was what He would have me to do. And this is the way it was. The shortage of teachers was acute, and the school program was very much limited because of this lack. Charles Taber was "carrying the ball" alone humanly speaking. He had tried training teachers, and at the same time tried to teach a roomful of beginners. This was next to impossible the first year, and by the second year it was even more so, for each new year brings another class of beginners, and of course the former ones must also be taught.

It is a real joy to be needed in the Lord's work, so, of course, I could but fill the vacancy to the best of my ability, realizing that after all we are only called upon to do our best, looking to the Lord for His sufficiency. Now, a few years later, it is still more difficult to step out, as there are now four classes where there were only two. In the meantime the school at Yaloke already has two classes, besides the teachers-in-training. It all gets very complicated in a short time!

Will you not pray with us that He will raise up French-school teachers? It has been thought that if the right French couple could be procured, it would be a wonderful help. Contacts were made by Charles Taber with a very spiritual group of young people in France, and it is hoped that this may lead to the Lord's call for some specially adapted teachers who would be a God-send to the work.

And of course God can raise up other teachers from the homeland who have been ordained to this work. Charles, himself, is an example of how the Lord can prepare and equip a servant for a particular place. Born in France, and educated partly in French schools, he is God's gift to this work. Let us intercede for more miracles of this sort.

Pray also for our African teachers-in-training who are faced with very difficult examinations before they are permitted to teach. They are also subject to many temptations, and only the Lord can cause them to stand. He has given us three splendid young men so far: Francois, Joel and Marc. Please remember them in prayer that they may be kept for His service, and may be used to the fullest in training the lives in their care. **Teachers, teachers**—Lord, send us more teachers, for there are many children to be taught, and few to teach them!

Why are schools so important? Most of the reasons are self-evident, for the strength of the future church lies in their knowledge of the Saviour and of His written Word. We either lose the next generation, or we train them now.

Times are changing so rapidly out here that there is an added urgency. Already the Africans are assuming the responsibilities of self-government. They will soon have complete independence, no doubt. How can we best prepare our native Christians to take a place of leadership in this new world? Nothing less than a good French education is sufficient in the eyes of the Africans themselves to equip them for the future.

We know that they need much more than this. They must be first born again in order that the foundation may be in Christ Jesus. Then there must be a careful building upon this foundation in spiritual things. But in order to proceed further with a good Bible Institute or seminary education, or with a proper training as medical workers, they must have a basic French schooling. We are past the time when the mere ability to read in their own language is considered a sufficient credential to go and teach others.

The native church greatly needs really dedicated men who are also grounded in the Word and able to defend it before educated people. False doctrines would soon make a sad havoc of the indigenous church in this land if the Christians were not taught in the Word. We know not when we might be obliged to leave the work in Africa. We trust that the Lord will see fit to keep open the door until He comes, but from every standpoint it is wise to train a thoroughly indigenous church. Some of the most important steps toward this end are to give the Christians as good a foundation training as possible—in the day schools, in the Bible schools, and in the practical administration of the church which is His body in this land.

Yes, I have come back to teach in the day schools of Africa, and I only wish that I were quintuplets—so that the great need of teachers might be better met.

. . . and the Tents Came Tumblin' Down

By Miss Bertha Abel

The children, happy and excited, climbed down from the big trucks and out of the mission's new Jeep station wagon, which was put to use at the last minute to help take the children to camp—because, try as they did, they simply would not all fit in the truck. (This year more children went to camp than ever before—there were 75 altogether.) They were in a hurry to see just what the new campsite looked like—a site that is to be purchased with money given by the Sisterhood of Mary and Martha in the States.

They found the four big tents—one for the kitchen, one for the dining room and classroom, one for the girls' dormitory, and one for the boys' dormitory—plus several small tents in their places under the trees. There were two large areas for games on one side of the tents and a stream used for washing faces and hands and brushing teeth close at hand on the other side. The boys breathed a sigh of relief when they spotted the water pump by the kitchen tent—no water to carry up from the stream for cooking and drinking! Not far from the little stream was a larger one—more like a river—where the girls in one location and the boys in another would be spending part of each afternoon swimming, wading, playing in the water, and washing off the dirt that had accumulated during the day. And encircling the camp in the distance were mountaintops, which meant more good excursion routes than the two scheduled in the program would permit.

Besides having a new campsite, something else was different this year—there wasn't a single North American missionary present! The Argentines—national workers and laymen—were in complete charge of everything! They were doing a very good job and everything was going well—**until . . .**

Around two o'clock in the morning of the third day of the camp I heard a fierce and rushing wind howling and groaning and threatening the peace of the quiet of the night. Upstairs in my apartment the wind always sounds worse than it really is, but I could tell that this one was much worse than our ordinary windstorms—and I thought about the children's camp and wondered whether the tents would be able to resist this strong force against them, and prayed that the Lord would watch over the camp and take care of everyone. My prayer was too late, for the windstorm had already hit the camp, but the Lord had been there protecting and caring for His own. I went to sleep knowing that, the Lord willing, I would be going there the next day with the Dowdys to take colored pictures of the camp and would find out whether anything had happened or not.



Tents at the Argentine youth camp

Later that morning the '41 Plymouth was bouncing along the rocky path (literally just a path) not far from the campgrounds, when we began to notice that the formerly tall and healthy stalks of corn were bent over to the ground. What had happened at camp??? As we drove in we saw sheets, blankets, and all kinds of clothing hung up everywhere, and mattresses out on the ground in the sun. The young men had just finished putting the last tent back up—the boys' dormitory tent.

At a quarter to one that morning the storm had hit. By quick thinking and immediate action the young ladies, girls, and several of the women had been able to hold up the main poles of their tent until the young men were able to anchor them once more. (They learned later that the men had arrived just in time; just a few minutes more and that tent would have collapsed!) In the meantime the men had been busy getting the boys out from under the heavy tent top and then out of the heavy rain and into a place of shelter. The dining tent had also blown over, but there were only two in it—a layman and a boy who was being punished. To show the extent of the Lord's care and the seriousness of the incident, one of the huge central tentpoles had come crashing down over a cot where a boy was sleeping. The pole missed the boy's head by just three inches!

As soon as the rest of the tents were secured, everyone took it upon himself to help in some way. Some were busy finding places for the group of boys to sleep; others were helping to make hot coffee and serve it to those who had got wet and were cold; others were rescuing the bedding, clothing, suitcases, and so forth, from the fallen tents. Eventually everything was taken care of, and the campers were able to go back to sleep.

When the whistle blew later that

(Continued on page 359)

Time To Go Home

"Mommy, are we going home now?"

This question was asked us several times this year by our two children and now the time has come when we can say: "Yes, we're going home now."

We've had a wonderful year. Our children have had the loving which only grandparents can give, they've become acquainted with cousins, gone visiting away from home overnight, had someone besides Mommy for a Sunday-school teacher, and have known the joys and vicissitudes of school days, but they're glad to be going home.

We, too, have enjoyed the blessed fellowship of our Christian parents. What a joy and comfort they are to us. We've thrilled at the wonderful things to eat in the supermarkets, the dazzling new cars and the convenient shopping centers.

We have delighted in our weeks at young people's camps, and treasure the friendships we made there. Our visits in our churches throughout the land have been a time of refreshing to our own hearts, as well as an opportunity to tell of the Brethren in Brazil. Our hearts have been touched by the beautiful, useful articles so abundantly heaped upon us by the ladies of our Women's Missionary Councils.

Many times this year we've been asked: "Do you really like it in Brazil?" We all answer positively "Yes," we really like it in Brazil and now that our year is over we're glad to be going "home."

—Imogene Burk



The Burks

It's been a good furlough even though the time has passed more slowly than in any other year of our lives. The Ford has done admirably over 35,000 miles of the finest highways in the world; we've enjoyed your generous hospitality and have taken care of far more than one preacher's share of fried chicken! Undoubtedly the most important part of the furlough, however, was that of visiting your many churches throughout the good old U.S.A.

Not only have we been thankful for the opportunity of telling you about Brazil's Amazon Valley, but it has been a real blessing for us to come to appreciate more fully the various phases of the work of the brotherhood of churches here in the States. It's with a much greater respect for the work here that we now return to our beloved Brazil —especially for those works in Mexico, Taos, "Navajoland," and in the hills of Kentucky. Were it impossible for us to return to Brazil for some reason, I'm sure that you'd find us moving to one of these places, probably either of the first two because of the similarity of the Spanish and our Portuguese languages.

But now it's our opportunity to be going again to that most thrilling of assignments, to our work in Amazonia, the largest unevangelized area in the world! Our prayer is one of thanks to our Heavenly Father for you Brethren in the States and for His goodness in allowing that this assignment should be ours.

—"Amazon Bill" Burk

(Editor's note: The Lord gave the Burk family a safe trip back to Brazil. They arrived there on May 16 to resume their work.)

Amazonia--*WORLD'S GREATEST UNEVANGELIZED AREA*

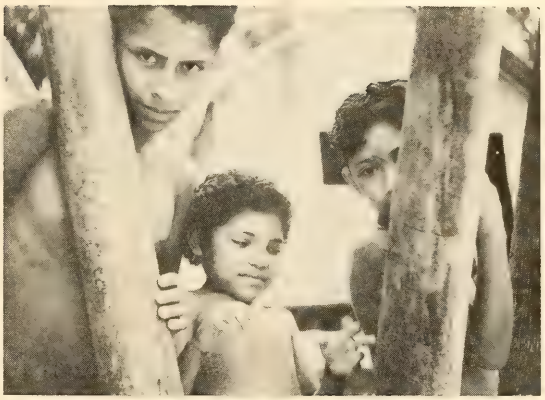
By Rev. Bill Burk

The king of all rivers, the Amazon, is at least 100 feet deep for nearly one thousand miles from its mouth, a waterway for the ships of the Seven Seas. Seventeen of the hundreds of tributaries are more than a thousand miles in length, and at least one is greater than our Mississippi even though its mouth is a thousand miles from the Atlantic! Continuously dotted with islands, the Amazon through Brazil is from two to seven miles wide until it reaches the delta where it is divided into two main channels by an island the size of Switzerland.

Our mission headquarters in Brazil is located 100 miles up the southern channel at the Vila de Icoaraci (near Belem). At this point our river is twenty miles wide, the northern channel being even wider. It is in this portion of the river that we have our Brethren Island Pastorate. By occupation the island people are principally fishermen and gatherers (of fruits and nuts from the forest). Whereas the population of the mainland cities is about half illiterate, that of the islands is more like 80 or 90 percent so.

These factors greatly influence the type of missionary work done among the island folk. To merely sell or distribute Bibles or portions obviously is of little value due to the illiteracy of these simple people. Further, their homes often being miles apart, to announce meetings on a given island will usually bring but few, as their only transportation is the dugout canoe.

The best method to date seems to be the visiting of the missionary (Brazilian or foreign) to each thatched fisherman's shack, the visiting to be as regular as practical. Ours is a simple 14-foot outboard motorboat with which we visit each house along the bank of an island. For months the first stops may merely be to become acquainted (under the pretense of buying eggs, bananas, shrimp, fish or some other produce of the jungle). After becoming genuine friends comes the introduction of a Bible (or portion which may be purchased for an egg or two). As a rule, the first time the missionary reads the story of Christ's birth is the first time they have ever heard anything of Holy Scripture!



These—and others—need to know the riches of God's Grace

Because of time limitations and the limitations of the little boat, we consider our island pastorate as being only two dozen islands, those nearest to home. And what of the twenty-fifth island? Currently there is not a single missionary who visits that next island with the Word of God! It must also be admitted that these islands are but a day from the USA by air.

Since the Amazon basin is two-thirds the size of the United States, and has 100,000 miles of navigable waterways, all of which are dotted with islands, the question is this: what of those areas more removed from the international airports, those places less accessible? There are tragically few missionaries of any mission announcing to the poverty-stricken Amazonian the riches of God's grace. Without a doubt, this neglected valley is the world's greatest unevangelized area!

. . . AND THE TENTS CAME TUMBLIN' DOWN

(Continued from page 357)

morning advising that it was time to start another day, the rain had stopped, and the Lord sent welcome sunshine to dry everything. While the men were putting the tents back up, the young ladies went down to the larger stream to wash the bedding and clothing which was wet and muddy, and by the time we arrived at 11:30 that morning all that lacked was for the sun to finish doing the drying. The Argentines had proved that they were capable of handling, completely and smoothly, even a situation such as this one. Each had helped to shoulder the responsibility, and had done so in the quickest and best way possible.

For the children it was a great adventure. Their only lament was that some of the boys (including Kenneth Churchill and Robert Dowdy) had had to spend the rest of the night in the girls' tent. That, for those boys, had been the "horrible" ending to an eventful night.

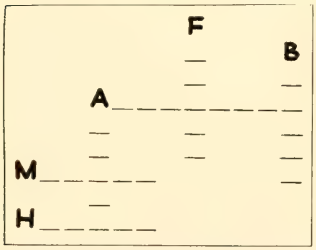
THE CHILDREN'S PAGE

Clyde K. Landrum, Director

Box 588—Winona Lake, Ind.



Here is the first group of MH pictures. They're a fine group of kids! How many of them do you know? Here are their names: Top row (left to right): Tennie Armentrout, Telford, Tenn.; Mary Parr, Celina, Ohio; Edith Robinson, Leon, Iowa; Gary Wayne Beard, Martinsburg, W. Va.; Lois Painter, Ontario, Calif.; Edward Blickenstaff, Myersville, Md. Bottom row: Larry Barnes, Wooster, Ohio; Edna Ruth Young, Sterling, Ohio; Albert Patching, Jr., Long Beach, Calif.; Diana Crawford, Compton, Calif.; Gregory Walters, Elyria, Ohio; Mary Peters, Osler, Sask., Canada. Watch for other pictures next month. If you haven't sent yours in, why not do so now?



Missionary Helpers across the country have set out to learn the names of our six mission fields. Have *you* learned them? Here is a puzzle to test you to see if you do know them.

Uncle Clyde talks to the kids—

Dear Missionary Helpers:

It was good to see many of you on my recent trip to Michigan and Iowa! Later this month I plan to be in the State of Washington. Maybe I'll see **you** there! One MH out in Iowa showed me the scrapbook she was making. All of us should be working on these.

It is very important that each MH learns the club Bible verse—Matthew 9:38. Let's get right to work on this. Also, if you haven't learned the six fields, this should be done right away. After that, why not start learning the names of our missionaries. Why don't we start with Hawaii and Brazil. Now, it shouldn't be hard to learn the names of our Hawaii missionaries, for there are only two of them—Rev. and Mrs. Foster Tresise. Just say "tree'sise" and you are pronouncing the name correctly. Now, to learn the Brazil missionaries—well, it really shouldn't be hard. Try tying the names in with the alphabet. They start with the letter "A" (Rev. and Mrs. **A**ltig) and go to "Z" (Rev. and Mrs. **Z**ielasko). Then after "A" comes "B" and that reminds us of Rev. and Mrs. **B**urk. Then the ones

(Continued on page 361)

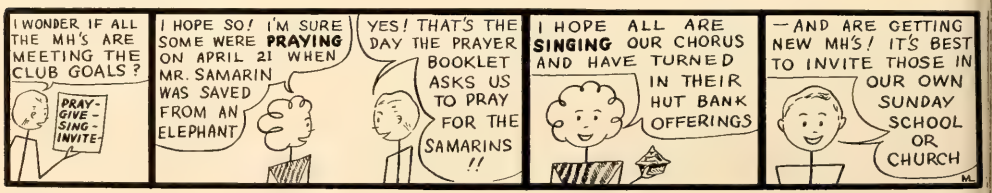
JUNIOR MISSIONARY BIRTHDAYS—

We have **only two** birthdays this month, but these are important. Don't forget to pray for these on their birthdays!

Nancy Hill—June 8, will be 9 years old—in Africa.

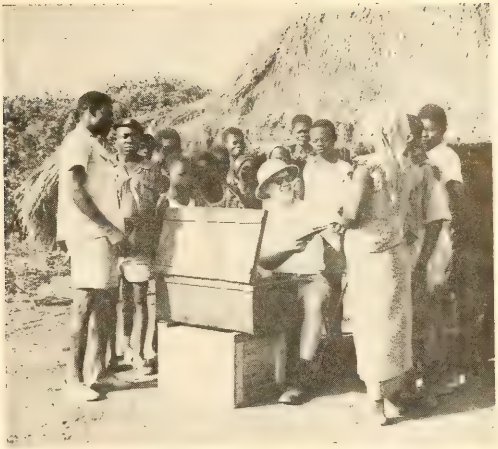
Roberta Hill—June 29, will be 13 years old—in Africa.

MARY MISSIONARY—



To the Glory of God

(Editor's note: On April 21 missionary William Samarin, in Africa, was attacked and injured by an elephant. His wife gives here some sidelights on this event.)



Missionary Samarin dispenses gospel literature

May 1, 1958

Dear Dr. Barnard,

We are back at Bellevue. Bill has been recovering very fast. He's already started on the two issues of the **Trompette** that have to be done before he goes to language committee meeting in two weeks. His left foot is in a cast. His shoulders are drawn back because of the collar bone. He gets tired easily, but all in all he's doing fine.

There have been some interesting sidelights to all this. We've noticed that the day he was hurt was the 21st. That's the day our name is up for prayer in the prayer booklet. We're thankful for the faithful prayers of His saints who pray—not knowing how or when their prayers are needed.

The second incident is concerning the chief of the village where we stayed. He carried the tusks of the elephant all the way to the Medical Center. He's an old man and a pagan and we wondered why he bothered with such a difficult trip when he could have easily sent someone else. Later we learned that he visited the spot where Bill was hurt. After seeing for himself, he returned to the village. He called the African pastor. He said: "Only the great God could have saved Monsieur; today I've seen His power. I want to become a Christian." The next Sunday he stood up and witnessed his faith to the whole village.

The third interesting incident was about the district commander. He arrived at Marakounda just as the African pastor there was gathering the people to tell them about Bill. He himself is a fine man but no Christian. He told us in amazement that those black people just nodded their heads and said: "It was God who saved him; it was God." He couldn't get over the wonderful faith of these people in their God. He couldn't explain it to himself. You see, the Catholics never see lives changed. They can't explain the work of the Holy Spirit away, and the lives of our Christians are a real testimony.

So even in this we pray God will continue to find glory.

Sincerely yours,
Ruth Samarin

Uncle Clyde talks to the kids—

(Continued from page 360)

left come toward the **m**iddle of the alphabet—Rev. and Mrs. Edward **M**iller! See! That isn't hard, is it!! So, there you are—"A" to "Z"—**A**ltigs and **Z**ielaskos. "B" is for **B**urks and—toward the **m**iddle of the alphabet is "M" which stands for **M**illers!

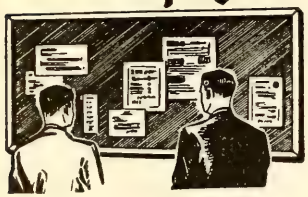
Remember, National Conference at Winona Lake is August 18-24. Special things are being planned for MH's. I hope to see you here.

Sincerely in Christ,
Uncle Clyde

HAVE YOU LEARNED OUR CLUB VERSE AS YET?

"Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matt. 9:38).

Newspage



DAYTON, OHIO. The newly elected officers of the Southern Ohio District Conference are: Richard Jackson, moderator; William Steffler, vice moderator; Russell Ward, secretary; Charles Gantt, assistant secretary; Roy Kinsey, treasurer; and C. S. Zimmerman, statistician.

LONG BEACH, CALIF. The new edifice of the North Long Beach Brethren Church will be dedicated on Sunday afternoon June 15 at 3:00 p.m. Dr. Louis Talbot will deliver the dedicatory address. Dr. George Peek is pastor.

CHICAGO, ILL. Mrs. Willard Aldrich, who is a featured writer of "Out of the Mixing Bowl" in Moody Monthly was recently killed in an automobile accident. She was the mother of nine children.

TUCSON, ARIZ. Howard Askins, a member of the Grace Brethren Church, of Mansfield, Ohio, will assume the pastorate of the new home-mission church here within a few weeks.

BOSTON, MASS. William Snell, a 1958 graduate of Grace Seminary, has accepted the call to become the pastor of the new home-mission church here. Services are being held in the Russell Dunlap home, 7 Ardmore Road in Needham Heights.

CHANGES: The new address of Rev. Russell Williams is: 1752 Cheshire, Cheyenne, Wyo. The new phone number of Rev. William Schaffer, of Kittanning, Pa., is: Liberty 3-8731. The new address of Chaplain Orville A. Lorenz is: Hdqts. 3rd Div., A.P.O. 36, New York, N. Y. Please change Annual.

EVERETT, PA. The Sunday-school annex of the Everett Grace Brethren Church was dedicated on June 1. Rev. Richard Grant, pastor of the First Brethren Church, of Martinsburg, Pa., delivered the dedicatory message. Other guest speakers for the day were Rev. Kenneth Wilt for the morning worship, and Rev. Clair Gartland for the evening hour. Homer Lingenfelter is pastor.

BANGUI, F. E. Africa. Daniel Keith was born May 21 at Bangui, according to a cablegram from the proud father, Rev. Donald Hocking. This is the third son for Mr. and Mrs. Hocking. Both child and mother are fine.

STOYSTOWN, PA. Arthur Collins has resigned as the pastor of the Reading Brethren Church. This ministry will be concluded on August 31.

WASHINGTON, D. C. James Dixon, pastor of the First Brethren Church, was the baccalaureate speaker on May 25 at the Washington Bible College.

WINONA LAKE, IND. Plan now to attend the Sunday-school convention sponsored by the National Sunday School Board which is scheduled for Aug. 17-18 at Winona Lake, Ind.

CORRECTION: Vernon Harris, pastor of the Washington Heights Brethren Church, was the evangelist at Johnson City (Tenn.) church recently. Dean Risser is pastor. In a former release the meeting was reported as being held in Roanoke.

CHICAGO, ILL. Moody Bible Institute has applied to the Federal Communications Commission for an FM frequency in Cleveland, Ohio, it was announced by C. B. Nordland, manager of the Publications and Radio division. Favorable action on this application is hoped for shortly, he said.

This new venture is the outgrowth of a desire of Christian businessmen in Cleveland to establish a gospel radio station in northeastern Ohio. Moody Bible Institute's radio department which operates WMBI, a non-commercial AM station in Chicago, will be responsible for the management, programing, and operation of this new station.

Another application filed by Moody Bible Institute with the FCC for an AM frequency in East Moline, Ill., is still pending, according to Nordland. If granted, this station will also be operated as a non-commercial station.

The BRETHREN MISSIONARY HERALD

Executive Editor.....Arnold R. Kriegbaum
Winona Lake, Ind.

DEPARTMENTAL EDITORS

Foreign Missions.....R. D. Barnard
Winona Lake, Ind.
WMC Mrs. Dayton C. Cundiff
Beaver City, Nebr.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary Paul R. Bauman
Winona Lake, Ind.

SAN FRANCISCO, CALIF. The California Attorney General declared that house-to-house selling of religious material may not be banned by local ordinance. Attorney General Edmund G. Brown wrote an opinion on the issue in respect to solicitations by Seventh Day Adventists. Several communities in the State have ordinances banning or curtailing such front-door sales, but the attorney general said there is a distinction between purely commercial sales and religious promotions through house-to-house calls.

ROSWELL, GA. Fire ruined a portion of the historic Presbyterian church at Roswell, and 400 books were destroyed, but a 119-year-old Bible passed through the inferno practically unharmed. While other books in a closet where the fire started were turned to cinders, the ancient Bible, which has been treasured by the church for several generations, was merely charred a bit on its edges.

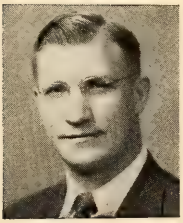
WHEATON, ILL. The 1959 Illinois motor vehicle license plates will have blue and gold colors in honor of Wheaton College, Wheaton, Ill., where basketball and other athletic teams in recent years have brought honor and glory to the State. The regular license plates will have gold numerals on a blue background. Truck plates will be blue numerals on a gold background. Dr. V. Raymond Edman is president of the college, and Lee Pfund is coach of the title-winning basketball teams.

Our Common Meeting Ground

BY BERNARD SCHNEIDER, D.D.

Pastor, Grace Brethren Church
Mansfield, Ohio

"This is as it should be."



Dr. Bernard Schneider

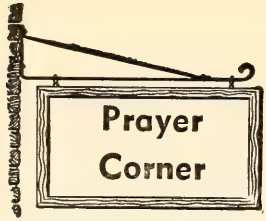
The Holy Spirit repeatedly compares the church to a body with its many members and its one Head. He emphasizes the fact that all the members of the body have different functions, and yet are part of the same body, and have great need of one another. The body is one, and all the members need to work together, though their tasks may be greatly different. Surely, all this is true of the church of Jesus Christ, which is His body.

The Brethren Church may also be likened to such a body. It has many members. It has different agencies which all perform their separate tasks. Each agency, of course, believes that its particular task is the most important. As a matter of fact, they are all important, they are all vital to the growth and well-being of the whole church. The eye may feel more important than the ear, but the ear is needed to make a well-functioning body. So with The Brethren Church. We need the seminary. But we need the home-mission agency as much. We also need the foreign-mission agency, or we would soon disappear. We need the other great agencies which look after the important aspects of the work of our church.

The one great purpose of the Holy Spirit's use of the body as an illustration of the church is to show the need of cooperation, in order that there may be no schism, but unity, within the church.

We have strong leaders who are in charge of the different agencies who are enthusiastic about their particular phase of the work which is their responsibility. This is as it should be. But, we need some means of tying them all together into a whole. We surely need a common meeting ground for them all. **The Missionary Herald** provides this common meeting ground, almost ideally so.

This fine church paper, which goes into 8,500 homes each week, represents all the different agencies of The Brethren Church. It presents to the people the separate needs and provides for proper emphasis of each in turn. It becomes the medium through which vital information is passed on and through which the news is told to our people. It shows the progress of each phase of our work in picture and story, and sets the different goals before us. It thus stimulates the interest of our people in the different spiritual enterprises of our church. It promotes the projects of the church and serves as a get-acquainted place for our Brethren, far and near, at home and in foreign lands. In short, the Missionary Herald goes a long way in unifying the work of The Brethren Church. I am so happy to know that this fine Christian magazine is constantly growing, and praise the Lord for the leadership He has given us to keep the Missionary Herald growing. The Missionary Herald certainly merits our earnest prayers and our liberal support.



"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7).

BRETHREN DAY OF PRAYER JUNE 15

MISSIONARY HERALD—

Pray that during June and July our Brotherhood might be very conscious of the importance and effectiveness of the printed page, as proved by the cults and the isms of our day.

Pray that believers might become more active in a tract distribution ministry.

SEMINARY—

Praise God for answered prayer in the procurement of loan funds for the completion of the present building program.

Pray that the additional $50,000 in gift funds needed to complete our responsibility to the building fund may be received at an early date.

Pray that the seminary graduates will find God's place for them in the total testimony to be born in our needy world today.

Pray for the college graduates as they go forth in the various fields of service. Especially pray for those who may be still contemplating going on into the seminary.

SUNDAY SCHOOL—

Pray that the final plans for the annual convention may bring a real blessing to our people.

Pray for the Sunday schools during the summer months that we may not see any let up in attendance and interest.

Pray for the National Sunday School Board as plans are made for future work.

Pray for the finances of the board that work may continue forward without hindrance.

LAYMEN—

Pray for all the Laymen's sessions that will be held at all the district conferences and rallies.

Pray that our father and sons banquets will be the means whereby many more may be won to the Lord.

Pray for the Laymen who will become leaders in the summer youth work; and that many will catch the vision of this important work for the Lord.

HOME MISSIONS—

Pray for the Tom Julien family, of Fort Wayne, Ind., as they leave home missions for the foreign field, and for the Carl Miller family as they take up the Fort Wayne work.

Pray for the development of a church in Tucson, Ariz., where Charles H. Ashman, Jr., conducts a weekday Bible class for 30 to 35 people.

Pray for the sale of the McKillen home in San Jose, Calif., and also for some excess property not needed for the San Jose church development.

Praise the Lord for the government granting a surplus building to our Navajo Mission for a boarding school, and pray that it can be moved and made usable in time for the next school term.

Pray that the financial need for continuing the two construction crews may be through the Brethren Investment Foundation.

Pray for the countywide meeting beginning today, June 15, at Jackson, Ky., that the Clayhole Brethren Church may share in the blessings. Rev. Sewell Landrum is the chairman.

BYF—

Pray for the National Youth Board. They need wisdom for planning the future of the Brethren Youth work.

Pray for the summer camp ministry. Remember especially our national Camp Bethany.

Pray for the young people who are going to the summer mission fields of Kentucky, Taos, and the Navajo reservation.

SMM—

Pray for the SMM meetings at our district conferences and district camps this year that they may be a blessing to each girl who attends.

Pray for the new Sisterhoods that are being organized.

Pray for the district projects this year that they may be able to meet their set goals for the glory of the Lord.

WMC—

Pray that all the WMC members will inform themselves concerning each missionary and each field, that they may pray more intelligently for them.

Pray that the local membership will attend the missionary rallies and conferences, so that they will be better informed concerning the various fields.

Pray that some teacher will offer her services, paying her own travel expenses, to replace Miss Ruth Kent during her furlough year.

Pray for an enlarged prayer life on the part of each WMC member, and for deeper consecration to the study of God's Word.

FOREIGN MISSIONS—

Pray for a Christian young man in our Mexico work whose relatives have persecuted him severely because of his stand for Christ.

Praise the Lord for His protection of Rev. William Samarin in the attack by the elephant.

Pray that Miss Hulse, the Juliens, and the Steudlers may soon arrive safely on their fields. Pray for the field administrations as they assist these in getting settled.

Pray for rest and relaxation for the Edward Miller family as they begin their furlough.

Pray that the reported relaxed import regulations will make it possible to get needed equipment into Brazil.

Pray for definite guidance in the possible opening of a field of work in Puerto Rico.

Pray that we as Brethren might in this 250th anniversary year be led to open the work in Germany, the land from which we came.

Pray for the Maconaghys as they build the temple (church) at Jose Marmol. Pray that the Lord will overcome the many obstacles that have arisen.

Pray for further expansion of the work in Hawaii.

facing FACTS

Excerpt from a message delivered by Kenneth Strachan at the convention of the Evangelical Literature Overseas Organization.

Is not the secret of the rapid spread of so many cults explained almost entirely by their effective employment of literature? If this is the case, then we ought to examine the literature program of such bodies as Jehovah's Witnesses and the Seventh Day Adventists in order to note their methods and discover the secret of their success. A superficial examination would warrant, perhaps, the following observations:

1. Their production of literature is concentrated in central agencies with the result that a unified editorial strategy is followed, and a greater volume and superior workmanship in production achieved.

In contrast one has only to review the evangelical literature program in any area of the world to discover the disorganized, unrelated multiplicity of individualistic efforts resulting in a literature production inferior in quality, limited in quantity, confused and even contradictory as to content, and aimless as to strategy.

2. A second reason for the success of the literature programs of the cults would seem to lie in the unity and clarity each achieves in the presentation of its message. Sticking to a few general themes in support of their main thesis or message, they write books which present a unified, consistent message that brings conviction and results eventually in conversion.

In contrast, evangelical literature is produced from every possible viewpoint and with every possible objective, runs the gamut of subjects, emphasizes the distinctives of our separate views and convictions, is constantly argumentative, and is competitive and dogmatic. The result is that there is no such thing on the mission field today as one clear evangelical message being sounded out.

3. Very closely tied in with the unity and clarity of the Russellist and Adventist messages is the obvious fact that their literature programs are almost totally directed to the man outside, and the effort is made to present the central elements of the message to him in language that he can understand. These cults face outward in their literature programs while we evangelicals are facing in.

The great bulk of evangelical literature is directed to evangelicals with little effort to interpret the tenets of the Christian faith in terms and terminology that will be understood by the man outside. It is perhaps safe to say that with the exception of tracts (about which much could be said), the overwhelming portion of evangelical literature production is for evangelicals and written from a nonpopular point of view. The time has come to face out.

4. A fourth and very obvious factor in the success of their literature programs is the matter of adequate financing. Seventh Day Adventists are spending more than 15 million dollars annually in literature alone.

Evangelical conservatives in the United States alone are supposed to number more than ten million. Seventh Day Adventists, numbering scarcely a million members in the entire world, supported 40,000 workers in 198 countries of the world and spent $15 million on literature alone. There is something wrong in our missionary budgeting —something that ought to be corrected by both our churches and our missionary societies.

5. A final factor, and the most important, is to be seen in the methods of distribution employed. Whereas the evangelicals are content to leave the distribution of literature in the hands of a few missionaries assigned to literature, here and there a struggling bookstore or depot, and occasionally a hired colporteur, these other groups stress and specialize in mobilizing the entire laity in continuous, systematic sale and distribution of their literature. The importance of this cannot be overestimated. It is reflected in the practice of Jehovah's Witnesses to record in their annual reports not only the exact number of pieces of literature distributed, but the total number of man-hours devoted by the total membership in such activity.

We evangelicals need to wake up to the fact that until we learn to mobilize the entire membership of the church in a continuous program of literature distribution, we will never reach the masses with our literature, we will never lick the problem of distribution, we will never solve the problem of production, and we will never accomplish our job of world evangelism.

Reprinted from Floodtide, the official publication of the Christian Literature Crusade, Fort Washington, Pa.

Quotables

Compiled by John E. Southard

Study the Bible to be wise, believe it to be safe, practice it to be holy.

If God sends us on stony paths, He will provide strong shoes.

It isn't hard to make a mountain out of a molehill. Just add a little dirt!

The wrong way to make your way in the world is insisting on having it.

Happiness consists, not in possessing much, but in being content with what we possess.

1957 Missionary Herald Offering Report

	1956	1957
Akron, Ohio	$358.53	$216.25
Albany, Oreg.	29.00	
Aleppo, Pa.	25.00	51.00
Alexandria, Va.	136.00	33.51
Allentown, Pa.	86.08	31.32
Alto, Mich.	46.55	18.00
Altoona, Pa. (First)	169.50	199.50
Altoona, Pa. (Grace)	9.05	15.00
Ankenytown, Ohio	122.00	61.00
Artesia, Calif.	40.05	25.77
Ashland, Ohio	156.72	110.51
Barbee Lake, Ind.		47.78
Beaumont, Calif.	288.00	300.00
Beaver City, Nebr.	10.00	5.00
Bell, Calif.		9.25
Bellflower, Calif.	110.00	47.50
Berne, Ind.	233.00	136.50
Berrien Springs, Mich.	19.00	35.00
Boston, Mass.	10.00	
Buena Vista, Va.	253.25	215.30
Camden, Ohio	30.50	17.75
Canton, Ohio	11.00	49.25
Cedar Rapids, Iowa	454.00	101.50
Cheyenne, Wyo.	41.00	
Chico, Calif.	12.22	
Clay City, Ind.	31.57	60.00
Clayhole, Ky.	11.51	
Clayton, Ohio	175.22	229.56
Cleveland, Ohio	41.00	19.00
Compton, Calif.	40.09	3.50
Conemaugh, Pa.	160.00	113.28
Covington, Ohio	121.49	26.00
Covington, Va.	52.50	21.00
Cuyahoga Falls, Ohio	42.90	142.92
Dallas Center, Iowa	60.00	
Danville, Ohio	47.00	66.00
Dayton, Ohio (First)	241.25	268.50
Dayton, Ohio (Patterson Park)	57.00	51.00
Dayton, Ohio (North Riverdale)	527.30	210.75
Denver, Colo.	10.25	2.00
Dryhill, Ky.	5.00	
Elkhart, Ind.	132.00	13.00
Elyria, Ohio		15.00
Englewood, Ohio	349.28	407.91
Everett, Pa.	41.00	
Fillmore, Calif.	101.00	106.51
Findlay, Ohio	206.91	76.87
Flora, Ind.	176.75	78.65
Fort Lauderdale, Fla.	71.60	113.50
Fort Wayne, Ind. (First)	1,041.53	1,149.91
Fort Wayne, Ind. (Grace)	110.50	117.98
Fremont, Ohio (Grace)	441.00	333.15
Fremont, Ohio (Chapel)	21.49	13.58
Garwin, Iowa	26.00	17.00
Glendale, Calif.		124.55
Goshen, Ind.	10.44	52.50
Grafton, W. Va.	25.46	30.30
Grandview, Wash.	18.77	18.18
Hagerstown, Md. (Calvary)	62.81	81.84
Hagerstown, Md. (Grace)	410.50	307.40
Harrah, Wash.	103.33	50.00
Harrisburg, Pa.	206.75	38.00
Hatboro, Pa.		5.00
Hollins, Va.		55.00
Homerville, Ohio	102.50	87.80
Inglewood, Calif.	108.00	40.00
Jenners, Pa.	35.00	75.75
Johnson City, Tenn.	16.00	37.06
Johnstown, Pa. (First)	490.50	448.93
Johnstown, Pa. (Riverside)	39.50	42.75
Kittanning, Pa. (First)	262.28	141.56
Kittanning, Pa. (North Buffalo)	37.00	
Kokomo, Ind.		15.00
Lake Odessa, Mich.	402.00	170.15
Lansing, Mich.		74.50
LaVerne, Calif.	64.00	15.00
Leamersville, Pa.	81.00	48.00
Leesburg, Ind.	55.67	38.92
Leon, Iowa	25.25	31.48
Limestone, Tenn.	76.10	42.00
Listie, Pa.	204.65	112.90
Long Beach, Calif. (First)	332.48	213.00
Long Beach, Calif. (North)	205.00	203.00
Mansfield, Ohio (Grace)	481.50	446.50
Mansfield, Ohio (Woodville)	126.00	37.00
Martinsburg, Pa.	105.00	
Martinsburg, W. Va.	99.24	254.95
Meyersdale, Pa.	130.71	78.75
Meyersdale, Pa. (Summit Mills)	43.00	5.00
Middlebranch, Ohio	58.50	87.49
Modesto, Calif. (LaLoma)	20.00	80.75
Modesto, Calif. (McHenry Ave.)	6.50	

	1956	1957
Monte Vista, Calif.	5.00	
New Troy, Mich.	200.00	130.00
North English, Iowa		35.01
Norwalk, Calif.	65.75	42.12
Osceola, Ind.	32.70	
Ozark, Mich.	25.83	41.15
Palmyra, Pa.	19.50	162.56
Paramount, Calif.	81.00	96.63
Parkersburg, W. Va.		20.50
Peru, Ind.	1.00	10.00
Philadelphia, Pa. (First)	197.00	80.60
Philadelphia, Pa. (Third)	242.00	85.50
Phoenix, Ariz.	30.00	45.00
Portis, Kans.	31.00	10.00
Portland, Oreg.	38.50	
Radford, Va.	25.25	
Rialto, Calif.	34.90	
Riner, Va.	9.00	
Rittman, Ohio	332.75	265.75
Roanoke, Va. (Clearbrook)	115.00	104.45
Roanoke, Va. (Ghent)	277.10	138.90
Roanoke, Va. (Washington Hgts.)	77.30	68.40
San Bernardino, Calif.	80.80	
San Diego, Calif.	12.00	5.00
San Jose, Calif.		10.00
Seattle, Wash.	47.00	38.00
Seven Fountains, Va.	24.00	
Sidney, Ind.	275.66	116.50
South Bend, Ind.	94.00	75.00
South Gate, Calif.	34.00	
South Pasadena, Calif.	10.00	29.52
Spokane, Wash.	122.25	57.00
Sterling, Ohio	55.00	66.00
Stoystown, Pa. (Reading)	30.62	48.70
Sunnyside, Wash.	154.50	64.15
Taos, N. Mex.	8.02	
Temple City, Calif.	130.05	50.00
Tracy, Calif.	50.00	
Troy, Ohio	17.00	42.00
Uniontown, Pa.	232.17	250.18
Warsaw, Ind.		118.20
Washington, D. C.	80.68	100.45
Washington, Pa.		16.35
Waterloo, Iowa	449.76	176.67
Waynesboro, Pa.	211.19	120.45
West Alexandria, Ohio	25.75	
Wheaton, Ill.	10.00	
Whittier, Calif. (Community)	344.80	419.00
Whittier, Calif. (First)	116.00	94.75
Winchester, Va.	64.00	37.00
Winona Lake, Ind.	1,096.25	1,018.10
Wooster, Ohio	178.63	290.00
Yakima, Wash.	74.61	88.18
York, Pa.	66.70	48.90
Total	$17,375.05	$13,710.94

Miscellaneous

Dedication Day Offering	187.90	
Allegheny Fellowship of Churches		10.00
East Fellowship of Churches	10.00	10.00
Camp Grace	50.00	
Indiana District WMC		240.58
National Laymen	50.00	50.00
National WMC	273.60	
Isolated, non-Brethren, etc.	409.47	197.29
Total	980.97	507.87
Total of churches	17,375.05	13,710.94
Grand Total	$18,356.02	$14,218.81

The twenty leading churches in

GIFTS TO THE MISSIONARY HERALD

1.	Fort Wayne, Ind. (First)	$1,149.91
2.	Winona Lake, Ind.	1,018.10
3.	Johnstown, Pa. (First)	448.93
4.	Mansfield, Ohio (Grace)	446.50
5.	Whittier, Calif. (Community)	419.00
6.	Englewood, Ohio	407.91
7.	Fremont, Ohio (Grace)	333.15
8.	Hagerstown, Md. (Grace)	307.40
9.	Beaumont, Calif.	300.00
10.	Wooster, Ohio	290.00
11.	Dayton, Ohio (First)	268.50
12.	Rittman, Ohio	265.75
13.	Martinsburg, W. Va.	254.95
14.	Uniontown, Pa.	250.18
15.	Clayton, Ohio	229.56
16.	Akron, Ohio	216.25
17.	Buena Vista, Va.	215.30
18.	Long Beach, Calif. (First)	213.00
19.	Dayton, Ohio (North Riverdale)	210.75
20.	Long Beach, Calif. (North)	203.00

HONOR CHURCHES

Fort Wayne, Ind. (First)	$1,149.91
Winona Lake, Ind.	1,018.10

A special vote of thanks go to these two churches for the interest they have shown in the work of publications. Each church has given over $1000 the past two years. What will your church give this year?



THE MINISTRY OF THE PRINTED PAGE

as a powerful and effective deterrent against skepticism, unbelief, and atheism is a proved fact centuries old. Martin Luther turned to the printing press to implement the Reformation, and the monks cried: "If we do not put down this printing press, it will put us down." This is a reading age, and men more often reach conclusions by reading than they do by listening. Christians need to be awakened to this fact and to invest money in the support of the printed page. The aim of the Missionary Herald is to publish the message: "I am the resurrection and the life." Your gift will help us in this missionary endeavor.

During June and July, Give Through

Your Local Church to the

Brethren Missionary Herald

Publication Offering

$15,000 is needed now for:

- Purchasing new addressograph (present one 35 years old)
- Producing more Brethren literature
- Reprinting Dr. L. S. Bauman's Book, "The Faith Once For All Delivered Unto The Saints"
- Installing needed mechanical equipment in building

The BRETHREN MISSIONARY HERALD

WMC NUMBER

JUNE 14, 1958

"No man, having
put his hand
to the plough,
and looking back,
is fit for the
kingdom of God"

Luke 9:62





From the President's Pen

Mrs. Paul Dick

"Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful" (I Cor. 4: 1-2). Sometimes we think of stewardship as simply tithing, or the giving of our offerings. Stewardship includes the giving of life itself with willingness to be good stewards of our time, our talents, our strength, and our love. All that we possess will be given to the Lord to serve Him faithfully. Whether we serve Him in the humblest capacity or serve Him in the higher places, the Lord wants a true report of our stewardship. To be stewards of the mysteries of God is a responsibility and a privilege beyond anything we know. We should be humble before this trust, and praise Him that we are His stewards because "We Are the Lord's."

Talents

June is the month for the election of officers in our local councils. It is time again for us to search our hearts, to know how faithful and willing we are to be good stewards of our time and strength with the talents the Lord has given to us. If you have a local constitution, it will serve as a guide for your election of officers, and appointments of committees. We need officers so that we can do our work in a business-like manner. We are admonished in I Corinthians 14:40: "Let all things be done decently and in order." As members, we need leaders who will guide us in our work for the coming year. We suggest that the local president check the new credential form for delegates to the WMC sessions of National Conference. They are similar to the credential blanks used by our local churches for conferences, and all who have used them report very favorably toward them.

What have we done to develop the talent that we yielded to the Lord at our consecration service in the October WMC meeting? We read in Exodus 4:2: "What is that in thine hand?" That was the question the Lord asked Moses. What have we in our hands today? Is it a Bible, a pen, or a needle? Will you use your Bible to teach a class in Sunday school, vacation Bible school, or a week-day Bible club? A pen could be used to write birthday remembrances to our missionary families. A needle has been an instrument for talents in many ways since the praises of Dorcas were written in the New Testament. The plainest thing in our hands, when yielded to the Lord, can become a real talent for service in our WMC program. Only the talents that are used are the ones that endure. What will be the report for the account of our stewardship of talents?

Offerings

Our prayer is that we will continue to be good stewards in giving this quarter for the General and Publication Offering. This offering is important to the very existence of our National WMC program. Did you know that several years ago we started to tithe this offering into a missionary project? The Lord has honored this plan, and there has been a better response to the needs this quarter. Last year the tithe was increased to give 15 percent of the General and Publication Offering into the missionary project. Let us give cheerfully, out of hearts of love, that our National WMC work will increase in all our missionary efforts. A good steward will be faithful in outgiving. To be faithful means praying that wisdom will be given in the use of these funds for the dispensing of all our offerings. We appreciate the efficient services of our national financial secretary-treasurer, Mrs. Chester McCall, who accurately records the receiving and dispensing of our WMC offerings throughout the year.

We would like to share some notes of appreciation with you for your faithful stewardship in the Christian Education Offering. These goals have been met because of the cooperation of our two hundred local councils. Our united efforts are worthy of notes of commendation. Paul R. Bauman, D.D., wrote this: "In behalf of Grace Seminary and College will you please convey this sincere appreciation to the ladies of your organization? I wish it were possible for all the ladies to see the new tables and chairs in our library. We never cease to marvel at the way the Brethren WMC attains and even surpasses their goals for the many projects they have undertaken in behalf of our school. They are an example to our entire denomination."

In a letter from Rev. Harold Etling we quote: "I want to express to all the ladies of the WMC my personal appreciation for your continued interest in our oganization and work. Were it not for the ladies of the WMC the Sunday School Board would not have much of its present equipment."

The National Youth Director, Ernest Bearinger wrote: "We praise God that in answer to prayer, He

(Continued on page 373)

THE BRETHREN MISSIONARY HERALD VOLUME 20, NUMBER 24

ARNOLD R. KRIEGBAUM, Executive Editor

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price,$3.50 a year; 100-percent churches, $2.50; 75-percent churches, $2.75; 50-percent churches, $3.00; foreign, $4.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; True Hunt, assistant secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to executive committee; William Male, Mark Malles, Robert E. A. Miller, Thomas Hammers; Arnold R. Kriegbaum, ex officio.

His Fragrance

By Mrs. Thomas Hammers

In Romania there is a certain valley where nothing is grown but roses for the Vienna market, and in the time of the rose crop the perfume of that valley is such that if you go into it for a short time, wherever you go the rest of the day people know you have been in the valley with the roses. I ask you, will not those of us who dwell with Sharon's rose distill sweet perfume all about us? "Christ . . . hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour." God is ready to make manifest through us the savor of His love and grace in every place if we will but be willing. No matter how little natural winsomeness and attractiveness we may have, if we continually abide in the presence of our Lord, we shall manifest His beauty and His fragrance.

Mary, doubtless, anointed the Lord's feet quietly and inconspicuously, but the house was filled with the odor of the ointment. As you think of your life today, have you walked so close to your precious Lord, the Lily of the Valley, that His love and sweetness has permeated your every thought, word, and deed? Or have there been times of straying when your own will has dispelled the beauty of Christ from your life.

There is only one way in which we can continuously shed abroad the beauty of our Saviour to our families, our friends, our neighbors, and all peoples. That one way is to live in complete devotion to Christ, utterly forgetful of self. Someone has said: "The fruitful Christian life makes concrete the beauty of our Lord to the unbelieving world." Does your life convince others that to be a Christian is a glorious, soul-satisfying experience, or is your testimony obscured by the pre-eminence of self, leading others to doubt and turn away.

In the deepening twilight of a summer evening a little boy sat on the doorstep with both hands extended upward holding a line. "What are you doing here, laddie?" asked a passerby. "Flying my kite, Sir," was the prompt reply. "Flying your kite? I can see no kite, nor can you." "I know it sir," responded the lad, "I cannot see it, but I know it is there, for I feel it pull." If our affections are set upon things above, we shall have an assurance of it which cannot be mistaken, and others will be drawn to Him who is our security. They shall know that our time, our talent, and our treasure are given in loving obedience to Him.

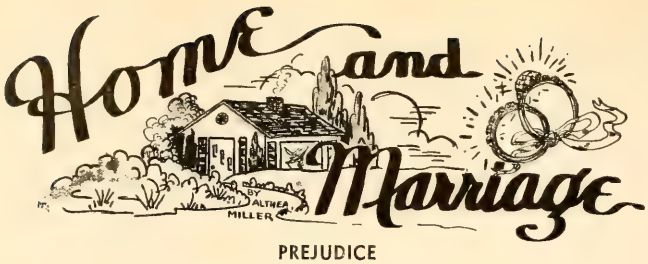
First let us consider loving obedience with our time. Life is a sacred trust and it belongs to God. This must be our first premise. In Leviticus 23:3 God said to the children of Israel: "Six days shall work be done: but the seventh day is the sabbath of rest, an holy convocation." One day at least ought to be a holy day and not a holiday. Imagine our land if no Lord's Day were kept. Let us set this day apart as a hearty offering on God's altar. If we are sincerely honest with God, we shall esteem it only right to surrender at least a seventh of our time to Him who deserves it all. But what about the other six days? Are they to be lived for self? No indeed; you are God's opportunity for today. He has waited ages for a person just like you. If you refuse Him today, then God loses His opportunity through you. No one else can serve Him in your place. Every day we should be obedient with our time in the study of God's Word, in praise and intercessory prayer for the sick, the unsaved, the servant of God. Live for God day by day, moment by moment showing forth His holiness in your life. Be a walking demonstration of His saving love. Since the heavenly places and the kitchen are at the same elevation, you can discharge the humblest duty while still breathing air from the mountaintops.

The second aspect of our life which it is possible to dedicate to God is our talent. In Matthew 25: 25, 28 we read: "And I was afraid, and went and hid thy talent in the earth . . . Take therefore the talent from him." If you should hang your arm in a sling and refuse to use it, within a few months that arm would lose its strength and be useless. Use the ability you have, do something with it, and each succeeding day you will be able to do it better. If you do not use it today, you may find it impossible to do so some other day. Use it or lose it. Just as the pastor brings to his soul-winning task the sum total of abilities acquired in his various pursuits before the call to full-time ministry, so too the consecrated Christian woman stands before God not so much as a devoted housewife, teacher, or businesswoman as a redeemed personality possessing unique talents. Every woman who knows the redemptive graces of God has a message for her neighbor lost in trespasses and sin. Find your place in God's work. Your sufficiency is Christ, for overcoming the impossible in your yielded life is His chief delight.

Thirdly, there is loving obedience with our treasure. The woman who tithes her talent not only tithes her time but brings to the Lord's work that which would be inadequate without a tithe of her substance. And, learning the thrill of giving, she will not withhold the tithe of her treasure. Think for a moment of the dedicated lives of our missionaries. They give time and talent from eight to twenty hours a day. They also are tithers of their treasure. They are no more obligated to be tithers, or personally devoted to God's work, than I am. They can't earn their own support; therefore you and I must support them. We are to bring the tithe of our treasure, and our offerings plus what personal service we are able to render. If we limit our giving to the tithe, we are telling God we are still under law, and do not praise Him with our gifts for His marvelous grace. Consecrated Christians will bring also their offerings from their treasure.

"There came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head" (Mark 14:3). There was no fragrance until it was broken, then it filled **all** the house. Only as we are willing to be broken and surrendered to the will of God are we able to walk the sweet-scented pathway of fruitfulness in the giving of our time, talent, and treasure. Only then can we bring the perfume of God's love to others as we pass by.

". . . neither will I offer . . . unto the Lord my God of that which doth cost me nothing" (II Sam. 24: 24).



PREJUDICE

Not long ago I overheard a husband make the statement that his wife is so prejudiced she cannot be reasoned with on any subject. I found myself pondering what this man said, wondering all the while what prejudice really is. Are many husbands and wives guilty of this?

Going to my trusty dictionary I discovered the word "prejudice" seems to connote an attitude of mind and life which is one-sided. Further, it is true that many times the judgment of a prejudiced person cannot be relied upon, for his mind is made up to see one side of an issue only.

For several months my mind has been turning over the relationship to, or the differences between, if any, "opinion" and "conviction" as they touch this matter of prejudice. Opinions seem to be a set of ideas or a pattern of thinking which is often the result of snap judgment, with little experience to bolster the conclusion. It is actually "less strong than positive knowledge."

Conviction, on the other hand, is a set of ideas or pattern of thinking based on factual experience which develops from a detailed study of the situation. It is really "strong persuasions and belief." In light of these definitions, it would seem that the words "opinion" and "conviction" cannot be used synonymously if one would be accurate. It would seem also that one could be opinionated and thus become prejudiced. But the person of genuine conviction would not be prejudiced because his conviction is based upon persuasion which has been studied from every possible angle of a given situation or picture. Convictions are not built on snap judgments.

There are many facets of this word study which cannot be touched upon here. We are primarily interested with these words only as they affect marriage and family where the folk involved are the Lord's.

Have you ever asked yourself why you believe as you do? It would be interesting to make an honest evaluation of ourselves. Are we prejudiced, loaded with opinions which seem to be set in concrete? Or are we persons of conviction? Attitudes of life and conduct in general will show up the difference, and reveal which path we walk.

Do you believe that Jesus Christ is the Saviour of the world because you have been brought up on that "theory," or because you have personally experienced His saving grace and transformation in your life? Do you love your wife or husband more or less as a habit because you know it is expected? Or is your heart truly your mate's in pure, unadulterated abandon, and that in spite of any and all faults which have irked you no end? Do you discipline your children in a set way because opinion dictates that way? Or is your discipline based with thought and conviction on God's Word and your child's good?

It is amazing the number of ways one has been living life on the lower plane of opinionated prejudices instead of on the path of conviction where God's noblemen walk.

Because you are a believer, you have doubtless been attacked with barbs from liberals and non-Christians who contend all Christians are prejudiced. You should not be surprised, for such people have been hurling similar darts down through the years.

Theological liberals often contend the Old Testament is but a book of Jewish opinion, thought, and tradition. They refuse to accept its relevancy for this day. And while accusing you of prejudice, they are carrying the above argument to the point of prejudice!

Jesus Christ is called a prejudiced person. Men writhe under His positive statements: "Ye have heard it said . . . But **I** say unto you . . ." His was surely a one-sided conclusion because He is God who knows all there is to know about sin, and He will have nothing to do with it. His very righteousness precludes His tolerating any sin and unrighteousness.

Believers are accused of being prejudiced because they affirm a faith in the Word even where they cannot understand all they read. But how can the unbeliever understand your faith in the Word of God which is only "spiritually discerned?" How can your confidence in the God of the impossible be comprehended by him who relies wholly on the arm of flesh?

The married couple must avoid prejudice but be loaded with God-given convictions. The Apostle Paul sets us an example here. His persuasions are a thing of joy. They are literally conviction in action. One can almost hear the tone of triumph in his voice as he said: "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Rom. 8:38-39). Paul lived and triumphed in this persuasion!

Peter enjoins us: "Sanctify in your heart Christ as Lord: and be ready always to give an answer to every man that asketh you a reason for the hope that is in you with meekness and fear" (I Pet. 3:15 New Analytical translation). Here again is conviction in action.

Is Christ your all in all? Has He been enthroned in your hearts and home as head? Then there is no room for prejudice or opinion. Is being the best husband or wife God can make of you one of the goals of your marriage? Then prejudice, which narrows the vision, and opinion, which makes one selfish, must be mercilessly cleaned out of the life. Are your children maturing in spirit on the foundation of the Bible? Then you are not filling them with prejudices or ill-founded opinions which change with the tides and time.

Upon the Rock, Christ Jesus, will the hearts in your home be established and stabilized. The conviction that "He which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6), will keep your hearts in peace.

(Continued from page 370)

has laid on the hearts of the WMC to invest in Brethren Youth. Thank you for your vision of the future and your willingness to invest in our teen-agers."

One reason for being a member in a council (WMC) is to enable us to do what we could not do alone. Through this organization we are able to have a larger missionary program. Our little giving is so small, but coupled onto the giving of WMC ladies around the world we receive a sum that makes many projects possible. Let us be good stewards personally, and nationally in WMC offerings.

Time

The responsibilities of all officers of WMC are always time consuming. There are many blessings that come from these varied tasks. It has been the privilege of your national WMC president to have presented the WMC work at the rallies or conferences in the following districts: Allegheny, Mid-Atlantic, Southeast, and the East. There have also been a number of opportunities to represent the national work at local councils in this area. These have manifested that "We Are the Lord's in Fellowship." It is encouraging to hear the testimonies and reports from the local councils of the many ways our ladies are good stewards of their time.

In a letter from our national prayer chairman, Mrs. Rose A. Foster, she reminds us that it has been her privilege to have attended many councils in the Western and Central States. She has been presenting our prayer program and always encourages more emphasis on the work of the Lord and less on nonessentials.

We have a wonderful theme this year. Our monthly programs are very challenging, but when we leave our monthly meetings, it is of the utmost importance that we accept those challenges, and practice them in our daily living. Are we good stewards of our time in witnessing to others about the privileges and joys that we have because "We Are the Lord's"? We praise Him that together we will be good stewards of our time because we are "Women Manifesting Christ."



The above photo was taken by Earl Cassel of the Palmyra Church at the 250th Anniversary of the founding of The Brethren Church, in Philadelphia during the Northern Atlantic Fellowship of Brethren Churches conference held in the Philadelphia First church. Front row, kneeling left to right: Mrs. Lester Smitley, of the Hatboro church; Miss Rena Bauer, Philadelphia First church; Mrs. William Kolb, of the Kokomo (Ind.), church, guest speaker; Mrs. Ethel Bisping, Philadelphia First church. Back row: Mrs. Earl Cassel, Palmyra church, who wore the only authentic original dress. This dress was worn more than a hundred years ago. Mrs. Robert Crees, Philadelphia Third church; Mrs. Robert Markley, Palmyra church; Mrs. George Wilhelm, York church; Mrs. Herman Koontz, York church; Mrs. Conard Sandy, Harrisburg church; and Miss Pauline Seitz, Philadelphia First church.

Return to 1708 . . .

"Echoes from 1708," preceding a tour to the first Brethren church and cemetery in America, were given at the Northern Atlantic district rally this spring. Mrs. Robert Crees, whose father-in-law is buried in the historic graveyard at Germantown (along with Alexander Mack, Christopher Sower I and II, Louis S. Bauman, and others), presented the story of self-sacrifice, courage and steadfastness in the faith.

Combining the WMC theme "We Are the Lord's" with the opportunity of celebrating the 250th anniversary of the founding of The Brethren Church in this district, rich in Brethren history, and having the site of the first Brethren church in America—the scene of the first baptismal service within driving distance of the host church—gave color to the celebration.

To add to the atmosphere some of the ladies wore poke bonnets and long billowing skirts. Among the decorations were a rustic sign "We Are the Lord's," a hand-painted seascape to represent the coming of the first Brethren to America, a model of the Germantown church, and suitable antiques and posters.

Each council presented their yearly reports as "portraits" while standing behind a six-by-six-foot wooden picture frame.

During the business sessions a constitution was adopted and officers were elected and installed.

PEN POINTERS

Keep on the lookout for the new Pen Pointers; namely, "Beyond Our Borders" and "Working in My Church."

Have you found the Pen Pointers a special blessing? How have you used them in your council? What was of particular interest to you? Let us know if you have a suggestion for their use.

As these new ones are published, let us be extra free with our gifts to the General and Publication Offering—our national project for the months of June, July, and August. For it is the general offering that provides this helpful literature, along with our space in the Missionary Herald magazine, and the lovely stationery.

PONDERINGS ON PERTINENT PROBLEMS

Question: What plan could you suggest for establishing a family altar?

Answer: Deuteronomy 6:6-7. Among all the objectives of WMC, none is more important than the effort to establish a family worship or devotions in every Brethren family. Here is where Christians develop Christian character, receive Godly instruction, and learn to walk intimately with the Lord.

The time element is difficult in our busy lives today, but it is not an unsurmountable problem. That you make a time for all the family to pause for Scripture reading and prayer together is the important thing.

The morning is the best time of course. A few minutes spent in family worship at the breakfast table or afterward will start the day out right. (It may mean going to bed fifteen minutes sooner so that the family can have this extra fifteen minutes together the next morning). Before or after dinner in the evening, or just before retiring may best suit your family schedule.

All should take part, not every time, but all should have their turn at leading in the thought for the day. Too many couples go into marriage ready to establish Christian homes without ever having led in family devotions. Let each child learn to lead out—have material ready—and feel he had a definite part in the devotions of the family.

Sing a song occasionally. All memorize a Scripture verse together. Make a prayer list of family, loved ones, and unsaved. Have one day for home missions, using the home-missions prayer box; another day for foreign missions, using the Prayer Booklet. Use the Brethren Missionary Herald prayer request page. Then rotate these requests.

Many fine tracts and booklets are available, and we hope to be able to announce a very fine and complete one soon to be printed and available to all. In the meantime there are: "Devotions for the Children's Hour" and "Stories for the Children's Hour" by Kenneth Taylor, paper, .79; cloth, $2.95. "Simple Studies for Family Devotions," by Keith L. Brooks, $2.50. Christian Parents Magazine. "How To Have a Family Altar," by Norman Williams (Moody Press, 35 cents). Use Bible storybooks for very small children. **Tracts** from Good News Publishing Co. 99th & Roosevelt Rd., Westchester, Ill. Thoughts on the Family Circle. How To Pray. The Tie That Binds. "All thy children shall be taught of the Lord; and great shall be the peace of thy children."



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Prayer Chairman—Mrs. Rose Foster, 5337 N. Front St., Philadelphia, Pa.
Patroness of SMM—Mrs. Leslie Moore, 719 Franklin St., Sunnyside, Wash.

MISSIONARY BIRTHDAYS FOR AUGUST

Africa—

Stephen Paul Mason — August 6, 1949
B. P. 36, Bossangoa via Bangui, French Equatorial Africa

Gloria Elizabeth Mason — August 13, 1951
B. P. 36, Bossangoa via Bangui, French Equatorial Africa

Rev. Charles R. Sumey — August 13
Bozoum via Bangui, French Equatorial Africa

Dr. Floyd Taber — August 16
B. P. 36, Bossangoa via Bangui, French Equatorial Africa

Mrs. Charles R. Taber — August 19
Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa

Miss Ruth Kent — August 21
Bozoum via Bangui, French Equatorial Africa

Rev. J. P. Kliever — August 21
Mission a Bekoro, Paoua via Bozoum via Bangui, French Equatorial Africa

Miss Elizabeth Tyson — August 25
Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa

Argentina—

Mrs. Lynn D. Schrock — August 17
Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.

Rev. Jack B. Churchill — August 20
Remedios de Escalada 74, Rio Tercero, F.C.B.M., Prov. Cordoba, Argentina, S. A.

Aldo Elwyn Hoyt — August 21, 1950
Chiclana 1074, Don Bosco, F.N.G.R., Argentina, S. A.

Brazil—

Rev. Bill A. Burk — August 5
Macapa, Terr. Federal do Amapa, Brazil

France—

Mrs. P. Fredrick Fogle — August 7
79 Chemin de Vassieux, Caluire et Cuire, Rhone, France

Mexico—

James Lester Edmiston — August 14, 1955
Apartado No. 36, Leon, Guanajuato, Mexico



In Tender Service

"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32).

When I was a little girl, I remember coming home from school occasionally to find the house empty, my mother away, and a note on the table concerning my activities for the evening. These activities included getting supper for my brothers, looking after the two younger ones and seeing that they carried in wood for the kitchen stove along with other little chores which we were required to do.

But a strange thing happened. Some kind of change took place. No longer did we quarrel about who was carrying the most wood. Instead, I warned my little brother lest he carry too much. Nor did I maneuver for the biggest piece of cake, but rather served the others and made sure there would be plenty. Similar changes occurred in all my activities. You see, I was no longer acting as myself, but having been left in this position, with tender care I was acting like a little mother.

In a small way, this is what our Lord expects of us as Christians. He wants us to act as little Christs. In relation to my brothers, it was my nature to look out for myself. I wouldn't naturally seek their welfare above my own, but only because my mother had "put me in charge," because I'd been "sent," was I able to assume the position of a little mother.

In a world where "every man seeks his own," where the prevailing philosophy is "If you don't look out for yourself, no one else will," the Lord has left a note for us: "As the Father hath sent me into the world, so send I you."

How?

How was He sent into the world? "I came not to condemn the world, but to save," He said. So send I **you.**

"I have compassion on the multitude." So send I **you.**

"I came not to be ministered unto, but to minister." So send I **you.**

"All power is given unto me in heaven and in earth." So send I **you.**

"I came not to do my own will, but the will of him that sent me." So send I **you.**

"I am the good shepherd; the good shepherd giveth his life for the sheep." So send I **you.**

"The Lord is pitiful and of tender mercy." Therefore "Be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you."



By Miss Ava Schnittjer

Can we go forth "not condemning, but saving?" Can we do only the will of Him that sent us? Can we be a servant, even a slave for Him? give our lives, a living sacrifice? be kind one to another, tenderhearted?

In this world of hard work, hard bargains, hard heads and harder hearts, what a need there is for tenderness! Can we be kind in a world that scoffs at softness? Can we be tender in a world that glorifies the brittle veneer of sophistication? Can we forgive in a world that practices the principle of "Get even"?

As Jesus walked the streets and roamed the countryside of His earthly home, the blind, the lame, the unlovely, the sorrowing, the hungry, the needy, all were objects of His tender, compassionate love. When His great love met our need, He gave. And as He hung on the cross that day, "giving His life for the sheep," His loving heart broke even for His enemies: "Father, forgive them, for they know not what they do!" Forgive them! Forgive them!

These words have rung down through the centuries. Let us pause for a moment at the foot of the cross where we met the Lord the first time for the salvation of our souls. We shuddered and cried when we first saw His agony for us. But what a joy it was finally to escape the burden of sin, to experience His forgiveness. And now He says: "Be . . . tenderhearted, forgiving one another, as God . . . forgave you." We can exercise true tenderness only as we remember what Christ has done for us.

Tender service results when we can imagine ourselves in the place of the one who needs help, when we can sympathize with him as though we were suffering in his place. It is prompted by love and thoughtfulness. It reaches out to the less fortunate member of society, extends encouragement to the fellow student who can't quite make the grade. There's no arrogance in this pity that reaches down to the handicapped brother to share his burden; these few minutes so spent may mean the difference between sunshine and shadow for him. There's no reproach in this tenderness which reaches out into undesirable places to save someone from disaster—no reproach, but love and forgiveness. The forgiveness is possible only as we constantly remember that God has forgiven us.

In fact, this is the whole secret to our being "little Christs," the practice of returning daily to the place of remembrance at the foot of the cross to seek forgiveness and renew our fellowship. Jesus said to pray: "Give us this day our daily

(Continued on page 376)

Beyond the Canyon Rim

By Miss Angie Garber

The long shadows were falling across the floor of the canyon as Kee drove his sheep down the steep trail to the corral. The day had been long and hot and the herd ran to the river to drink before laying down for the night. The cool water washed the dust from Kee's feet as he drank with his flock.

Mother was sitting under the brush shelter weaving her rug as her eldest son closed the gate of the corral and came to sit with his little brothers. He watched the pattern absent mindedly. He was hungry but they must wait for Father to come in from the cornfield. He could smell the beans as they boiled on the fire close by.

Slowly his mother turned from her work and spoke. "Beyond the canyon rim, was it good today?" she asked as she raised her eyes to the crimson sky.

"Yes, my Mother," the boy answered softly. "The sheep ate well, but it is cool here, cool and sweet," he added looking again at the river flowing along the canyon wall.

"How about the missionary, did he stop again?" the mother questioned.

"He did not come," her child replied. "But truly I want to go to his school, my Mother."

"Your father must decide that," she reminded him as she rose to make bread for the meal.

Before the last browned piece was taken from the fire, the older man came across the shallow riverbed. He drank deeply of the clear water before he released his horse and came to his family.

When the meal was ended, Kee took his little brothers into the hogan to lie on their beds of sheepskins. He told them of Speaking Rock which tells the spider of bad boys, and how she comes down and carries them up to her home high up on Spider Rock.

Out by the dying campfire the Navajo father sat in silence as his wife washed the few dishes and then sat down near the hogan door. After a while she began: "My son wishes to leave his home in the canyon."

"He is too young to work for the white man," the man said.

"He does not wish to work for the white man," she answered. "My son wishes to go to the mission school." The brown face of the father was thoughtful as he gazed unseeingly into the night.

"He wishes to go," the Indian woman spoke into the silence. Her husband rose and stood tall in the fading firelight.

"Perhaps he may go," he said as he turned to the low door of his home.

The mother smiled as she looked at the bright new moon in the west. "My son shall go," she said softly, "beyond the canyon rim."

Filled Hands

By Rev. and Mrs. Ralph J. Colburn

"And let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us; yea, the work of our hands establish thou it" (Ps. 90:17).

If we wish to do anything for God that will really count, we must work with God, in His way, and His will. He has a plan and a pattern for us, and only as we follow the plan and pattern of His work can we expect to get anywhere.

There is a very interesting story in Leviticus, chapter 8, about the consecration of the priests to God. Before they could serve God acceptably, certain things had to happen. And God told Moses just what they were.

The first thing that we want to notice is that they were washed—cleansed. (Read. Lev. 8:6.) That included their hands, of course, as well as the rest of their bodies. And this shows us that we must have clean hands to do His work. Your theme verse tells you this. Of course, the Bible is talking about sin making us dirty in the eyes of God, and only the blood of Jesus Christ can wash away sin (I John 1:7).

The next thing we want to notice about the priests' hands is that they were sanctified by blood (Lev. 8: 22-23). This means that when the blood of the sacrifice was touched to their hands, their hands were bought by blood for the service of God. The only thing they were to do with those hands was the will of God. When Christ died for us, He bought our hands, too, and they are to be busy only in His work. Remember, you can even do the dishes and other chores around the house for the Lord, if you want to! (See I Cor. 10:31; Col. 3:17, 23.) Our work is His work when it is done cheerfully, carefully, and for His glory.

Then the last thing we want to notice about these priests is that their hands were filled. After they were cleansed, consecrated, they were put to work for the Lord, offering acceptable sacrifices to Him (Lev. 8:26-27). The rest of their lives were spent doing what God wanted them to do, and they were busy! (Read v. 36.)

God wants you to be busy for Him, doing His will, all of your life. He may not call everyone of you to be missionaries, or Christian teachers, or pastor's wives, but He has a job for everyone of us. But we must be clean, and consecrated, before He will show the work He has for us. A wise man once said: "Have thy tools ready, and God will give thee work." God has given you heart and head and hands and feet —keep them clean and consecrated, ready for His work always.

IN TENDER SERVICE

(Continued from page 375)

bread and forgive us our debts . . ." Every day we need to remember our debt, recognize our need for forgiveness and renewed fellowship. If we fail in this, we become cold-hearted, spiritually hardened, and unresponsive to the Gospel.

Though we should never be able to do these things in ourselves, the remembrance of His forgiveness will give us a real sense of the grace and love of God in our hearts; and knowing that He hath sent us, we shall be able to give tender service.

SUGGESTED PROGRAM FOR JULY

OPENING CHORUSES—Theme chorus of the year and theme verses of the year in unison.

SCRIPTURE LESSON AND PRAYER—Seniors and Middlers: Ephesians 4:17-32; Juniors: Psalm 90:1-17).

DEVOTIONAL TOPICS—Seniors and Middlers: "In Tender Service" by Miss Ava Schnittjer; Juniors: "Filled Hands" by Rev. and Mrs. Ralph J. Colburn.

SPECIAL NUMBER

PRAYER POEM AND PRAYER CIRCLE—Use requests printed and read poem printed.

MISSIONARY TOPICS—Seniors and Middlers: "Hands and Hearts for Jesus" by Mrs. Sibley Edmiston; Juniors: "Beyond the Canyon Rim" by Miss Angie Garber.

DISCUSSION—Seniors and Middlers only. Study chapters 11 and 12 from **Teen-age Etiquette** by Mrs. Grace Ramquist.

CLOSE—Use chorus of month, "My Desire."

BUSINESS MEETING—Installation of officers and roll call from Ephesians 4:32 for Seniors and Middlers, and from Psalm 90:17 for Juniors.

SMM BENEDICTION — Psalm 145:1-2. Suggested Bible reading for July: Seniors and Middlers read John 17—21 and Acts 1—11; Juniors read Psalms 122—135.

SPECIAL FEATURE:

What Book Is It In?

This little quiz will quote the verse and give the chapter and verse number, but you must give the book it is found in from the list given. (You might divide your SMM group and give a small gift to the winning side.)

Matthew. Isaiah. Luke. I Timothy. Exodus. John. Romans. Revelation. Proverbs. Ruth. Acts. Psalms. Genesis.

1. Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat (7:13).

2. There is no peace, saith my God, to the wicked (57:21).

3. If any man will come after me, let him deny himself, and take up his cross daily, and follow me (9:23).

4. Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures forevermore (16:11).

5. All have sinned, and come short of the glory of God (3:23).

6. If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that God hath raised him from the dead, thou shalt be saved (10:9).

7. What must I do to be saved? . . . Believe on the Lord Jesus Christ, and thou shalt be saved (16:30-31).

8. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain (20:7).

9. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him (3:36).

10. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief (1:15).

11. Neither is their salvation in any other: for there is none other name under heaven given among men, whereby we must be saved (4:12).

12. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind (22:37).

(Answers on page 378)

PRAYER POEM FOR MONTH OF JULY

MY NEED

If the Son of God had need to pray,
How much more need have I?
If through the weary working day
He walked beneath the sky
To seek some quiet place apart,
How much more should I be
Alone with God and bare my heart
To his wise scrutiny?
If Jesus found the needed strength
And gained it that wise way,
How greater is the depth and length
Of my own need today!
So I shall seek some quiet place,
Some mountainside for prayer,
And in my need come face to face
With God, and find strength there.

(Union Gospel Press Publication)

REQUESTS

Pray for our national board meetings to be held just prior to National Conference. Pray that each officer will be able to be present and that she will have a safe trip.

Pray, too, that each one present will be listening to the Lord's voice as He leads in choosing national officers for the next year.

Pray for our meetings at Camp Bethany that we will challenge all SMM girls who attend them to live closer to Christ.

Pray for the writers of each of the articles this month.

Pray that Christ will be honored in our giving this year, that girls will even now feel led to give more before the year ends.

SMM OFFICIARY

President—Marie Sackett, Winona Lake, Ind. (Home: 1010 Randolph St., Waterloo, Iowa.)
Vice President—Penny Rae Edenfield, R.R. 2, Box 258-B, Uniontown, Pa.
General Secretary—Rachel Smithwick, Winona Lake, Ind. (Home. R.R. 1, Harrah, Wash.)
Treasurer—Florence Moeller, Winona Lake, Ind.
Bandage Secretary—Joyce Ashman, Winona Lake, Ind.
Editor—Jeanette Turner, Winona Lake, Ind. (Home: Portis, Kans.)
Patroness—Mrs. H. Leslie Moore, 719 Franklin St., Sunnyside, Wash.
Assistant Patroness—Mrs. Wendell Kent, Box 656, Beaumont, Calif.

Hands and Hearts for Jesus

By Mrs. Sibley M. Edmiston

The mailman came this morning as usual, and just about on time at that. How important that man can be sometimes, even if we're not looking for something special! There was a peculiar little package addressed to the "Occupants." It was from Procter and Gamble, simply a new bar of soap. Yes, just soap.

Speaking of soap, that reminds me of little Dannie. You should see the way he washes his hands to come to the table. His sleeves are usually damp and you can see a few waterdrops, but those hands: they are really far from clean. Mother usually has to ask: "Did you wash, **with soap?** If there is some doubt, all she does is just smell to detect the fragrance of soap. How about that? As we grow older soap becomes more important to our daily routine. Did you know soap is a product of Christianity? The heathen do not have soap. How would you like to live without soap? It is so common, I guess, we forget its value sometimes. The older we grow, the desire for cleanliness and the pride of appearance promotes our using soap more freely. Then, too, as we grow as Christians we become more conscious of the stains and spots in our lives, and we are constrained to appropriate God's blessed provision, the cleansing agent which He has provided, His Word. Just as soap can be detected by our frequent use, so can His fragrance be detected when we frequently read His Word.

Here in Mexico we have seen and heard much advertising by soap companies to introduce their products. Many lives could have been saved if only these people had soap and had known the value of using it. Some of our own believers have asked us for soap. It is amusing sometimes to see these people use soap. They really lather up! One day a couple of our women believers were over at our house. They asked if they might do my dishes for me. I consented, and after a while I heard the water running so long that I went to the kitchen to see why. They had used so much soap and scouring powder that they were unable to get it all washed away.

Perhaps you have observed some people who have overdone certain portions of Scripture, just as some of these people have overdone the use of soap when they have been privileged to have it. Just a consistent daily cleansing by God's Word will make our lives fragrant as Christians, and we will receive the blessings of the Lord.

SQUIBBLES

By Jeanette Turner

The Senior SMM, of **Lake Odessa, Mich.,** have some new ideas you might like to try. They made a prayer box with missionaries' pictures on little cards. Each meeting during the prayer circle, every girl takes a missionary card and prays for that special one. For their Bible reading they made bookmarks with the required reading on them. They also made nightgowns for the Navajo Indian girls in the Brethren mission.

The Senior-Middler group, of **Compton, Calif.,** had a special clothing drive in the fall; they sorted, mended, and sent the clothes to the Navajo mission. They have also helped organize a new junior group with 18 charter members!

The **Winona Lake, Ind.,** Junior girls have gained 13 new members this year. They all presented a program for the Junior WMC meeting in May.

The LaLoma Senior Sisterhood, of **Modesto, Calif.,** cooperated with the Junior SMM and held a Mother-Daughter Breakfast for more than 50 women and girls. For a project this year they have been preparing flannelgraph lessons for Navajoland.

In **Johnstown, Pa.,** the Junior patroness took the local Bandage Rolling Queen out to dinner. She was crowned at a special program in which the girls presented complete goals and projects to their mothers and fathers.

Answers to "What Book Is It in?"

1. Matthew; 2. Isaiah; 3. Luke; 4. Psalms; 5. Romans; 6. Romans; 7. Acts; 8. Exodus; 9. John; 10. I Timothy; 11. Acts; 12. Matthew.



YOUR REMINDER

By Marie Sackett

STATISTICAL REPORTS. All district secretaries are to send their compiled statistical report for their district to the national general secretary before **July 15.** Here is her address: Miss Rachel Smithwick, R.R. 1, Harrah, Wash.

BANDAGES! All local groups are to send their bandages to the district bandage secretary before July 15. A report of the district bandage secretary is to be sent to the national bandage secretary before **July 31.** Her address is: Miss Joyce Ashman, Winona Lake, Ind.

ALL OFFERINGS are past due now. However, if your group has not sent your offerings in, please do so as soon as possible. Especially remember the project offering which is short at the present time.

NATIONAL SMM BOARD MEETINGS at National Conference will be held Friday, Aug. 15, at 1:00 p. m. These meetings are for your national and district officers. All districts are to help their president, or a girl representative, to come to these meetings. They will be a big help in the goals and material for the coming year.

SPOTLIGHT ON THE

News

WINONA LAKE, IND. R. Paul Miller, pastor of the Grace Brethren Church, of Goshen, Ind., and known from coast to coast for his evangelistic ministry, was granted the honorary doctorate of divinity degree at the commencement exercises of Grace Theological Seminary on May 28.

OMAHA, NEBR. Dr. Herman A. Hoyt, dean of Grace Theological Seminary, of Winona Lake, Ind., was the commencement speaker at the Omaha Bible Institute here on May 28.

CLEVELAND, OHIO. The FCC recently granted the Moody Bible Institute an FM frequency for this city. This new venture is being undertaken in cooperation with the Christian Radio Fellowship, an organization of Christian laymen from the Cleveland area. It is expected that broadcasting will begin in about three months. Another application has been filed for a similar station in East Moline, Ill.

WINONA LAKE, IND. Over 25 well-known speakers will appear on the program of Youth for Christ International's 14th annual convention to be held here June 29 to July 13.

HATBORO, PA. The Brethren churches of Philadelphia are cooperating in the construction of a recreation area at the Suburban Brethren Church, Lester Smitley, pastor.

HARRISBURG, PA. Robert Markley, pastor of the Grace Brethren Church, of Palmyra, Pa., has been requested of the Melrose Gardens Brethren Church, of this city, to carry on the radio ministry over station WCMB until their new pastor arrives on the field.

RIALTO, CALIF. The Rialto Brethren Church dedicated its new building on May 18. Arthur Carey is pastor.

ASHLAND, OHIO. July 6 has been set as the proposed date for conducting the first services in the new edifice of the Grace Brethren Church (South Ashland location). The opening of this work will mean that there will be two churches in Ashland on the opposite sides of the city. Both churches are under the one congregation. Attendance has been reaching around the 500 mark for the morning services. Miles Taber is pastor.

NOTICE: On Sunday, Aug. 24, the executive committee of the National Fellowship of Brethren Churches has arranged for a baptismal service, a dedication service for small children, and for the ordination of any to the eldership. If any church or pastor desires to participate in these services, contact should be made **at once** with Rev. H. Leslie Moore, secretary of the executive committee. His address is 719 Franklin St., Sunnyside, Wash.

FORT LAUDERDALE, FLA. Timothy Joel, weighing 9 lbs, 11 oz., was born to Rev. and Mrs. Ralph Colburn on May 31.

SUNNYSIDE, WASH. On June 22 "Pioneer Sunday" will be observed at the First Brethren Church. The local Brethren church played an important role in the beginning of this city, being the first church. H. Leslie Moore is pastor.

GALIEN, MICH. Richard Jackson, pastor of the First Brethren Church, Clayton, Ohio, was the baccalaureate speaker at the Galien High School on May 18.

INGLEWOOD, CALIF. Louis Zamperini, Olympic track star who held the national collegiate mile record for 15 years, was the guest speaker May 29 at a Father and Son Banquet held at the First Brethren Church. Dr. Glenn O'Neal is pastor.

MONTCLAIR, CALIF. At a recent city election the name "Montclair" was voted as the name of the area where our Monte Vista church is located. In view of this the name of the church has been changed to the Montclair Grace Brethren Church. The new edifice of this congregation will be occupied in June. Harold Painter is pastor.

TRACY, CALIF. The newly elected officers of the Northern California Fellowship of Brethren Churches are: Phillip Simmons, moderator; J. Paul Miller, vice moderator; Nelson Hall, secretary; Virginia Geyer, assistant secretary; Ralph Squire, treasurer; Charles Koontz, statistician and representative to the national executive committee.

The BRETHREN MISSIONARY HERALD

Executive Editor.....Arnold R. Kriegbaum
Winona Lake, Ind.

DEPARTMENTAL EDITORS

Foreign Missions.....R. D. Barnard
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WMC Mrs. Dayton C. Cundiff
Beaver City, Nebr.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary Paul R. Bauman
Winona Lake, Ind.

HAGERSTOWN, MD. According to last reports, Janet Weber, daughter of Rev. and Mrs. Russell Weber, of Johnstown, Pa., is recovering from her recent surgery.

LONG BEACH, CALIF. John Hulpke, a graduate of Brethren High School, was one of 720 students selected by the State (California) Scholarship Commission to receive State scholarships for the school year of 1958-59. The scholarship provides a maximum of $600 per year at the college chosen by the award winner.

MANSFIELD, OHIO. During the past month 30 have been baptized at the Grace Brethren Church, Dr. Bernard Schneider, pastor. During the same time 32 were received into the membership of the church.

WINONA LAKE, IND. Mr. Kenneth Herman, formerly the managing editor of Dayton Shopping News (Dayton, Ohio) has been called to the staff of the Missionary Herald as assistant to the editor. Mr. Herman is a member of the Calvary Brethren Church, of Dayton. Also recently added to the staff is Mr. Wayne Guthrie of the Woodville Grace Brethren Church, of Mansfield, Ohio, as the new bookkeeper. Mr. Guthrie was formerly bookkeeper for the Sun Rubber Co. Both of these men come to the Missionary Herald staff feeling it to be a missionary work, and their assistance has already proved valuable to this work of the Lord.

ENTRIKEN, PA. The first Brethren camp in Pennsylvania will observe its 25th anniversary this year. All former campers and staff members are invited to come to Camp Juniata, Huntingdon County, Sat., June 28. Reservation for noon meal will be appreciated. Write Walter C. Wertz, Camp Director, Camp Juniata, Entriken, Pa.

"What Thou Seest Write in a Book"

By Herman A. Hoyt, Th.D.
Dean, Grace Theological Seminary
Winona Lake, Ind.



In the capstone of Scripture, the apostle on the lonely isle of Patmos, it is recorded, was commanded by the Lord, "What thou seest write in a book, and send it unto the seven churches" (Rev. 1:11).

Without a doubt the reason for this was to chronicle, conserve, communicate, and continue the vision and message through almost nineteen centuries of time. And up to date no better method has been invented for guarding and getting the precious message to men.

From the very beginning literature has been the method used of the Lord to supplement the spread of His truth among the sons of men. The Book of Genesis reaches back to some fifteen hundred years before Christ. It is quite evident from the writings of the books of Moses that there were other writings antedating his and reaching back to days hoary with antiquity. The Jews, doubtless because of the sacred message committed to them, handled literary efforts with greater care than any other peoples of earth. This same care was passed along to the early church. And wherever the church has gone, the relation of literature to the light Christian people have enjoyed is evident.

The Bible is literature and is the foundation stone upon which old Judaism was preserved and upon which Christianity rests today. And this Bible is absolutely indispensable. For that reason time and effort and money have been expended for centuries to translate and retranslate the same Book into the same languages and new languages. And the only reason for this is that nothing else will substitute for it. The early church used the Old Testament to propagate the message of the person and work of Christ. They were constantly opening and alleging that Jesus is the Christ. The need for some versatile way of manipulating the Scriptures in public worship led Christians to invent the leaf-book which is used everywhere today by Christians and pagans alike. The New Testament was soon written under the guidance of the Spirit of God to meet the pressing needs arising within the scattered and isolated congregations of believers. And no literature has been so widely and consistently used by the church as the New Testament.

With the rise of denominations it was recognized immediately that distinctive doctrines and practices can be preserved and perpetuated only insofar as there is a literature carefully prepared and distributed. In part it will be discovered that the reason some denominations have grown and prospered is due to the wide dissemination of their literature. Some of these great denominations have made available not merely literature setting forth things peculiar to their own creed, but also a literature that is precious and enduring for all of God's people.

Brethren people began well. In those early years in Europe and in this country, among some of the most illustrious leaders were printers who did much to get general Christian truth, as well as Brethren truth, into print. But Brethren people have halted in this task for some years. And yet we are a people who cherish a faith which we hold to be pure and Biblical and apostolic. Through recent years publication interests of the church have faced almost insurmountable odds at times. Boards have faced almost an impossible task to meet the financial needs. And it is a shame that we have no more literature available touching the various aspects of our church and its faith.

As matters now stand every member of The Brethren Church needs to take stock of the amount that he has invested in Brethren literature. Then he should compare that with what he has invested in the literature of the world. It will not take him long to discover that for Brethren literature he has put in less than he does into his newspaper. But think of the magazines that come into each home, the books that are bought for the schoolchildren, to say nothing of the books of secular nature coming into each home. Now no one is insisting that some of these things be dropped. But if we hold our faith as supreme, we ought at least to be willing to give as much for that which we regard as not merely temporal in character but infinite and eternal in value.

The Brethren Church today is in need of a real program of publishing and printing to preserve and propagate the things we believe. We need books on our peculiar practices. But more than that, we need books written by Brethren men covering the general field of Christian doctrine. We have desperately needed an adequate history of our own church. This has been a crying need for years. This book will soon come off the press, and the printing of this needed book has involved an investment of over $2500. We need tracts written by our own Brethren men for reaching the saved and for enriching the lives of our people. And we can produce these things if our own people will rally to the cause.

June and July are designated for gifts to the work of **The Missionary Herald.** If Brethren pastors and people really believe in things they say they believe in, then there is need for a demonstration in the offering. This offering in other years has been the most neglected offering of the church. And yet this very interest is one of the most important interests of the entire church for laying the foundation and preparing the way for spiritual and numerical growth. Pray for this cause.

UNDER THE PARSONAGE ROOF

by Mrs. Robert Miller



TESTS? WHY?

"Dear Lord, help me in my exams these next few days. I want to make grades which will be an honor to You."

"Help me to be careful to put down what I have studied and know to be the right answer, dear Father. So often I get excited and don't put down what I should."

"Lord, help me to do the very best I can in my exams."

"Dear Jesus, help Althea to keep her wits about her so she does her work right."

"Mind your own business, Ardyth. I'll pray for myself," the fourth-grader exploded. Her fire almost broke up the prayer hour in which the family was participating.

Is it necessary to explain that exams were upon the family? Parents and children were in the throes of preparing to test and be tested on what had been both taught and learned. As Mother prepared final exams in Bible and English Literature, the challenge of Peter filled her heart: ". . . be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Pet. 3:15). As she thought over the work of some of her students, Mother knew they were fearful and meek, especially at exam time, but certainly not prepared. Some, however, were maturing enough to have studied diligently over the last semester so that they no longer were cramming the night before the day of reckoning!

"Daddy and Mother are glad to hear you pray for help during exams. We certainly need more Christian students who are really interested in excelling in their studies for the Lord's sake. Surely our Saviour is worthy of the best we can offer Him. A prepared mind is an offering well pleasing to Him."

"Why do we have to take old tests anyway?" Ardyth queried.

"You don't have to worry, Squirt. First-graders don't have tests." Paul Kent sounded very sophisticated and disgusted with the reasoning of his sister.

"Yes we do! Don't we, Mama?"

"Yes, Darling. I know you have had achievement tests."

"Well, their tests are not hard like ours." Ten-year-old Brother still thought he had the last word.

"Paul, the tests Ardyth has are just as difficult for her as yours are for you. Of course, her tests would not tax your ability now that you are a fifth grader. But first grade was no easier for you than it is for her. She is working and learning at her age level."

"I still want to know why we have to take tests."

"Tests are designed to prove us."

"What does that mean?"

"It means if we have really learned what has been taught, we will prove it by being able to answer the questions teachers ask us." Dorotheann had joined the discussion. From the results tabulated on her report card, Big Sister has been learning, and her family rejoices with her.

"I can learn better if I don't have to worry about tests," Paul spoke again.

"If I know you at all, my boy, you don't 'worry' enough about your studies. Furthermore, a little bit of concern is good for us all. If we have a fairly good mastery of the material of which we're to be tested, it will be a thrill to prove to the teachers that we have been apt students.

"Whenever a person gets to the place where he thinks he knows all there is to know on a subject, he usually is on his way to a downfall. This is because he is no longer challenged to study and conquer new mental 'worlds.' "

"Huh, **you** can talk like that, Mama, because you don't take tests anymore. You just give them, and that's **easy**."

In spite of herself, Mother had to laugh. How can a ten-year-old appreciate the fact that adults do have tests, every day, sometimes every hour? How can a carefree boy comprehend the "tests" teachers face as they formulate methods of proving they have taught well? He can't. So Mother gave her "Personality Boy" a hug and sent him off to school with the statement, "Wait until **you** are an adult, Honey. You'll learn."

As she combed her hair Mother pondered the subject of exams. She decided that tests on books are often pleasanter than the tests of life which try men's souls. With the ringing of the first bell she gathered up her books and the mimeographed exam for the first of this series, and walked across the campus praying for her students.

Then she prayed her Father would find her worthy, and a good student as she "takes" the tests of life He designs to stiffen her spiritual backbone and make her a good soldier of Jesus Christ. By being a good student-soldier in the realm of the spirit she prayed her husband and children may be inspired and challenged to ". . . be strong in the grace that is in Christ Jesus," and ". . . endure hardness, as a good soldier of Jesus Christ" (II Tim. 2:1, 3).

Wedding Bells

All announcements for this column must be mailed to the Missionary Herald



Kathleen Ripple and George H. MacDonald, June 7, at the First Brethren Church, Akron, Ohio.

Dolores Long and Wayne Jeffries, May 24, at the Grace Brethren Church, Fremont, Ohio.

Patricia Painter and Clayton Schrecengost, Apr. 26, at the First Brethren Church, Kittanning, Pa.

Barbara Hamilton and Glen Hollar, Apr. 12, at the Bethel Brethren Church, Osceola, Ind.

Barbara Daniels and La Verne Pinney, May 4, at the First Brethren Church, Cheyenne, Wyo.



Compiled by Roy H. Lowery

CHRISTIANS AT WORK AND PRAYER

The Christian must be God's watchman, and relay God's words of warning to the wicked (Ezek. 33: 7-8). He must go forth and sow the precious seed of the Gospel with earnestness and with weeping (Ps. 126:6. The Christian is a living witness (Acts 1:8; 5:32; Luke 12:8-9), and a working ambassador (II Cor. 5:20; Eph. 6:20). Aggressive action is required to give the invitation to the gospel feast (Luke 14:15-24; Rev. 22:17; Matt. 28:19-20). Consistent working is essential to the preaching of the Word in season and out of season (Mark 16:15-16; II Tim. 4:2; 2:25-26; Col. 1:23).

Christians should work to win men to Christ (Col. 1:28; Phil. 3: 8) because men are blinded by sin (II Cor. 4:3-4; Phil. 4:18). They should work to prepare the benighted souls for eternal life (Amos 4:12; II Cor. 5:10-11; Heb. 9:27; II Pet. 3:9-12; Rev. 22:11-15). As believers, they should work to edify one another (Col. 2:27; Jude 20). Christians should be channels through whom the Lord may speak to mankind (Isa. 50:4).

Now is the accepted time for a strong witness for Christ, for there is no assurance of a morrow (John 4:35). Truly the night is coming when no man can work (John 9:4). Now is the time for the Christian to work, for salvation is near (Isa. 55:6; Rom. 13:11).

However, if the work is not done in a Christlike spirit (John 15:7), all our efforts will be in vain. The Christian must work humbly and prayerfully (Col. 4:2; I Pet. 5:6), and yet in holy boldness.

The Bible speaks of the Christian worker's reward. Such have a right to the tree of life (Rev. 22:13-14), and to an eternal home with God (John 14:2; Rev. 19:6-9). He will enjoy a crown of righteousness (II Tim. 4:8), a crown of life and glory (I Pet. 5:4). There is no comfort in the Bible anywhere for inactive church members (Matt. 25:24-30).

If you do not pray, some laborer will not go forth into the harvest field (Matt. 9:38). If you do not pray, some darkened soul in Africa or South America may not receive the Gospel of Jesus Christ (John 17:20). If you do not pray, some loved one may not be convicted of sin (Luke 22:32). If you do not pray, some door that God would have opened may remain closed forever (Acts 10:4-5; 16:6-10). If you do not pray, some barrier may stand until Jesus comes that God might have hurled down (Acts 15:25-26). If you do not pray, only eternity will reveal what God has lost and what you have lost and what the universe has lost because of your failure in asking (I Sam. 12:33).

There may be obstacles in one's own life that could doom to utter failure God's highest purpose because one tries everything but prayer (James 4:2). Begin the prayer life. Pray first, then work in the direction of your prayers as God gives direction (John 14:14). Pray, and God will soften hearts which all our efforts alone could never touch (Zech. 4:6). Pray, and God will heal that cruel estrangement which may be slowly crushing (Phil. 4:6). Pray, and God will meet every need, both temporal and spiritual (Matt. 7:7; Luke 11:13). Pray, and God will take up the tangled threads of life and reweave them into a golden strand of His great purpose (Neh. 2:2-4). Pray, out of failure and disappointment God will bring miracles of His doing which make joy full (John 16:24). Pray, and God will work unanticipated changes for our good and His glory (Matt. 7:11). Pray, and keep on praying till darkness shall turn to dawning, slavery to freedom, bridgeless precipices to safe highways, walls of partition to thin air (Matt. 7:7). Pray, and learn that the Lord is God, and that He hears and answers prayer (II Chron. 33:13). Let us **pray, work** and **watch** till the Master comes.

While the disciples were in prayer, all of them were filled with the Holy Ghost (Acts 2:4). At the hour of prayer, the lame man was healed at the Gate Beautiful (Acts 3:1-10). When Peter prayed, Dorcas was raised to life and many believed (Acts 9:39-42). When Cornelius prayed, an angel appeared to give him instructions (Acts 10:2-5). When Paul prayed, he saw Ananias coming to instruct and induct him into the Christian life (Acts 9:11). When Ananias prayed, Paul received his sight and was filled with the Holy Spirit (Acts 9:17-18). Therefore what a wonder it is we do not pray! Also, it is no wonder that Satan would keep us from praying! The prayer of a saint is enough to make the Devil tremble because he knows that the Christian is going to God for help against him.

FLASH!

Translated from the Sango

Fifteen members of the men's Brotherhood had an outing lasting two days. We and others that went with us had a wonderful time. The results of the outing were as follows: 20 animals, 1 snake, 2 conversions and 1 backslider reclaimed. The men won for the Lord gave us more joy than the animals we got.

Pasteur Simon Mananie,
Bekoro, Africa.

Note: The animals no doubt included a a few field mice and rats, a rabbit, etc., but something to fix and eat! The Brotherhoods are just organizing in the Bekoro Field—pray for them.

—Bekoro Staff

SUGGESTED PROGRAM FOR JULY

Opening Hymns—"Cleanse Me Now"; "Fill Me Now."

Scripture Reading—John 17.

Prayer Time.

Hymn—"Guide Me, O Thou Great Jehovah."

Business Session—Very brief. Make plans for National Conference attendance. Have you met all your goals?

Hymn—"Stand Up for Jesus."

Bible Study—"Christians at Work and Prayer."

Hymn—"Standing on the Promises"; closing prayer.

Have you sent your offering yet for our national project? Please do so at once to:

Mr. Earle Cole, treasurer
2753 Elmwood Street
Cuyahoga Falls, Ohio.



Pictured above is Mr. Lee Eckel and some of the members of the Grace Brethren Church Boys Club, Hagerstown, Md.

Brethren Boys for Christ

By E. H. Bearinger

Director, Brethren Youth Council

Last year 28 boys made first-time decisions for Christ in the regular Boys Club meetings of the Grace Brethren Church, Hagerstown, Md., and so far this year 35 decisions have been reported by Mr. Lee Eckel, "Chief" of the club.

According to Mr. Eckel most of the boys attending the meetings are from families which have no other contact with the church.

The changed lives of some of the boys who have made decisions have brought new families into the Sunday school and church. Last year these families added 12 to the Sunday-school enrollment, four to the church membership, and eight souls were born again.

Another fellow who received the Lord as Saviour nearly set his father and mother into a state of shock when he asked permission to say "grace" at mealtime. But now this dad is investigating the reason for the change in his son's life. And Mr. Eckel will not be surprised when another father gives his heart to Christ.

James Bender, 11, after receiving Christ as his Saviour, brought Rodney Brown and Randy Keller. Now Rodney and Randy are inviting others to receive their Saviour. This seed sowing continues to produce fruit.

When little Gary Harshman accepted Christ, he didn't wait until he knew all the answers. He brought his buddy the very next week and said to Mr. Eckel: "Show him how he can be saved, too."

The laymen of this church are happy to make the two-dollar yearly investment on each boy which is necessary to carry out the program. The boys do not support themselves but are taught to give to the Lord's work. The offerings are used to purchase playground equipment for the Brethren Navajo Mission.

The club aim—every boy a Christian, every Christian a witness, and every witness a soul-winner—is put into practice by personal testimony and tract distribution. New boys learn the art of personal evangelism by hearing the reports of those who have witnessed and made tract distributions.

This ministry is possible because a whole corps of men are willing to invest time, money, and prayers in the future church. This investment will continue to pay dividends throughout eternity because the men and boys have been "Bold and Brave for Christ."

NEWS AND CLUES

Reporting the blessings of the recent communion service at the Dayton (Ohio) North Riverdale church, Rev. Russell Ward said: "We praise the Lord for His blessings upon the service. Not only for the large attendance, but also for the fine spiritual atmosphere . . . Many were especially blessed by the testimonies given by our young people."

Notes to you is the name of the BYF newspaper at the Community Grace Brethren Church, Warsaw, Ind. Frank and Adelaide Gardner are the sponsors.

Rev. Eddie Miller, missionary to Brazil, will be the vesper speaker at Camp Bethany, August 18-24. Have you made application for camp?

It took three work nights for the young people of the First Brethren Church, Waynesboro, Pa., to paint and redecorate the church nursery. Cookies and cokes helped keep the project from becoming all work.

Each week Rev. Wm. Schaffer, pastor at Kittanning, Pa., sends the young people of his church who are in the service or away at school a church bulletin, a "Power" magazine, a summary of the Sunday morning sermon, a brief personal message of encouragement, and news briefs about young people at home and away from home.

Pray for your summer missionaries. Those going to Kentucky are Judy Beers, Harrisburg, Pa.; June Beery, Sterling, Ohio; Dalene Rider, Fort Wayne, Ind.; and Mary Elsa Bowser, Clayton, Ohio. The workers going to Taos are Mary Hooks, Kittanning, Pa.; Mr. and Mrs. James P. Dowdy, Winona Lake, Ind.; and Robert P. Combs, Dayton, Ohio.

Your foreign-missions project money should all have been turned in by now. However, you may still add to that which you have given. If you are still holding your offering, hurry and turn it over to your church treasurer. Be sure that it is marked "BYF Foreign Missions Project," or in some way indicate that the money is from your group for the support of the Don Hocking family. The youth office has received some funds directly and that's O.K. too.



War of words . . .

"We are still in war . . . not a war of tanks and of guns and planes, but a war of words. The weapons are paper and ink. The victims are the minds of men. The struggle is ideological. We live in a day when conflicting social forces are striving for world mastery and it is imperative for them to win the allegiance of men's minds. The millions of people who grope for guidance are an open prey, many are being deceived by the clever, lying propaganda of the Devil in the guise of isms, sects and cults."

—Paul Gillespie

YOU can help spread the true gospel message with your gift to

The BRETHREN MISSIONARY HERALD

During June and July, give through your local church to the publication offering

YOUR PRAYERS AND GIFTS ARE NEEDED NOW!

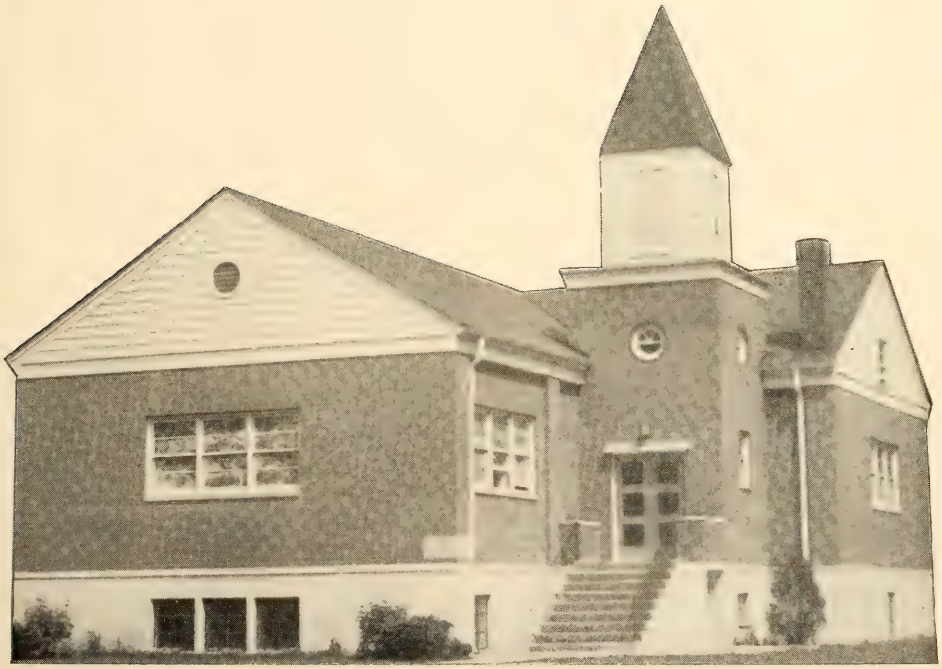
1958 OFFERING GOAL—$15,000

The BRETHREN MISSIONARY HERALD

HOME MISSION NUMBER

JUNE 21, 1958

Finished Troy Church Dedicated May 18



STORY AND PICTURES ON PAGES 387 AND 388

Another Minute-Man Opportunity–Page 389

EDITORIALS

By L. L. Grubb

Publish the name of the Lord

Moses said: "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the LORD: ascribe ye greatness unto our God" (Deut. 32:2-3).

From earliest times printing has been a vehicle for thought. It has also preserved for future generations the wisdom and teachings of men. Inscriptions and markings on the tombs of Egyptian kings are decipherable to the accomplished archeologist. Goatskins, and parchments, the papyrus, served as movable documents.

Much of this goes back before the time of Moses. The great leader of Israel said that he wanted his doctrine published or proclaimed. God took care of this matter for Moses in preserving his sacred writings for us in order that we might profit by good doctrine as we read the Word of God.

The fact that the Word of God is printed on paper in words that we can read and understand makes it a blessed Book and profitable for our instruction.

Many writings about and on the Bible have been a great blessing to the Lord's people through the centuries. Our own **Brethren Missionary Herald** is participating in this ministry by printing articles on various Bible doctrines, emphasizing missions, reporting news of spiritual victories in the field, and giving general encouragement and challenges to Brethren people. The Missionary Herald also makes us and our particular system of doctrine known in quarters outside the Brethren Fellowship and is a publication of which we justly can be proud.

During June and July we especially emphasize the giving of offerings to the Herald Company. It is a worthy cause and should be supported by every member of our church!

Operation National Conference!

Do you realize that the National Conference of The Brethren Church is only a few weeks away? Have you made, or are you making, plans to attend?

Beginning with the Sunday School Convention August 17 and 18 our conference will continue through the 24th of August. It will be eight wonderful days of fine fellowship, inspiration, encouragement, instruction, and just a lot of general blessing.

At the close of national conferences often such words are heard: "I certainly received a great blessing"; or "I have learned some things that I'm going home and put to work in my Sunday school or church"; or "I know more about Brethren home missions and foreign missions now than I ever did. I really know how they operate now and what they are actually trying to do. After all these are our own organizations and we should know more about them"; or "I wouldn't have missed those WMC sessions for anything. I'm going to plan right now to come back next year." And so people speak as they leave for home after a week of tremendous blessing!

But sometimes out in the churches we hear things from people who have never attended National Conference. "Why should I go to Winona Lake and sit around in those dry old business sessions and hear those delegates argue"; or "If I want to go on a vacation, I'll go somewhere where it isn't necessary to go to church all the time"; or "Let the preachers and the church officers take care of the business. That's their job anyway." What a sad misunderstanding this is of all that is planned for national conference by its committee which works very hard for many months preparing the program.

Actually the business is by far the very smallest amount of time consumed. This year there will be a special home-mission play, special emphasis on the history of our church, and many special features which will be of high interest.

Plan to come to National Conference this year!

Loans or gifts, which?

In order to finance new Brethren church buildings and keep the business "at home," the Brethren Home Missions Council a few years ago started the Brethren Investment Foundation. This is a separate corporation from the Council but is operated and controlled by the same board of directors and supervised by the same secretary.

However, these two organizations are widely different in one respect. The Brethren Home Missions Council receives gifts and annuities, estates, special bequests, and so forth. The money which comes to the B.H.M.C. is **mainly gifts** of various types. On the other hand the Brethren Investment Foundation receives **only loans.** (It would be possible to place gifts in the Reserve Fund to further help the Foundation). These loans are composed of savings in smaller amounts which earn 3 per cent interest. Every member of The Brethren Church should be saving some money. Here is the opportunity not only to save by sending in a dollar per week or month but to help build Brethren church buildings. **The money that you send in is YOURS, not ours** and may be secured at any time. Amounts that reach $500 or more earn 5 percent interest and are used to build Brethren churches. In most instances these amounts may be secured even before the expiration of the note, but a short waiting period may be requested.

It is clear that the work of the two organizations is necessary to finally produce a Brethren church building, but the Council establishes and develops the church while the Foundation finances the property.

The money which is loaned to the Foundation does not help us to start and develop Brethren churches. It takes more gifts to do that. It is after the churches are started that the Foundation becomes valuable in providing lots and a church sanctuary at a fair rate of interest.

We desperately need Brethren help in both of these departments right now! For further information write us here at Winona Lake, Ind.

THE BRETHREN MISSIONARY HERALD VOLUME 20, NUMBER 25

ARNOLD R. KRIEGBAUM, Executive Editor

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price,$3.50 a year; 100-percent churches, $2.50; 75-percent churches, $2.75; 50-percent churches, $3.00; foreign, $4.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; True Hunt, assistant secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to executive committee; William Male, Mark Malles, Robert E. A. Miller, Thomas Hammers; Arnold R. Kriegbaum, ex officio.



Trials Unto Praise

By Herman H. Hein, Jr.

"That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (I Pet. 1:7).

Dedication Day is now history. On May 18, 1958, we of the Grace Brethren Church here at Troy, Ohio, were much blessed as we were able to dedicate this lovely newly completed building to the Lord after a struggle of ten long years. Yes; it was early in 1949 that it began. The people had purchased lots and diligently set to work in preparing a place to worship the Lord. At first an old building was moved to the location for temporary quarters. In the setting up of this building, it collapsed, and later caught fire so the first effort was defeat. Later the basement for the present building was made ready, though with many trials. Two years later the superstructure was set-up; then the building ceased. This brief history brings us up to the time when Brother Herman Hein was called to the field. After having been without a pastor for 13 months the work had suffered considerably.

Our main interest is the completion and dedication of the building as it appears today. It is certainly a work of the Lord that we find here in Troy one of the freshest, most comfortable churches in our Southern Ohio District. All credit must go to Him who inspired us to go ahead in faith and trust in Him, the Lord Jesus Christ, who we knew would see us through.

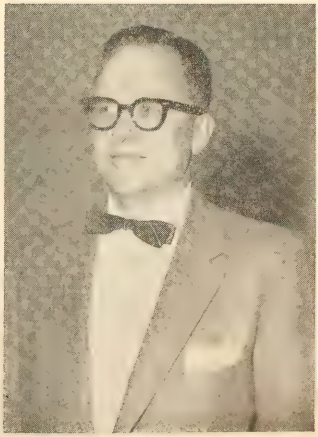
Starting back in October of 1956, we find this church with an all-time low in attendance of between 25 and 35 people. The outlook was not very bright as we faced financial, spiritual, and inspirational problems. We started to build the church in numbers and in spirit. Before a year was passed we began to see where the room would not be sufficient. The Brethren Home Missions architect, Robert Foltz, discussed plans with us that would suit the needs of our work for finishing our present building, since it was impossible for us to move to another location, and thus helped us get started. What you see in pictures is the finished work. We were more than pleased with his very efficient advice and counseling on the matter.

Today we have a beautiful new main auditorium that will seat about 140, and which can be opened to seat about 250. We have all the surroundings of a happy, pleasant place to worship our Lord, and already new families are beginning to come in to see the new building, and many of them to hear what is to them a new Gospel.

A few of the attainments of this work of the Lord that has come forth through much trial and effort is a membership of active members that is now 54. We feel this is a victory in itself since we started with 32 at the beginning of 1957. Our Sunday-school attendance has been from 104 to 113 for the past six months, and we are now planning to increase this as the months go by. Worship services have been very well attended and the prayer meeting attendance has been from 40 to 51.

We need to again praise the Lord for His goodness unto us for the marvelous way in which He has brought about the completion of this building. Knowing of the many struggles in the past, and seeing the way the people have taken on new life, pitching in to help to get things under way again, has been more than encouraging to me. Here is a real illustration and inspiration to any other group that may be struggling to get the work done. Never give up, for the Lord will see you through as long as your faith remains strong, and you are convinced that He has called your church to do a work in your area. We have seen so many wonderful victories that **we know** He has a job for us and that job is **here** and **now.**

We wish to express our appreciation to the Brethren Home Missions Council who has been sharing a large part of the support of the pastor, and for the very able counsel given in times of need. They have also given us a small appropriation to help us get started on the loan for which we are thankful. Many may know that we began our work by faith with only $1000 available. This increased to $9000 by loans made through the Brethren Investment Foundation. Later the Troy Citizens Bank loaned us sufficient funds to finish the building and to pay back what we owed to the B.I.F. Faith can and does work miracles. Again we say **"Praise the Lord for His goodness unto us."**

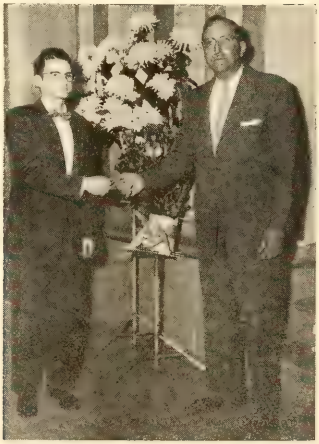


Robert Foltz

TROY TRIUMPH IN PICTURES



Troy, Ohio dedication congregation



Mr. Russell Trost, contractor (left) presents the keys to Mr. Donald Meek, trustee chairman



Dr. Norman Uphouse, Grace College, bringing the dedication message

Sunshine City in the Desert—

NEW BRETHREN HOME MISSION FIELD



Tucson, Ariz. group

Tucson, Ariz. is one of the oldest communities in the United States. As an ancient Indian village years ago, it was called "the Old Pueblo." This was long before the pilgrims ever set foot on Plymouth Rock. It was a prosperous outpost in Spain's Colonial Empire before the American Revolution.

But today Tucson is a big, bustling city of about 200,000 people with all the advantages of a large city and yet possessing the old charm and dignity of history.

Its climate is very desirable. Based on a record of nine years, 86 per cent of possible sunshine has been registered. The relative humidity is about 30 per cent. Many who suffer in cold, damp climates have migrated to Tucson.

As is true of other great American cities Tucson needs the Gospel. The growth of the city is far outstripping the weight and effort of evangelization among the growing population. Compared to the number of people, little is being done to reach these masses. As is always true with an increasing population, there comes increasing exploitation and possible crime of all sorts.

In this great area for a number of years one or two Brethren families have been located. They have continually held on to the Lord for the establishment of a Brethren church in Tucson. In the past couple of years more families have moved to Tucson until today there are about 35 Brethren people in this city who are ready to start a Brethren church. Rev. Charles Ashman, Jr. has traveled from Phoenix holding a Bible class each Thursday night. Some of these fine people may be seen in the accompanying picture.

Even though no funds are available to start this new church the people are willing to launch out on faith, and Rev. Ralph Askins, with his family, will go here to support himself at some other work and also endeavor to build a Brethren church.

A Minute-Man appeal for help for Tucson is in the mail now. Send back your gift at once!

God Opens the Door at Boston

Boston, a city of 850,000, is divided into many suburbs. A historic city which is still marked by many ancient buildings, narrow streets, and mannerisms; yet the surrounding communities are bending rapidly in the modern direction. Some of the newest highway bypasses, types of architecture, and styles of homes can be seen in these areas.

For two years Russell and Phyllis Dunlap, a Brethren young couple working with the Radio Corporation of America, have been conducting a Sunday school in Boston, Mass. The group numbering into the twenties came from the community around Needham Heights.

The Needham community is a self-governed city of 25,000. Our Sunday school is located in the center of this growing section. Here the largest proportion of young Protestant families are building moderate-class homes. From the beginning of the Dunlaps' opportunity to go to Boston, they prayed that God would lead them to a home in the right area. It is significant that their home in which the group has met is here, and that all the families come from this section.



Boston, Mass. group

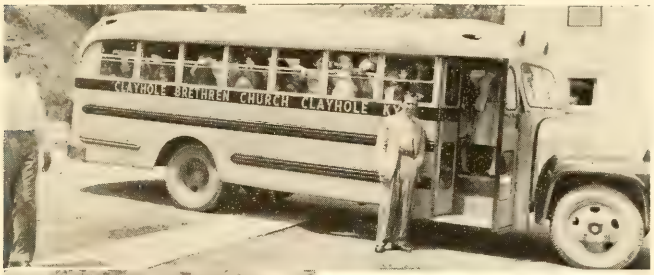
Rev. William Snell, a member of our Brethren church at Barbee Lakes, Ind., and a recent graduate of the 1958 Grace Seminary class was acquainted with the need of this work. No assurance of salary could be given, as the budget this year would not permit starting of new fields. After a visit with the Boston group, a tour of the community, and a unanimous call to become the pastor, Brother and Mrs. Snell answered the call. The local group will give support of $25 per week, Brethren Minute-Men will help, and the Northern Atlantic District Mission Board will assist. The pastor must pioneer this field by providing part of his own financial help. Pray that this year we will see marked growth in the work, property to be purchased, and a fine new church established in Boston, the first in the New England States.

God Blesses With Souls in Clayhole

Our mission work in the heart of Kentucky has been the scene of the Lord's richest blessing. Clayhole, Ky., has been used as a constant witness for Christ since the beginning of our Home Missions Council's evangelistic endeavor.

At a recent weekend Bible conference, Friday through Sunday night, under the leadership of Rev. Lester E. Pifer, assistant field secretary, there were 16 first-time confessions of faith and one rededication recorded for Christ. In the last few months several whole families have been saved and have come into the work.

On Sunday afternoon Roy Hudson, a local automobile mechanic and garage owner, was baptized in the chilly, swollen waters of Troublesome Creek. The entire congregation witnessed this outward act of obedience on Roy's part. It was a blessed service with many tears of joy and thankfulness being shed, a fitting climax to many years of praying for this man's salvation. Roy has found himself in regular service, driving the church bus and keeping it in needed repair.



Above: Clayhole bus driver brings in a capacity load for Sunday school



Left: Pastor Landrum baptizing the bus driver in Troublesome Creek

Below: Clayhole Brethren pause for a picture following the worship service



Recently Sewell Landrum, our missionary, was chosen by the ministers of Brethitt County to be the chairman of the all-county evangelistic crusade. At this writing, the campaign is under way; may God give us more souls through this effort.

During these summer months vacation Bible schools will be conducted in nearby schools and in our church. Dalene Rider and Mary Elsa Bowser of Grace College; and Judy Beers and June Beery, high-school students, will assist in teaching under the auspices of the Brethren Youth Council.

At the last communion service, the largest attendance in the history of this work sat at the Lord's Table. Continue to pray for this ministry, for our missionaries, their service, and these people, that many more will come to Christ and grow in the knowledge of His Word.

Oiltown Clayhole?

Pastor Landrum writes: "There is getting to be a small oil boom in Breathitt County. The Middle Fork section, about 20 miles away, has several new wells. Some are good and produce about 100 barrels per day. About five miles east are eight small wells, but these do not look so promising. Anyway there is a great deal of talk of oil, and we are wondering if some day we may have some around Clayhole. It is not likely, but there is a faint possibility. Work is being done to get a test well within 500 yards of the church."

Praise Notes of Roanoke Brethren

(ED.) Because of the lack of space in the feature issue we were unable to run the following testimonies from the Brethren of the Washington Heights (Roanoke, Va.) Church.

It is with pleasure that I am able to give my testimony. Allow me to introduce myself. Mr. name is Wallace Dalton. I have been a Christian since December 27, 1947. "I can tell you the time; I can tell you the place when the Lord came in and saved me by His grace."

Having fulfilled the necessary prerequisites, I became a member of the Washington Heights Brethren Church two years ago. Since then, my life has been enriched, blessed, and made happy through serving the Lord in a small way as the leader of the Brethren Boys Club.

The Brethren Boys Club is only one of the many ways in which the ministry of the church is being carried on. It is, a very important ministry. It is important, for it is from this source that the Christian leaders, husbands, and fathers of tomorrow will come. It is more important to the boys for the source of their knowledge of salvation. The Boys Club provides many advantages that boys need—things that are important to them during the formative years of their life. We have in our club about twenty regular members. We are endeavoring to provide for them the things they need. Some of those things are as follows: (1) Spiritual guidance. (2) Fellowship with other boys of their own age. (3) Activities through which they learn to live and work in a cooperative manner. (4) Last, but not least, we provide supervised recreation through which they are able to use their excessive energy. In short, we are providing the Christian men of tomorrow through training the boys today.

—Wallace Dalton

(Note: Mr. Dalton is also assistant S.S. Supt. and assistant treasurer.)

My husband and I thank the Lord for the Washington Heights Brethren Church, and for all who through Christ have made it possible. It has meant so much to us and our family since we became members here two and one-half years ago. We are thankful for all the blessings we receive here from week to week, for the inspiration and spiritual encouragement that we are given.

We are thankful for our pastor, his wife, and family, and for their faithfulness in His work here. We are thankful that our church, as do other Brethren churches all over our country, preaches and teaches "the Bible, the whole Bible, and nothing but the Bible."

We are thankful for a fine Sunday school where our children receive the best in Christian teaching and literature. Already we have seen our oldest daughter accept the Lord as her personal Saviour, and come into the church at the age of six. She is really growing in the things of the Lord.

We are also thankful for the Christian fellowship we receive in the various activities of the church. The church calendar which our pastor supplies us each month is a very important piece of paper. It doesn't leave much time for "outside interests" either!

We praise the Lord for the Brethren Home Missions Council which makes possible churches like ours. May the Lord continue to bless its work so that other new churches may be started.

—Mrs. S. J. Lackey

Thank the Lord for the Bible teaching Brethren Church as a denomination, and then for the Washington Heights Brethren Church. I, with my family, have been attending here for less than two years, but I feel definitely that this is where God wants us to attend, worship, and serve.

He has blessed me along with my family most graciously since our coming here. First, He has given me the great opportunity and responsibility of teaching the intermediate Sunday-school class which has given me untold joy. He also has given me a vision of the importance of the ministry of visitation.

In Luke 14:23 we read the following: ". . . go out into the highways and hedges, and compel them to come in, that my house may be filled." This passage of Scripture, I believe, is the greatest church and Sunday-school builder given in His Word, if we obey this command, preceded and followed by fervent prayer linked with "down to earth," or I should say "up to heaven," Christian living.

—Sebert Moran

The Lord is great and greatly to be praised! I want to praise Him for making me realize I was a sinner and for saving my soul. I thank Him that though He was rich, yet for my sake He became poor.

The entrance of God's Word giveth light; it giveth understanding unto the simple. It is not in man to direct his own steps. He needs the wisdom and guidance of God. So after being saved a number of years I would like to thank the Lord for leading me along with my husband and children to the Washington Heights Brethren Church. We are thankful for our pastor, Rev. Vernon J. Harris and family, who have labored so faithfully. We have truly been fed upon the Word of God. It has been a joy to see souls saved and families united in Christ. No fellowship could have been sweeter than the fellowship with God's children here.

My God is the creator of heaven and earth, but He is also my Shepherd and my Father.

—Mrs. H. C. Light

It has been a joy and spiritual inspiration for me to visit the Washington Heights Brethren Church from its beginning. I attend many of the services in the new church. I feel such a spiritual uplift from the preaching, the prayer services, and the communion services.

Since I am a member of the Methodist Church, but attend this church so much, Pastor Harris calls me a good Methodist-Brethren.

I thank God and praise Him for this soul-saving station. May He abundantly bless this church with the Holy Spirit's presence and power.

—Frank Gilbert

ISRAEL CALLS!

ISRAEL, MY SERVANT?

By Leanore Button

I put the telephone down with mixed feelings. For seven long years I had waited for this moment and now that it had arrived at last, I felt very inadequate. The call had come from my very good friend, Frieda, and she wanted to discuss with me the fifty-third chapter of Isaiah **with our Bibles open!** Two weeks before she had taken a copy of the Old Testament to be her own, and she had given me her promise to study it daily. It had taken her seven years to come this far!

On the morning she called I was expecting a group of WMC ladies to better acquaint them with our work. These WMCers were going to hold a meeting at the mission. So I promised her we would get together the following day. Her first words when we saw each other were: "I didn't see how I could possibly wait another day. I was so disappointed." How it thrilled my heart to hear her speak thus of the Word of God—to know that she really **wanted** to discuss it although I didn't think she was anywhere near the point of recognizing the Messiah as such.

So we had our coffee, each trying not to show how eager we were. I had prayed much the day before that God might direct what was said, and that it might not be what I **thought** because it is so easy to run ahead of the Lord and become entangled in your own eagerness.

"Well, I know who the servant is," she said, as soon as we were settled comfortably with our Bibles opened on our laps. She was referring to Isaiah 52:13. "It is Israel."

I wasn't surprised. That argument has been and is still being used. So we read down through the chapter and I tried to point out how Israel—the nation **or** the people—could not possibly bear the sins of anyone, since even she had to admit both the nation and the people were sinful. Neither had they gone as lambs to the slaughter nor opened not their mouths because they had opened their mouths plenty in the past, and definitely did not go voluntarily into captivity to Babylon or into the German concentration camps.

She didn't care whether it **fit** the picture or not. Didn't Isaiah call Israel God's servant in chapter 49 verse 3? I tried to explain how this referred to the Messiah who has always been the representative of Israel, but I could understand why she couldn't see it, and so I tried to show her that neither could Israel fit the picture from 49:5 to 7, and substituted the name of Messiah to try to make it plainer.

The entire conversation lasted a good six hours. Several times we read carefully from chapter 49 through 61:4. We read chapter 53 many times. We read from chapter 42 through 61 again and the eleventh chapter where it speaks of the shoot out of Jesse and the root of Jesse and that the Lord will set His hand a second time to recover the remnant of His people. We spoke of the ensign and the BRANCH mentioned in Jeremiah. We read the sixth chapter of Zechariah and many other passages of Scripture, and to all she said: "I don't care. Can't you see Israel is the servant? Isaiah says so."

I tried to explain that if this is true, then Israel paid for the sins of the world, and there would be no need for a Messiah, **or** God (Isa. 44:6), and that a sinful nation or a sinful people couldn't pay for anyone's sin, let alone their own.

About this time she became furious with me and began to scream at me so loudly my husband could hear her in the garage where he was fixing the car. One of the things she said was that if there was no need of a Messiah, there was no hope. I told her there was **no hope apart from Jesus the Messiah who was the only God and Saviour.**

"For you!" she snapped. "Don't call Him any Messiah of mine."

I tried to show her how only Jesus, the lowly one, fit the picture in Isaiah 53. When you have someone, a person, who fits it in every way, and a nation that certainly doesn't begin to fit the picture, which one should be the servant mentioned in Isaiah 52:13 and following? She didn't care. All she knew was that it couldn't be Jesus. Why? It just couldn't because it was Israel. Isaiah said so. Besides, she didn't care anything about the **meaning**—it was what Isaiah **said** that concerned her.

I reminded her that anyone as intellectual as she, she was not being very logical. "You know," I told her, "I think you cannot face the fact that it is speaking of the one person who has ever fit that picture, Jesus, and that He is your Messiah, and you **will not** accept Him for what He is." Then I told her if she continued to read the Bible, she couldn't alibi forever; there would come a time when she couldn't explain away Jesus as the Messiah.

"I don't want anymore of your theology," she told me. "Don't ever speak to me of this again."

She made this same specification some years ago and never held to it. I'm convinced she is a worried woman. I am certain if she continues to read the Word of God, she will have her eyes opened to the truth. I'm just as certain that whatever conviction drove her to calling me almost every other day this past winter to go over and over the things we have talked about will cause her to do the same in the future. Her sister also has become sufficiently interested to accept a Bible, as well as Sarah, a mutual friend of ours, who is present at many of the discussions.

So you who are praying, please don't give up now. And add to your list her younger sister, Jean. Only prayer can save her and open her eyes. Outwardly, she hates the very name of Jesus, but inwardly I think she is eating her heart out—afraid she is wrong and knowing full well what it would mean to her if she is. I know her background and I wouldn't want to be in her shoes. How little we have to give up for Christ!

P.S. Since I wrote the last word above, I have talked for four hours with the "mutual friend." We went over portions of the Book of Isaiah relating to the Messiah. We discussed many other things. Please pray for her that her eyes might be opened.

Navajos Dying Without Christ

By Evan M. Adams

A young mother, in complications of child-birth, arrived at the mission station early one morning. A hurried trip to a hospital put the mother and premature baby under Dr. Heise's care. In spite of transfusions and special care the mother weakened daily. Three days later the small baby passed away. Burial was committed in the plot on the mission station. Early the next morning the young woman also passed away. Her burial was committed next to her short-lived child in the mission cemetery. We were able to give help to the family in their time of need by offering the use of one of the hogans for a few days.

Being nonbelievers, the family observed four days of ceremonial watching after the death. The men who helped in the grave preparations refused to partake of food until the body was finally interred. Other men of the family refused to participate in the grave preparations because of the fear of the dead. The family expressed their appreciation for the burial here, saying that there would be less chance of the grave being molested on the mission station. Again we had the opportunity to tell of our Lord who had come to "deliver them who through fear of death were all their lifetime subject to bondage" (Heb. 2:15).

Dedication Day

The Ireland Road Brethren Church, South Bend, Ind., will dedicate their new building on Sunday, June 22, 1958, at 3:00 P.M. C.D.S. time. Dr. Paul R. Bauman, president of the Brethren Home Missions Council, Inc., will be the speaker. The church invites all area Brethren to attend this special dedication-day service.



VIRGINIA BEACH, VA. (Harold Arrington, Pastor)—

The Lord is blessing in various ways. We are planning a baptismal service for June 1 and have five candidates with the possibility of more. Four of them are adults. We are reaching new homes each week. Three new families attended last Sunday. The community is getting to know our church and we trust will come to know our Lord.

WINONA LAKE, IND.—

Mr. Larry Wedertz, a graduate of Grace College, with his family departed from Winona Lake, Ind., on June 4 headed toward the Brethren Navajo Mission. He will be joining the staff to assist in teaching and the many other duties called upon by each missionary. The following day two young people, Miss Iva Dell Anspach and Mr. Daryl Umbower, sponsored by the National Youth Council, left for the Navajo Mission. They will spend the vacation months assisting in the Navajo work while a number of the regular staff is on vacation from the mission.

BERRIEN SPRINGS, MICH. (Gilbert Hawkins, Pastor)—

Since the last time I wrote you many things have happened I wish to share with you. Three young couples were among the 11 baptized last Sunday afternoon. Two were teen-age boys, and two were children of a former tavern owner. The one family, for whom we have prayed for four years, have three small children. Others are showing an interest in the things of the Lord. Truly He is good to us in many ways.

GOSHEN, IND. (R. Paul Miller, Pastor)—

Just a line to let you know how God is blessing in Goshen. Recently in the Sunday morning service 12 made decisions for Christ. That night 14 were baptized, and the following Sunday 15 were to be received into the church. God is sending us many more good prospects. Rejoice with us in this evidence of God's real blessing.

PHOENIX, ARIZ. (Charles H. Ashman, Jr., Pastor)—

The group at Tucson is coming up Sunday, and we are designating it "Tucson Day." We will have inter-youth quizzes, a fellowship meal, and a baptismal-communion service in the afternoon. I will try to get you some pictures and send a report later. We believe it won't be long before you will see a real working, growing church in Tucson. We are seeing a renewed revival-prayer interest among our people here.

1958 GRADUATES SERVING HOME MISSIONS

The first of the 1958 Grace graduates to enter the work of Home Missions was Theodore Malaimare who finished his seminary work in the midyear. He was called to the Grace Brethren Church in Portland, Oreg., and has been on the field for several months.

W. Carl Miller, another of the graduates, was called to the Grace Brethren Church, Fort Wayne, Ind., and has assumed his work there as of June 1.

William Snell has accepted a call to pioneer the new work at Boston, Mass., and will be taking up that work soon.

Larry Wedertz is on his way to the Brethren Navajo Mission to assist Rev. Evan Adams in the Navajo work.

NEWS



NOTICE. All material for the 1958-59 BRETHREN ANNUAL must be in the Missionary Herald office by Sept. 1.

ASHLAND, OHIO. Wallace E. Mayes, father of Dr. Charles W. Mayes, died June 3 at Samaritan Hospital.

DRYHILL, KY. An unknown friend from the Grace Brethren Church, of Englewood, Ohio, recently filled the deep freeze of the Dryhill chapel with beef. The Brethren Chapel has a new coat of white paint, through the kindness of Mr. and Mrs. Ray Kreitzer, and Mr. and Mrs. Charles Redman and Sue, all of the Englewood church.

WINONA LAKE, IND. Rev. Eddie Miller, and family, son of Mr. and Mrs. F. B. Miller, arrived here from Brazil on May 29. He is available for a limited number of speaking engagements.

BANGUI, F. E. AFRICA. Miss Mary Elizabeth Munn arrived here safely on June 3 following the flight from New York.

ANKENYTOWN, OHIO. Rev. Homer R. Miller has accepted the call to become the pastor of the First Brethren Church here. He will take up his new duties on June 22. His new address will be R.R. 1, Bellville, Ohio.

WAYNESBORO, PA. Rev. William Gray has been called to serve the First Brethren Church for another year.

ALLENTOWN, PA. The brethren of the Northern Atlantic Fellowship of Brethren Churches will meet here for a "get-to-gether" on July 5.

LA VERNE, CALIF. Dr. and Mrs. Elias White were honored at a reception on May 11 to celebrate their 23rd wedding anniversary.

MEYERSDALE, PA. The Summit Mills Brethren Church broke ground on May 18 for additional Sunday-school rooms, nursery, and restroom facilities. Clyde Caes is pastor.

WHEATON, ILL. A total of 14 workers completed the leadership training institute program sponsored by Scripture Press. This was the largest representation from a single church. James Sweeton is pastor.

WOOSTER, OHIO. A retreat for the young people of the First Brethren Church will be conducted Sept. 19-21.

WOOSTER, OHIO. Mr. and Mrs. Ivan Moomaw observed their 25th wedding anniversary on June 7. Mr. Moomaw is the superintendent of the Sunday school of the First Brethren Church.

ALBANY, OREG. The young people of the Grace Brethren Church honored the high school graduates at a semi-formal banquet in China City. Bob Harlow of Global Aides was the guest speaker. Lee Burris is pastor.

In Memoriam

Mrs. Margaret Hay, mother of Mrs. Marvin Goodman, Jr., missionary in French Equatorial Africa, went home to be with the Lord following attendance at the evening service of the Montclair Grace Brethren Church (Calif.) on June 1. She was a charter member of the Montclair church, and was very active in all the work of the church. She was born in York, England, but came to the United States in 1914 and settled in La Verne, Calif.

—Harold D. Painter, pastor.

Mrs. Lewis H. Patterson died unexpectedly on May 4 in Shelby Memorial Hospital. Because of her steadfast faith in Christ as her Saviour, we need not sorrow as others who have no hope. She was affiliated with the Grace Brethren Church, of Mansfield, Ohio.

—Bernard Schneider, pastor

Mrs. Jesse Calter, mother of Mrs. Caleb Zimmerman, went to be with the Lord on May 8.

—Russell Ward, pastor North Riverdale Brethren Church, Dayton, Ohio.

Mrs. Mabel Garrett, 72, was promoted to her heavenly home on Apr. 5, after a full life of service to the Lord. She was a charter member of the First Brethren Church, of South Gate, Calif. She was widely known in the California district for her undaunted service and spirit of praise. The day before her death she conducted a Child Evangelism class in her home. She was the mother of Miss Evelyn Fuqua, a home missionary in Dryhill, Ky.

—Arthur Pekarek, pastor

Reuben H. Clay, 66, departed from his earthly tabernacle on May 17. He had been a member of the View Ridge Brethren Church, Seattle, Wash., since March 1957.

—Thomas Hammers, pastor

Dick Rynberk passed away on May 27 following a prolonged illness. He was affiliated with the First Brethren Church, of Inglewood, Calif.

—Glenn O'Neal, pastor

Otto Corle was called to be with the Lord on June 4. He was a faithful member of the First Brethren Church, of Johnstown, Pa., for many years.

—Russell Weber, pastor

John Koke, a member of the Grace Brethren Church, of Fremont, Ohio, died suddenly on May 21 from a heart attack while at work. He will be greatly missed by the church. He was a great example of what the Lord can do for a man to make him a faithful witness for Christ.

—Gordon Bracker, pastor

Brook "Dad" Gilbert, a member of the First Brethren Church, of Washington, D. C., since 1906, had a wonderful reception in glory on Apr. 27. Brother Gilbert was faithful in the Lord's house for almost 52 years. His six living children and their families are all members of the Washington, D. C. church and are active in the Lord's work. His only son, Ralph, is a professor of English at Grace College. Surely Brother Gilbert heard the words: "Well done . . . enter thou into the joy of the Lord."

—James Dixon, pastor

PULSE and POINT
OF CONTEMPORARY NEWS
Selected by the Editor

NOTICE TO READERS: The purpose of this page is to provide our readers with worldwide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.

DAYTON, TENN. On May 8, 1958, the State Board of Education at its regular quarterly meeting in Nashville, Tenn., voted approval of Bryan University as a four-year institution for teacher preparation in Tennessee, effective with the 1958-59 school year.

PRAGUE. New regulations have been issued to the press and schools of Czechoslovakia regarding the capitalization of religious words. Hereafter only such words as God, Jehovah, Saviour and Holy Ghost may be capitalized in the Czech language, out of respect toward the supernatural being, but all names of churches, religious groups, religious holidays, and the Bible may no longer be given capital initial letters. For example, Moravian Church is to be written with a small m, a small c. Roman Catholic Church is to have small initials, r, c, c. But names of other organizations must be capitalized, and the Communist Party and Academy of Arts and Sciences are specifically cited as examples.

CHICAGO. Directors of Christian Business Men's Committee International, at their midyear meeting in Winnipeg, Manitoba, May 9-11, discussed a national advertising program that would place a spiritual message in such publications as **Time, Newsweek, U. S. News & World Report, Fortune and Wall Street Journal,** Executive Secretary T. E. McCully reported.

Robert P. Woodburn, Washington, D. C. banker, is chairman of the special committee planning this program. Secretary of the committee is G. Tom Willey, general manager and vice president of Martin-Cocoa, fourth division of the Baltimore company founded by the late Glenn L. Martin, in charge of missile and satellite testings at Cape Canaveral, Fla. Walter F. Bennett, Chicago advertising executive, is handling preparation of the ads.

BRUSSELS, BELGIUM. The Evangelical's cause is not without representation here at the World's Fair Exhibition.

Africa Inland Mission has a missionary from the Belgian Congo at the Fair along with two African pastors. The Belgian Gospel Mission and the Pocket Testament League are also well represented and active in Scripture distribution.

PHILADELPHIA, PA. The May 28, 1958, merger of the Presbyterian Church in the U.S.A. and the United Presbyterian Church of North America will result in a three million-plus membership for the new body: the United Presbyterian Church in the U.S.A.

CHICAGO (Special). Merger of the American Baptists and the Disciples of Christ into a single three-million member denomination was urged here by Dr. W. Alfred Diman, executive secretary of the Chicago Baptist Association.

COULTERVILLE, ILL. Long steps toward a possible union of two conservative church bodies were taken May 15, when the Committee on Fraternal Relations of the Bible Presbyterian Synod, Inc., met with a similar committee of the General Synod of the Reformed Presbyterian Church in North America, and formulated preliminary plans for such a union in the form of a statement which was unanimously adopted the following day by the Synod of the Reformed Presbyterian Church in session here.

WASHINGTON, D. C. Ministers of religion who take summer school courses or pursue college work at night to better prepare themselves for their ministry can now deduct the expense of this education on their income tax returns. So says the Internal Revenue Service, declaring that a recent ruling allowing schoolteachers to deduct the expense of summer school is broad enough to apply to members of all professional groups who need to undertake further education in order to maintain or improve the skills they use in their profession.

CHICAGO (Special). Dr. Joseph H. Peck, a country doctor for 27 years whose column "All About Men" is appearing currently in the **Chicago Daily News,** cites a Bible quotation that has done more for ulcers than any drug.

In his column of Fri., May 23, Dr. Peck writes: "I cannot prescribe a better formula for the solution to your problems than the one found in St. Paul's letter to the Philippians: 'For I have learned, in whatsoever state I am, therewith to be content.'

"I am sure I have cured more ulcers with that little quotation than with any drug!"

CHICAGO (Special). Columnist Jack Mabley, in the **Chicago Daily News** of May 19, quotes Dr. V. R. Edman, president of Wheaton College, as being shocked at the signs of moral deterioration.

"Dr. Edman observes that largely because of lack of discipline in home and school, 'we have a generation of young people that are inclined to be surly, rude, sophisticated, selfish, disrespectful, and disagreeable.' "

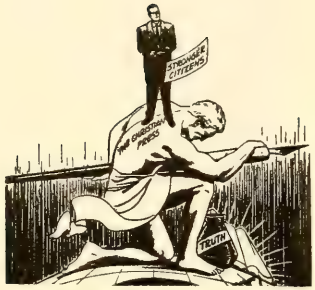
"It was not by ease and indolence that the American frontier of forest and fields was conquered, Dr. Edman reminds us. No American with a fetish for security would have headed into Indian country," the columnist stated in his page 3 feature entitled "Jack Mabley's Story."

"There was a day when the individual was responsible for his own welfare and for that of his family, for his own advance in responsibility and in remuneration," Mabley continued.

"Today the state assumes vast areas of our worries and responsibilities. It will care for us if we are unemployed, and when we grow old. Unions will protect one's job. Millions of young people in this country have no conception of what it is to be in want.

"Their every need has been provided for them, rather than by them."

A COURAGEOUS PRESS



In a recent issue of **Life** a two-page spread of cartoons amusingly showed the plight of a man caught in the tortuous web of contemporary life.

This was a graphic picture of the situation too well known to all of us living in this increasingly complicated age. It is to this "chaotic world" the evangelical Christian press must communicate the perpetually relevant news of God's revelation of himself in the person of the Lord Jesus Christ.

Every editor who has truly met Jesus Christ knows deep within his heart that the answers for all the problems that confront perplexed men in a chaotic world are found in Christ. His redemptive work has provided the means by which man may successfully conted with contrary forces or find refuge from them.

While it is true that the issues of today seem more involved, more pressing than ever before, the Christian publication can provide Biblical and spiritual solutions to its readership.

A Christian does not have to "think up" issues today that are problems for him. If he has a child of four or five, he has to contend with the influence of the "idiot box," more technically known as a television set. Many polls revel that American children spend more time soaking in the sophisticating inanities of television each week than on the schoolbooks, let alone the Word of God or the Sunday-school quarterly.

Those with children a year or two older may have to deal with the disturbing issue of comic books containing crime, violence, and sadistic horror.

With the resurgence of the phonograph record industry and the omnipresence of juke boxes, who has a teen-ager unaffected by the jungle tunes and the nauseating "love" tunes that were spawned in the never-never land of Hollywood, or the dives of New Orleans' Basin Street?

Thus the world has pushed itself into our living rooms as never before in the history of what once was called a "God-fearing" nation.

In an earlier generation it was possible for Christians to live simple, wholesome lives in small towns and on the farm. But, it is no longer possible since radio and television have brought Broadway night clubs into our parlors.

Some may feel that television has ousted the movies from their place of dominance in influencing mass culture, but the 1956 Film Daily Year Book reveals that a worldwide audience of 145,800,000 persons view Hollywood motion pictures **each week**!

Yet there are other influences just as devastating and perhaps more sinister that present problems for Christians living in the year 1958. For example, most levels of society are engaged in a constant buying battle with their peers to get new automobiles, electrical appliances, furniture, clothing for the children and themselves, beauty aids, and gadgets. Likewise there are the concomitant tensions in the average home—Christian and otherwise—when the bills pour in. A large share of the householders in the U. S. are constantly pressed in the wringer of buying and paying, mostly on the installment plan.

It is to the people caught in this distressive situation that the Christian publication ministers. By God's grace a Christian magazine will lead its readers out of the labyrinth of modern life in the knowledge of God and His salvation.

The unregenerate men and women of this world have sought to escape from the dilemma of modern life in various ways: alcohol, legitimate and illegitimate amusement, social life, travel, and occasionally throwing themselves into a worthy cause of one sort or another. Too often those professing the name of Christ try to ape the world in the quest for escape. Other believers, forgetting our Lord's command that we be in, but not of, the world erect walls of legalism or dive into ascetic caves.

"... the jungle tunes and the nauseating "love" tunes that were spawned in the never-never land of Hollywood or the dives of New Orleans' Basin Street?"

IN A CHAOTIC WORLD

By Russell T. Hitt, President
Evangelical Press Association
Editor of Eternity Magazine

There are other problems, too, even within the Christian world. There is the constant problem of living at peace with all men, especially some of the brethren who do not realize how difficult they make it for us. There are problems of fellowship with believers of other communions and with various Christian agencies.

While it is readily admitted that the solution for many of these programs will be found by the believer in the fellowship of his local church, the Christian publication supplements and fortifies the ministry of the pastors. Indeed, a Christian publication that does not work in the interests of the church of Jesus Christ is failing in its calling.

How important is the Christian press in these days in presenting the ever-changing picture of the missionary enterprise around the world. Today, as through the years, the Christian magazine has been an important handmaiden of missionary effort.

Teaching the Word of God is an elemental and essential function of the church, and it takes little thought to recognize the part evangelical publications have played in aiding in this task. Not only the publications devoted completely to Sunday-school lessons and teaching methods in the Sunday school, but devotional and expository material for Christians of all ages.

Which one of us cannot recall an article in a Christian publication that meant much in our spiritual development. I daresay that many of us could testify that such material, read in the privacy of our homes, has meant even more than the oral ministry that has also blessed our hearts.

In the last several years there has developed an entirely new area of publication ministry—the magazines seeking to evangelize and disciple the newly literate peoples around the world.

But the question finally comes. Are Christian publications doing the job here in the U. S.? First, we can say that never before has the religious press reached so many people. One Protestant publication serving a large denomination now boasts a paid circulation of more than a million. Protestant publications of the U. S. reach an estimated readership of 20,000,000. About 60,000,000 people are found in homes which receive Protestant periodicals —a rather staggering figure if we are impressed by statistics.

How well the job is being done is another matter. Many feel that more religious publications are printed than are read. And again far too many publications do not sound forth a certain note of truth.

Even in the strictly evangelical field there are both favorable and unfavorable conditions to report. In recent years there has been a great improvement in the appearance of most evangelical publications. Some of the denominational and interdenominational magazines have learned lessons from the secular world in the presentation of the truth in a graphic way.

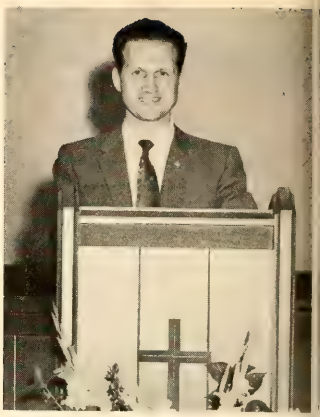
Still needed by many publications in the evangelical world is a better understanding of good writing. Too often we fail to communicate eternal truth in the idiom of modern American life. With the pressing competition of the secular publications, we must be more conscious of getting across the great truths which we hold in stewardship.

Yet, in spite of the limitations of finances and personnel that beset every Christian publication, it is inconceivable to think of the vast Christian enterprise without the Christian press. The work of the Lord would be hampered indeed if it were not for the vital part played by Christian publications.

The vision and courage of vital Christian publications mold the thinking of believers who make up the salt of the world. In a world of increased knowledge and rapid communication, **the Christian press looms as one of the most important ministries in the Christian church.** May God give us His grace and courage to proclaim the truth as it is in Christ Jesus.

"... an entirely new area of publication ministry-the magazines seeking to evangelize and disciple the newly literate peoples around the world."

In the Den of Lions



By Arthur Pekarek

Pastor, First Brethren Church
South Gate, California

How many of you could sing the song: "There's no disappointment in Jesus, He's more than He promised to be; His love and His care comfort me everywhere, He is no disappointment to me." A Christian's disappointment is merely God's appointment. It seems that the more zealous and sincere a person becomes, the more trials and tribulations prevail. But in connection with these hardships there certainly is a parallel growth of power and faith in God. Daniel's experience in the lion's den (Dan. 6) is a classic example of this. Here we note three types of works represented. The first is—

Daniel's Works (vv. 1-3)

When we talk about the works of a Christian, we are referring to that which he does for the Lord in word or deed. James writes (2:20) that "faith without works is dead." Our Lord used the metaphor of the tree when He spoke about the "bringing forth fruit," and He made the statement about the genuine believer that "by their fruit ye shall know them." God could never bless anyone until He can trust them explicitly and wholeheartedly. Daniel had already proved himself in Daniel 1:8 when he "purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." Because of this God could bless him as we note in 6:2-3: "And over these three presidents; of whom Daniel was first . . . Daniel was preferred above the presidents and princes, because an excellent spirit was in him."

It is true that God will bless anyone who is willing to standup, stepup, and speak-up for Him, and anyone who has an excellent spirit of love, and the glow of God's grace, in his life. Daniel was like a hammer: he didn't lose his head, nor fly off the handle, but kept on driving! A true Christian is like a rosebush: he has something that attracts, as well as repels. This is seen in the next few verses as we see the—

The Enemy's Works (vv. 4-17)

Satan is very busy today trying to thwart the works of the Lord. First Peter 5:8 says that he is "as a roaring lion . . . seeking whom he may devour." We are living in the presence of **demon**stration, and we need to capture it with demonstration. In these few verses we can see three methods the enemy used against Daniel which he also uses in his attack against all Christians—

Jealousy or envy (vv. 4-9). Satan took the stick to stir up jealousy between Daniel's own fellow-workers "on-the-job." "Then the presidents and princes sought to find occasion against Daniel concerning the kingdom." Satan not only works in the secular circles of everyday activities, but also, he attempts to create jealousy and envy among the Christians. This usually comes out in the form of gossip. Someone said: "An open mouth reveals an empty head." Another one of his methods is—

Trickery (vv. 10-15). Now Daniel knew all about the decree and how the law of the Medes and Persians could be changed, but this did not cause him to compromise and to cease from his true worship to God. This man Daniel had a backbone of iron, not of wet spaghetti! He was not a wax-work Christian—all wax and no work! When his knees trembled, he kneeled on them—". . . he kneeled upon his knees three times a day, and prayed, and gave thanks before his God" (v. 10). No compromise here, even though he had been tricked. There are too many wishy-washy Christians who scamper away at the first rifle crack from the enemy lines!

Dare to be a Daniel,
Dare to stand alone;
Dare to have a purpose firm,
And dare to make it known.

The Devil uses all kinds of tricks to cool the Christian. Sam Jones, the old-time Methodist preacher when he was called to the ministry, relates how his wife was stubborn and said she "didn't marry a preacher, but a lawyer!" The night before his ordination she was stricken with sickness. She called Sam to her bedside and promised that if the Lord would heal her, she would be the best preacher's wife there was. God did heal her, and she went across the country preaching the Gospel as a real help-meet with Sam.

Satan's next method is to carry out his Penalty (vv. 16-17).

Even though King Darius tried everything he could to spare Daniel from the den of lions, which was the mode of punishment for the Persians, yet there was no way of changing the law. The lion's den was real; yet Daniel was not deterred from his true and noble faith. Satan will even go to extremes in his attempt to make the Christian weak and to falter and to doubt. Re-

member! Satan turns his heels and flees when he sees the weakest Christian on his knees! The enemy's works are subtle and even seemed to be fatal to Daniel; yet he continued to put his life in the hands of a God who was able to deliver. You can't split a live soul for God because ". . . greater is he that is in you, than he that is in the world." As Daniel is thrown in the lion's den, it seems that his works have been silenced by Satan's works until we see—

God's Works (vv. 18-28)

Have you ever wondered why God allows trials? Truthfully, you will answer "Yes." The next few verses give us the reason and also show us that God is still at the helm of the ship of life.

God's deliverance (vv. 18-23). We note two kinds of deliverance—physical and spiritual. When the impetuous king made his way hurriedly to the den early the next morning, he was exceedingly glad to see that Daniel was unharmed. Of course, we realize that God had a purpose to spare Daniel's life and to allow him to go on witnessing for Him.

But what about those who have been martyred for the cause of Christ? Would we say that they had less faith than Daniel? What would we say about missionaries who have gone forth in faith, yet have succumbed to fever and other maladies in foreign climates? What about Christian businessmen who, despite their integrity and faith in God, have been allowed to suffer bankruptcy? It is true that God has not promised that there should always be a physical deliverance, but most certainly He has promised a spiritual deliverance. Even the three young Hebrews before they were cast into the fiery furnace said: "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace." They were not sure about the physical deliverance, but the remainder of the verse (Dan. 3:17) indicates the spiritual deliverance: "And he will deliver us out of thine hand, O king!"

The Bible tells us that "if we suffer, we shall also reign with him." Ever since the martyrdom of Stephen there have been countless numbers of warriors who have not been delivered physically, but great

(Continued on last page)



Interior view of the newly remodeled Leesburg (Ind.) Brethren Church

Leesburg Brethren Church Reviews Progress

By Nathan Meyer, Pastor

Attendance wise, things haven't changed much in the last hundred years at the Leesburg Brethren Church. Attendance today averages around one hundred in the morning service which is just about what it was one hundred years ago. Otherwise, there have been some very significant changes.

The original frame church was built in 1872 by the Christian Church at a cost of $3,600. This building was destroyed by fire just seven years later. Shortly thereafter, the present brick building was erected.

In 1926 it was sold to the Church of God. The Brethren bought it for $1,500 in 1946 after it had been standing idle for about twelve years. The purchase was made on October 7, and on October 8 a prayer and praise service was held. This was the first service held by the Brethren. A few weeks later after a good housecleaning, the sanctuary was used for the first Sunday service. Dr. Alva J. McClain was in charge, and about forty people were present.

Regular services were then conducted each week under the leadership of Reverend John Sansom who together with Harold DeFries and Reverend Louis Engle had formed the corporation that made the original purchase.

It was during an evangelistic meeting conducted by Reverend R. Paul Miller that the church was officially organized on July 23, 1947 with thirty-six charter members. F. B. Miller was the first chairman, and Louis D. Engle the first secretary. Reverend Clyde Landrum, a student in Grace Seminary, was unanimously called to be the first official pastor.

Reverend Robert Bates served as pastor for about two years after which Reverend Conard Sandy, editor of the Missionary Herald at that time, agreed to serve for a temporary period as interim pastor until a new pastor could be found.

In May 1952, Nathan Meyer, who was planning to enroll in Grace Seminary, was extended a unanimous call to fill the vacancy. He assumed his duties on August 1 and has served in that capacity since that time while attending Grace Seminary and also teaching there.

It is of passing interest to note that the Leesburg Brethren Church has always called pastors with a unanimous vote.

The membership has increased steadily each year. In 1951 it was 45, in 1955 it was 111, in 1957 it was 126. Offerings, too, reveal an encouraging picture. Total offerings in 1951 were nearly $4,000; in 1955 the amount was $7,500; in 1957 it was $12,600.

During the last five years, more than $25,000 was spent in a very much needed remodeling program.

A Message From our Moderator

Miles Taber

Every member of The Brethren Church should be aware by this time that we this year are celebrating the 250th anniversary of the origin of our church. It was in 1708 that Alexander Mack and seven others organized the first Brethren church in Schwarzenau, Germany. After a brief and limited growth in that country the Brethren accepted William Penn's invitation to come to America and settle in Germantown, Philadelphia, Pa. Since there have been several divisions in the movement, there are several denominations which trace their history to this common beginning.

The Church of the Brethren, being the largest of these groups, is taking the lead in the celebration. In an earlier issue of the Missionary Herald, we reported the New Year's Day Love-feast in the old Germantown church which was attended by your moderator and the moderators of the other groups. Our criticism of the liberal theology of the Church of the Brethren has been noted by its leaders.

The National Fellowship of Brethren Churches will be represented unofficially on two other occasions this summer. Rev. G. Forrest Jackson, pastor at Dallas Center, Iowa, has accepted the task of bringing our greetings at the Annual Conference of the Church of the Brethren meeting in Des Moines on Sunday afternoon, June 22. Major Orville Lorenz, chaplain in the United States Army, has consented to represent our group at the celebration in Schwarzenau, Germany, August 6. It is probable that Fred Fogle, our missionary in France, and others may be present for this historic occasion. These brethren are serving without official conference approval, but at the personal request of your moderator.

Our own celebration of this anniversary year will center in our National Conference in Winona Lake, Ind., August 18-24. The theme of the conference will be "The Challenge of Our Heritage." Both our historical heritage and our spiritual heritage will be studied under the leadership of outstanding Brethren men. The Biblical basis for the beliefs and practices of The Brethren Church will be emphasized, along with the challenge which proceeds from the knowledge of such precious truth.

"Come early and stay through" should be the motto of all Brethren attending conference this year. The conference itself will be preceded by a two-day Sunday-school convention Sunday and Monday. Outstanding Brethren and non-Brethren Sunday-school workers will lead the wide selection of workshops. These are planned to solve your Sunday-school problems and help your local church to meet the challenge of our heritage.

Many Brethren people get itchy feet before National Conference ends, and start home or elsewhere. But we do not believe that will happen this year. The unique features of the last day should hold everyone's interest until the close of the final session. There will be opportunity for dedication of children, ordination of elders, and baptism of believers at the Sunday afternoon session. There will never be another such an impressive occasion within our lifetime. Pastors wishing to participate, or having members who do, should contact the secretary of the Executive Committee, Rev. H. Leslie Moore, 719 Franklin St., Sunnyside, Wash., as soon as possible in order that the service may be planned carefully.

The final session of the conference will be the Sunday night communion service to be held in the new Grace College Physical Education Building. The ministers of the Indiana district will arrange for this service, and they are planning to seat 1,000 people at the tables. We ask the Brethren to pray that God will manifest himself in an unusual way at this Love-feast, thus preparing the leadership and membership of The Brethren Church to meet the challenge of our heritage.

Another noteworthy feature of this anniversary year will be the publication of a new book on the history of our denomination. It has been written by Dr. Homer A. Kent, Sr., and is being published by the Missionary Herald Company. We trust that all Brethren pastors will promote the sale of this book before National Conference so that our people will be informed about the history of our denomination, and thus be able to get the maximum benefit from the conference.

Good meetings, great preaching, and large crowds will be of little value if God does not manifest himself in our hearts and in our fellowship. Brethren people who are concerned are asked to pray for revival in The Brethren Church during the next two months, and to attend and participate in the morning prayer meetings every day at conference. That in itself would make this conference different.

IN THE DEN OF LIONS

(Continued from page 399)

is their spiritual deliverance as John states: "I saw thrones, and them that sat upon them, and judgment was given unto them. And I saw souls of them that were beheaded for the witness of Jesus and for the word of God . . . and they lived and reigned with Christ a thousand years" (Rev. 20:4).

God not only does His work in the individual witness, but this witness resulted in—

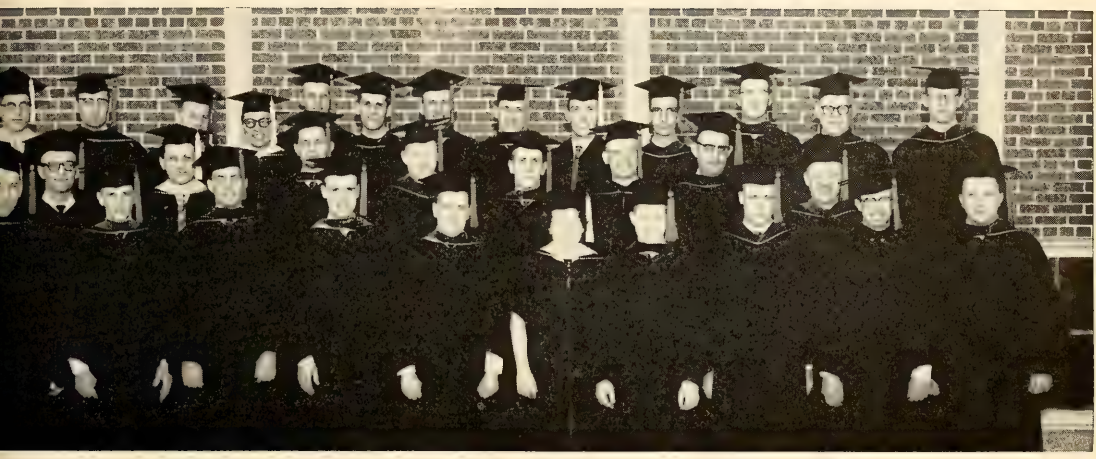
Darius' conversion (vv. 24-28). When Darius saw this thing that had taken place, he too believed and trusted in the one true God. This is evident by verse 26 in his decree that all men in his kingdom were to "tremble and fear before the God of Daniel: for He is the living God."

Furthermore, the joint decree of Darius and Cyrus enabled the children of Israel to return to Jerusalem this same year (Ezra 1). This is real evidence of a changed heart. It should behoove every one of us not to let **our works** be hindered by **Satan's works** so that God can do **His works** in our lives regardless of the trial. And when through patient toil we reach the land, where tired feet with sandals loosed may rest, where we shall clearly see and understand, I think that we will say, "that God knew best!"

The BRETHREN MISSIONARY HERALD

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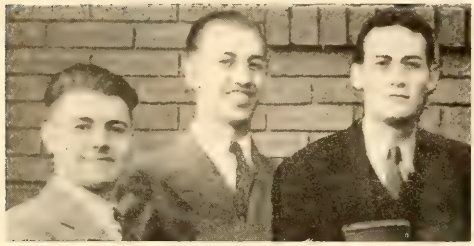
1958 Grace Seminary Graduating Class



1958 Grace College Graduating Class

EDITORIALS

By Paul R. Bauman, Vice President in Charge of Public Relations



The First Graduating Class—1938

It was just twenty years ago that Grace Theological Seminary conducted its first commencement program. At that time the school was located in Akron, Ohio, and the first graduating class consisted of three members. Appearing above from left to right, they are Robert E. A. Miller, now a teacher in the Grace Livingstone Hill School, at St. Petersburg, Fla.; Kenneth B. Ashman, pastor of the First Brethren Church, Wooster, Ohio; and Russell L. Williams, pastor of the First Brethren Church, Cheyenne, Wyo. Some conception of the way the Lord has wonderfully blessed the school with growth during these twenty years may be gained by comparing the above picture with those on the front cover of the **Missionary Herald** this week. Truly, "the Lord hath done great things for us; whereof we are glad" (Ps. 126:3).

The 1958 Graduating Class

On Wednesday evening, May 28, 69 young men and women received diplomas and degrees from Grace Theological Seminary and College. This is a new record for the school. As we looked down upon the fine body of graduates in front of us on commencement night, some of us recalled that there were as many receiving their diplomas this year as there were in the entire student body ten years ago. As we looked beyond these graduates to the large group of young people who composed the remainder of the student body, we realized again something of the marvelous way the hand of the Lord has been upon this school which He has brought so far from such a small beginning twenty years ago. It is an occasion for heartfelt praise to God!

Progress on the New Buildings

If you should visit the Grace campus this summer, you will have an opportunity to see the excellent progress that is now being made on the new buildings, and I am sure that you, like others who have been visiting the campus recently, will be thrilled when you have an opportunity to examine them. The Physical Education Building is now nearing completion and will be entirely finished by August. As the Missionary Herald goes to press the double floor is being laid over a concrete floor base which has been rendered moisture-proof. The plumbing fixtures have been set, and the ventilating system is being installed. The painters have been at work applying a beautiful light green tint and sealer to the lower part of the walls in the main room. The smaller rooms, likewise, are being painted. Everything about the building now suggests progress, and its completion is eagerly anticipated here on the Grace campus.

Work on the classroom building is also now moving steadily forward. The concrete block walls, faced with varicolored red brick, are constantly being raised. Preparations are being made to pour the second floor. Our contractor has assured us that the building will be ready by October at the latest. We believe that, with good weather, it can be ready in September when it will be desperately needed with the opening of school. Let us join in praying that nothing may hinder the speedy completion of the entire construction program.

The Bank Loan Is Approved—But!

I am sure that all who read these pages will rejoice to know that the Indiana National Bank, of Indianapolis, together with the Lake City Bank and the First National Bank, of Warsaw, have approved a loan of the amount necessary to complete the two new buildings. According to the arrangements that have been made with these banks, the school is expected to have on hand a total of $200,000 for the building fund by the time final payments must be made to the contractor. As this magazine goes to press gifts totaling $154,108.37 have been received. This leaves the school a balance of $45,891.63 yet to be raised by the time it is necessary to make final arrangements with the banks. Brethren, we are within sight of our goal. Take one more look at the young men and women whose pictures appear on the front cover of the magazine this week, and you will realize how great dividends your investment in these lives is paying now and will continue to pay in the years that lie ahead. Make this remaining amount a matter of petition in your church prayer groups and in your private devotions.

THE BRETHREN MISSIONARY HERALD VOLUME 20, NUMBER 26

ARNOLD R. KRIEGBAUM, Executive Editor

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The 1958 Commencement

By Homer A. Kent, Sr., Th.D., Registrar



Dr. Charles W. Mayes



President Alva J. McClain

The twenty-first annual commencement was observed on the campus of Grace Theological Seminary and College during the days of May 25 through 28 in honor of 69 individuals who received diplomas and took degrees at the graduation exercises. This is a new record for the school and another evidence of God's continued blessings upon our educational institutions.

Commencement week began with the annual Class Day service on Sunday morning, May 25. This service took the place of the regular morning worship hour at the Winona Lake Brethren Church and was held in the seminary auditorium with a large attendance present. The entire service was in charge of the graduating class of the seminary, with the class president, Ray Pierson, delivering the sermon from the Book of Jonah.

The baccalaureate service was held Sunday evening in the presence of 750 people. Rev. R. Paul Miller, pastor of the Grace Brethren Church, of Goshen, Ind., and father of W. Carl Miller of the graduating class of the seminary, delivered the sermon. He pointed out that God has a definite plan in human events and that man's highest objective is to fit himself into God's plan. The faculty and graduating classes of the college and seminary marched in their academic regalia to their places accompanied by organ music.

The annual communion service was observed on Monday evening, May 26, in the seminary lounge for the members of this year's graduating classes. There were about seventy people who sat about the tables of the Lord and feasted upon the blessing portrayed in the appointed symbols. This number included, besides the graduates, some members of their families and the faculty.

The Middler-Senior banquet was held on Tuesday evening, May 27, in the beautiful banquet room of the Honeywell Memorial Auditorium, at Wabash, Ind. A very attractive program was enjoyed by the large crowd in attendance in addition to the delicious ham dinner that was served. The program was highlighted by music from a male quartet from Taylor University and by the address which was delivered by Dr. Lester Pipkin, president of the Appalachian Bible Institute. He spoke on the selected theme of the banquet, **Vessels Unto Honor.** The message will not soon be forgotten by those who heard it. The college Junior-Senior banquet had been previously held, on Friday evening, May 23, at Elkhart, Ind.

The Graduation Service

The climax to commencement week, of course, was the graduation service, held on Wednesday evening, May 28. A capacity crowd of 862 was in attendance for the colorful ceremonies. The Lord gave a glorious day for this occasion. As the golden sun was sinking over Winona Lake, the academic procession of 69 seminary and college graduates together with the members of the administration, faculty, and invited participants marched to the front of the auditorium. The overflow crowd was a reminder that more ample facilities are needed to care for such occasions and these are in prospect for next year when the present building project will be completed.

The invocation was offered by Rev. Miles Taber, pastor of the Grace Brethren Church, of Ashland, Ohio, whose son-in-law, Gene Stees, was among the college graduates. Special music was presented by the college choir, the Grace Ambassadors, a musical group of six members which is traveling among the churches this summer in the interest of the school, and a solo by Roland Felts, of the Rodeheaver Music Company. The Scripture lesson was read by Rev. George L. Lawlor,



Left: Miss Ava Schnittjer, professor of English and speech, is invested with the hood which is emblematic of the degree of master of religious education which she has just received. Dr. Kent, Jr., waits to change tassel to other side of her cap. Right: John Rea, professor of Bible and archeology, receives hood which is emblematic of doctor of theology degree which he has just received.

pastor of the First Baptist Church, of Van Wert, Ohio, and the father of Lawrence of the seminary graduating class.

The annual seminary and college announcements were made by Rev. Paul E. Dick, president of the board of trustees, who called attention to the many blessings of the past year and the glowing future prospects especially in view of the two new buildings which will be in operation by next year. He was aided in certain academic announcements by Dr. W. A. Ogden, executive vice president of the school, who presided at the service.

The evening prayer was offered by Russell Weber, pastor of the First Brethren Church, of Johnstown, Pa., who had a daughter in the college graduating class and a son-in-law in the seminary class.

The graduation address was delivered by Dr. Charles W. Mayes, pastor of the First Brethren Church, of Long Beach, Calif., whose son, Howard, was one of the college graduates. Dr. Mayes spoke on "The Importance of Christian Education in Our Day." He challenged the graduates to conform all their preaching and teaching, as well as their living, to the tried and tested Word of God which is unchangeable and is forever settled in heaven.

Immediately following the address, the presidents of the graduating classes stepped to the platform and presented class gifts to the school. Frank Hartwig, president of the college class, presented a check for $531 to aid in furnishing the speech hall in the new building. Ray Pierson, president of the seminary class, made known that thirty-six chairs and six tables had been provided by the class for the library and are already in constant use. Prof. Wayne Snider accepted these gifts on behalf of the faculty and administration.

Honor Students

The names of the students who had achieved special academic honors were then read by the registrar, Dr. Homer A. Kent, with each student named standing to hear the the address of recognition. In the college Elener Norris and Ronald Henry were awarded the **summa cum laude;** David Leapline, the **magna cum laude,** and Esther Moeller, Marilyn Winter, Frank Hartwig and Donald Locke, the **cum laude.** Beverly Catron and Clifford Heffner received honorable mention because of their high scholastic averages, though they did not qualify for regular honors because they had not been in Grace College the full four years.

In the seminary George Cripe, Wayne Colwell, Ray Pierson, Carl Sundin, Larry Gegner, William Snell and John Watts received the **cum laude.** Dr. J. Worl Stuber spoke in recognition of these honors.

Granting of Diplomas and Degrees

Then followed the presentation of the candidates by Dr. Homer A. Kent, Sr., registrar, to President Alva J. McClain, who was assisted by Dr. Paul R. Bauman, and Dr. Homer A. Kent, Jr. assistant to the dean, who conferred the diplomas and degrees.

Receiving the bachelor of arts degree were 24 students: Dona R. Beam, Beverly S. Catron, Lynwood E. Catron, James P. Dowdy, Jr., Robert L. Firl, W. Frank Hartwig, Clifford Heffner, Ronald O. Henry, Dale C. Hostetler, Mary E. King, Anne C. Kliever, David E. Leapline, Donald F. Locke, Raymond G. Maurer, Jr., Howard W. Mayes, Thomas W. Merritt, Joseph C. Middleton, Esther M. Moeller, James H. Morrison, Elener R. Norris, Kenneth E. Russell, Leonard D. Smith, Gene I. Stees, and Michael J. Volovski, Jr.

Five students received the bachelor of science in education degree: Janice Conner, Willa L. Leidy, Roberta A. Sprowls, Larry A. Wedertz, and Marilyn R. Winter.

There was one student who received the bachelor of science degree in nursing: Mary V. Bauman.

In the seminary division the graduates were divided into five different categories. One student, James R. Smals, received the diploma in Christian education. Five students received the master of religious education degree: Robert M. Horne, Lawrence A. Lawlor, John G. Martin, Ava L. Schnittjer and Mary E. Thompson. Two students received the theological diploma: Carlton J. Fuller and Allen B. Wheeler. Colin G. Jutton was the recipient of the bachelor of theology degree.

Twenty-six students received the bachelor of divinity degree: Edward D. Amstutz, Wayne E. Colwell, Alva L. Conner, George R. Cripe, Norbert H. Darr, G. James Dickson, Larry K. Gegner, Thomas L. Gossard, Thomas E. Hicks, James F. Hoffmeyer, Joseph B. Lennon, Donald F. Locke, Norman W. Lohrenz, Warren S. Luginbill, Theodore Malaimare, Jr. (in absentia), Richard E. Mason, William C. Miller, Raymond C. Pierson, Raymond L. Platt, Wayne Pontius, Glenn E. Saunders, William H. Snell, Carl L. Sundin, Loran W. Veith, Jr., John G. Watts and Earl W. Witmer.

Nickolas Kurtaneck received the master of theology degree.

Two students received the doctor of theology degree: John Rea and Willis W. Virtue.

Two Honorary Degrees Granted

Following the reading of citations



Left: Dr. Paul Bauman places hood upon shoulders of Rev. R. Paul Miller, who has just received diploma for doctor of divinity degree from President Alva J. McClain, second from left. Right: Dr. McClain presents Rev. Robert W. Lancaster with diploma for doctor of divinity degree. Dr. Bauman waits to place hood, emblematic of the degree, upon his shoulders.

regarding their ministries, Rev. Robert W. Lancaster and Rev. R. Paul Miller were awarded the doctor of divinity degree. Mr. Lancaster is the founder and director of the North Mountain Bible Conference, near Red Rock, Pa., at which conference members of the faculty have spoken over a period of fifteen years. Grace Seminary last year was privileged to conduct a week of Bible lectures and will do the same this summer. Two thriving congregations, the Berwick and Sunbury Bible churches in Pennsylvania, were established under the ministry of Mr. Lancaster. For many years he has been engaged in a radio ministry of wide extent.

Rev. R. Paul Miller is widely known for his successful evangelistic ministry of many years both inside and outside the Brethren church, and for his connection as general secretary of the Home Missions Council in its earlier and formative years. During the term of his pastorate in Philadelphia, Pa., he served also as a teacher at the Philadelphia School of the Bible. Mr. Miller at present is the pastor of the Grace Brethren Church, of Goshen, Ind.

The graduation service closed in traditional fashion with the singing of the hymn, "O Jesus, I Have Promised" and the Recessional to the lounge where the graduates were congratulated by their many friends. This service was a glorious conclusion to a year abundant with blessing. Let us pray for these who have graduated that they may be guided into the place of God's choosing for their lives.



After graduation service, relatives and friends gather in the social lounge to offer congratulations to the graduates of both seminary and college.

GIFTS TO GRACE THEOLOGICAL SEMINARY

May 1958

	General Fund	Building Fund
Aleppo, Pa.	$3.00	$20.50
Alexandria, Va.	9.00	
Artesia, Calif.	2.00	1.00
Beaumont, Calif.	34.00	2.00
Bellflower, Calif.	11.00	8.00
Berne, Ind.	58.00	129.25
Boston, Mass.		200.00
Clayhole, Ky.	10.00	
Clayton, Ohio	17.00	15.50
Conemaugh, Pa. (Pike)		36.00
Danville, Ohio	21.00	
Dayton, Ohio (First)	76.65	174.10
Englewood, Ohio		50.00
Everett, Pa.	10.00	
Fremont, Ohio (Grace)	180.35	315.75
Hagerstown, Md. (Calvary)	4.00	34.00
Hagerstown, Md. (Grace)	100.00	
Harrisburg, Pa.	61.50	61.50
Hatboro, Pa.	5.00	14.00
Homerville, Ohio	5.00	
Inglewood, Calif.	55.50	43.50
Johnstown, Pa. (First)	1.00	
Kittanning, Pa. (First)	37.25	25.00
Leon, Iowa		1.00
Long Beach, Calif. (First)	5.00	
Long Beach, Calif. (North)	1.00	1.00
Mansfield, Ohio (Grace)	431.00	5.00
Martinsburg, Pa.		20.00
Meyersdale, Pa.	18.50	23.50
New Troy, Mich.	22.00	32.00
North English, Iowa		60.00
Osceola, Ind.	24.00	8.66
Oxnard, Calif.	3.00	
Palmyra, Pa.	36.00	38.16
Philadelphia, Pa. (First)	170.75	60.60
Philadelphia, Pa. (Third)	56.00	127.00
Sidney, Ind.		30.00
South Pasadena, Calif.	30.00	
Sterling, Ohio	21.00	
Uniontown, Pa.		85.99
Washington, D. C.	121.70	10.00
Washington, Pa.	11.68	
Waterloo, Iowa	71.50	109.55
Waynesboro, Pa.	41.75	9.50
Wheaton, Ill.		1.53
Winchester, Va.	16.00	16.50
Winona Lake, Ind.	10.00	25.00
Wooster, Ohio	213.00	276.00
Isolated Brethren	4.50	2.50
Non-Brethren	352.75	1,241.50
Maintenance Gifts	27.50	
Seminary Senior Class Gift	30.00	
Indiana District WMC	41.34	
Northern Atlantic District	30.00	
Baccalaureate and Commencement	425.69	10.00
Total	2,916.91	3,325.09

Designated Gifts:	
Dayton, Ohio (First)	12.52
Leesburg, Ind.	10.00
Long Beach, Calif. (First)	50.00
Mansfield, Ohio (Grace)	130.00
Martinsburg, Pa.	72.67
Paramount, Calif.	100.00
Winona Lake, Ind.	121.35
Non-Brethren	188.00
College Senior Class Gift	525.53
College Student Body Projects	1,573.67
Total	2,783.74



God's Eternal Purpose

By R. Paul Miller, D.D.

Note: The following article is a digest of the baccalaureate address delivered at Grace Seminary and College on May 25, 1958.

About twenty years ago it was my privilege to give the baccalaureate sermon for the first graduating class of Grace Seminary. Grace College was not yet in existence. At that time, Hitler was rising to world power. His Panzer Divisions were sweeping across Europe like a Juggernaut. France was tottering to fall in pitiful disgrace. The world was shrinking back horrified because of the awful "death ovens" in which six millions of helpless Jews were killed like so many hogs. We all believed that it was a fateful hour for the world. And it was. Into that world that graduating class was thrust forth.

Today another graduating class, ten times larger, is being launched into a world that has been so altered as to be practically a different world. It bears almost no resemblance to the world that then was—economically, politically, socially, militaristically, scientifically, and educationally. Philosophically, man's outlook on life has reverted to the material. Religiously, a great world-church organization has swept into power as the haven of all apostasy and humanitarian religion, and yet parading under the name of Christ. We have been and are continually living in perpetual fear, not only of wars, but of the very extinction of hundreds of millions of humanity within minutes of any zero hour.

As it is to be expected, many leaders in every sphere of civilization have lost their bearings and have gone out on untried courses seeking to evolve something spectacular to meet the needs of this spectacular and awful age. Naturally, the conviction has become widespread that somehow this world has gotten out of hand and that God is unable to handle the situation, that all of the principles and measures of the past are inadequate, that the Gospel of Christ may have been sufficient for the past but that now it is sadly outdated and outmoded.

These graduates here tonight have been well-schooled in the knowledge that absolutely no age of man at any time can ever develop any situation that God cannot take care of, or that can in the slightest degree alter God's eternal purpose for creation and for man. The paramount concern for this class of graduates, as well as for all true Christians, is to make sure that we are in God's eternal purpose and fulfilling the part that we are responsible for in achieving it. **This eternal purpose of God centers in, around, and to Jesus Christ, the Son of God!**

It has been widely spoken and widely believed that "God is on his throne and all is right with the world." That sounds nice, doesn't it? A half-truth is more dangerous than a bare-faced lie. God is on His throne. There is no doubt about that. But, that "all is right with the world" is a false statement. History is not a series of cycles continuing endlessly and aimlessly. History is a straight line. It starts with God at the creation and ends with God in the new heavens and the new earth. There is purpose in this scheme of things, and that purpose is God's eternal purpose, and God's eternal purpose centers in Christ! God consummates all things in His Son!

God has purpose in creation. He did not create the universe merely for pastime. When He created the earth, the Bible says that He created it to be inhabited. And when He created the heavens above, He created them also to be inhabited. The Scriptures are clear in teaching us that the heavens are filled with myriads of angelic beings of many classes and orders of various powers who administer the heavens for God. The starry heavens are not merely the "burned out cinders of a former glory." Among these supernatural beings was Lucifer, "Son of the morning." When God fitted up this earth at the first, He placed Lucifer here as king over all. In great folly he became ambitious to supplant God. For this sin, he was cast out of heaven as his rightful place of abode. When God created Adam to succeed him, Lucifer quickly drew Adam into his rebellion and condemnation. Since it was God's prime purpose to have a family of children with His own nature in them and that Adam's descendants were to provide that family, salvation had to be provided for Adam and his children. This was done when God gave His own Son, Jesus Christ, to bear the penalty of death for mankind so that all who would accept the settlement God's Son made for man on the cross might escape from that condemnation. In that death of His Son, God wrought redemption for the world He had made, and the man He had created, and now creation itself shall be delivered from the bondage of corruption into the glorious liberty of the Sons of God! So creation finds its ultimate goal in Jesus Christ, the Son of God.

God also has purpose in the nations on the earth. Hardly had God scattered the nations at the Tower of Babel till He called Abraham, and said to him in immortal words: "In thy seed shall 'all' the nations of the earth be blessed." The nations of the earth are not just wandering

FIVE CHILDREN IN CHRISTIAN SERVICE



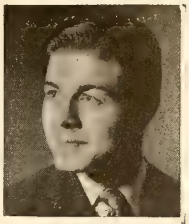
Robert Miller



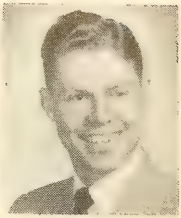
Ward Miller



Laura Kriegbaum



R. Paul Miller, Jr.



Carl Miller

A record that will probably not be broken for sometime to come was set at the commencement services of Grace Seminary this year, when a fourth son of Dr. and Mrs. R. Paul Miller received his B.D. degree. Added to these is a daughter, Laura Miller Kriegbaum, wife of a Brethren minister, Arnold Kriegbaum, the present editor and business manager of the Brethren Missionary Herald.

The oldest son, Robert ('38), was a member of Grace Seminary's first graduating class (see editorials). For years a Brethren pastor, he is at present a teacher in the Grace Livingstone Hill Memorial School, at St. Petersburg, Fla. Ward Miller ('46) is pastor of the Community Brethren Church, of Whittier, Calif. R. Paul Miller, Jr. ('53), is pastor of the First Brethren Church, of Uniontown, Pa. Carl ('58) is pastor of the Grace Brethren Church, of Fort Wayne, Ind. The Miller family has set a record for which they can truly be grateful to the Lord, who is the source of every blessing.

through endless cycles of meaningless experience. They are heading for a rendezvous with God. Regardless of what evil courses nations may follow, regardless of what dictators may rise and defy God, God's purpose for the nations shall be fulfilled. While some nations may be destroyed for their rebellion against God, yet there will be nations that will bow before Him. In the second Psalm, God serves notice to the nations of the world: "Yet have I set my king upon my holy hill of Zion." Nations shall yet bow before Jesus Christ, the Son of God, "whose right it is to reign." God's Son shall yet be "King of kings and Lord of lords."

God has His eternal purpose for the church. This purpose is outlined in Acts 15:13-15, which is undoubtedly the most pivotal passage in the Bible. Here God clearly states that the great work He is doing from Pentecost to the return of our Lord is to "gather out" from among the nations, a people for His own name—His own family. To gather out this people is the work of the church that bears His name. This is His eternal purpose for the church. It is to this purpose that this graduating class, as well as all true believers, is committed by God's own ordination. To prevent this eternal purpose of God from being carried out, all of Satan's "principalities and powers and world rulers of this darkness" are set to withstand these forces and successfully gather out a people for God's name. The Christian layman or preacher must first of all be a regenerated man. He must be a man of conviction that is born not of convenience, but of the Word of God. He must be a man who cannot be bought, nor intimidated, and who is not afraid of wounds and scars. A man who is held to the last drop of blood by divine command.

This graduating class stands in a tremendous place of responsibility. For years God has permitted you to stand in a veritable flood of the blazing light of God's Word. He has put the sword in your hand. What will you do with it?

AUGUST GRACE AMBASSADORS SCHEDULE

Aug. 1—Seattle, Wash.
Aug. 2—Open
Aug. 3—Yakima, Wash. (Morning)
Aug. 3—Harrah, Wash. (Evening)
Aug. 4—Sunnyside, Wash.
Aug. 5—Grandview, Wash.
Aug. 6—Spokane, Wash.
Aug. 7—Travel
Aug. 8—Travel
Aug. 9—Travel
Aug. 10—Cheyenne, Wyo. (Morning)
Aug. 10—Denver, Colo. (Evening)
Aug. 11—Beaver City, Nebr.
Aug. 12—Portis, Kans.
Aug. 13—Leon, Iowa
Aug. 14—Dallas Center, Iowa
Aug. 15—Cedar Rapids, Iowa
Aug. 16—Open
Aug. 17—Osceola, Ind. (Morning)
Aug. 17—Mishawaka, Ind. (Evening)
Aug. 18-22—National Fellowship of Brethren Churches Conference, Camp Bethany and Winona Conference, Winona Lake, Ind.
Aug. 23—Open
Aug. 24—Kokomo, Ind. (Indian Heights Grace Brethren) (Morning)
Aug. 24—Kokomo, Ind. (Bible Baptist Church) (Evening)

An Example of the Believers

By Paul R. Bauman, D.D.



Professor Wayne Snider receiving class gifts from senior presidents

When the Apostle Paul wrote to a young man who had been his own student for the ministry he said: "Let no man despise thy youth; but be thou an example of the believers in word, in conversation [manner of life], in charity [love], in spirit, in faith, in purity" (I Tim. 4:12). It is evident that anyone who would teach others must be an example of what a believer ought to be. This exemplary conduct will extend to every aspect of his life, even his giving.

The young men and women who graduated from Grace Seminary and College this year, together with the other members of the student body, have certainly set an example that should cause us all to re-examine our whole program of giving to the school.

In the above picture Raymond Pierson, seminary senior class president, presents Professor Wayne Snider, representing the faculty, with a check for $385.27. The gift is to be used for the purchase of needed library equipment. Frank Hartwig, college senior class president, then presented a check for $525.43 which is to be used for equipment in the small auditorium of the new classroom building.

In addition to these splendid gifts the seniors joined the other members of the student body throughout the year in giving a total amount of $3,169.31 in additional gifts to the school. During the 1957-58 school year the seminary student body gave $1,515.89 to the general fund and $70 to the building fund. The college student body during the same period made gifts amounting to $1,583.42 for equipment in the new buildings.

During the 1956-1957 school year, the seminary students raised $1,997.96 for the building fund, and the college students raised $2,339.06 for the same purpose. The total amount given by the two student bodies was $4,337.02.

It is evident that the young men and women of Grace Seminary and College believe in and love the institution of which they are a part. They believe it is a privilege not only to attend the school but also to invest in its future. How many churches have made gifts reaching a total amount of $9,040.93 during the past two years?

Summer Activities of Grace Faculty

Members of the seminary and college faculty are engaged in varied activities during the summer months ranging from a summer study-tour of Bible lands, in which Dr. James L. Boyer will participate, to graduate study in four different state universities.

Dr. Boyer in Near East

Dr. James L. Boyer, financial secretary and professor of Greek, left June 16 on a tour that will take him to Egypt, Mount Sinai, Baghdad, Babylon, Damascus, Beirut, Jordan, Athens, Rome and many Biblical sites in Israel. From July 9 to August 20 Dr. Boyer will participate in a Professional Workshop in Israel with 24 other American professors.

Teachers in Graduate Study

Seven more members of the Grace faculty are engaged in graduate study on four different university campuses.

Prof. and Mrs. Hamilton, Prof. Snider, and Prof. Gilbert are at work on advance degrees in their respective fields on the campus of Indiana University.

Professor Bess is endeavoring to complete his work on the Ph.D. degree at the University of Michigan.

Professor Humberd is still in residence at Ohio State University on his Ph.D. degree. Mrs. Humberd has also been doing graduate study at the same place.

Ronald Hein is at work on his M.A. degree at the University of Iowa.

Faculty Conference Speakers

In addition to their appearance on the programs of several district conferences Dr. Hoyt and Dr. Bauman will be the speakers at Grace Seminary week on the program of the North Mountain Bible Conference, from July 28 to August 3.

Dr. Hoyt is scheduled to speak at the New Jersey Keswick from July 19 to 27.

Dr. Bauman will be at the Summer Pavilion in Hawthorne, N. J., from July 21 to 26. Dr. Hermann Braunlin is director of this conference, and this summer marks the dedication of a lovely new conference ground. Dr. Bauman is also scheduled to speak at the Montrose (Pa.) Bible Conference from August 4 to 10. This conference was founded by Dr. R. A. Torrey, and this year marks the fiftieth anniversary celebration of its existence.

Instruction

Inspiration

Recreation

Fellowship



Grace Seminary Week

North Mountain Bible Conference

Red Rock, Pa. **July 28 to August 3**

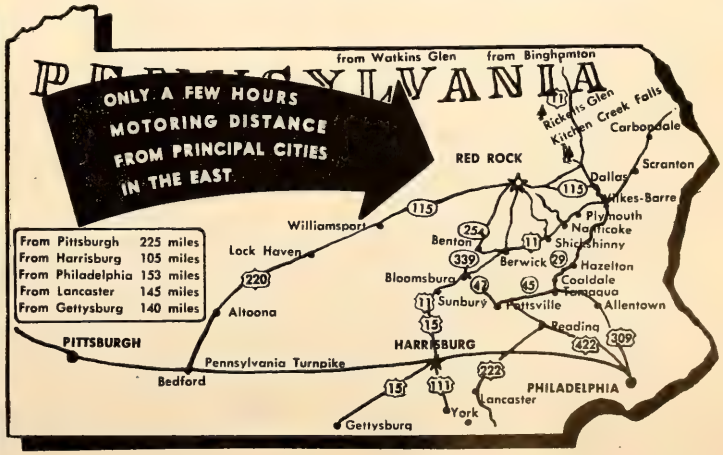
An interesting and varied program is being planned for the second summer conference to be sponsored by Grace Theological Seminary. The conference is being conducted in cooperation with the North Mountain Bible Conference, at Red Rock, Pa., in a marvelously beautiful area near Wilkes-Barre.

The speakers again this year are Dr. Herman A. Hoyt, dean, and Dr. Paul R. Bauman, vice president. Dr. Hoyt will be delivering a series of studies in the Book of Revelation. Dr. Bauman will present pictures, most of which have never been publicly projected before. With the help of the camera he will take the audiences to several of the cities St. Paul visited, including Rome, Corinth, and Athens. Included also will be pictures of Ostia, the old Roman seaport visited by St. Paul on the way to his death; the Roman catacombs, and the ruins of Pompeii—the Roman city destroyed by the eruption of Mt. Vesuvius in A.D. 79. Some new pictures dealing with the fulfillment of prophecy in the Near East will also be shown.

The musical program at the conference this year will feature Professor Donald Ogden and Professor Richard Messner, together with a team of student talent. The conference program is not heavy. There is one service in the morning and one in the evening, with the remainder of the day for rest, recreation, and fine Christian fellowship.

Many Brethren people live within driving distance of Red Rock. In some cases, where the turnpikes are used, the roads are very direct. If you are near enough to attend but cannot come for the entire week, plan to come for a portion of it. Attend this year, and we are sure you will attend again! If you need further information, ask your pastor for a conference folder. Or, write to the North Mountain Bible Conference, Box 22, Wilkes-Barre, Pa.





Newspage



CONGRATULATIONS. As hundreds of Brethren young people are graduating this month from high schools, colleges and universities all over the nation, the Brethren Missionary Herald extends congratulations. Pictured above is Master Pekarek, son of Rev. and Mrs. Arthur Pekarek, of South Gate, Calif., who also wears the mortarboard long enough to say: "Congratulations, fellow students!"

PHILADELPHIA, PA. Rev. William Male, pastor of the First Brethren Church, of this city, and Rev. William Kolb, pastor of the Indian Heights Brethren Church, of Kokomo, Ind., were both ordained to the Christian ministry on May 8 during the annual conference of the Northern Atlantic Fellowship of Brethren Churches, which convened here May 6-8, at the First Brethren Church.

NOTICE: All material for the 1958-59 **Brethren Annual** must be in the Missionary Herald office by Sept. 1. District conference secretaries should check the present Annual to determine the information that is desired, and mail at once to this office. Inasmuch as ordained and licensed elders are only listed when they have been approved by the district and national ministerium, it is therefore important that each district ministerium determine that an accurate list is submitted to the secretary of the national ministerium for final approval.

HOLLINS, VA. Prof. Herbert Bess and Rev. Arnold R. Kriegbaum are the guest Bible teachers at the Southeast Fellowship of Brethren Churches convening at the Patterson Memorial Church on June 23-25.

CONEMAUGH, PA. Stanley Hauser, pastor of the Conemaugh Brethren Church, delivered the baccalaureate sermon at the Conemaugh High School on May 25.

JACKSON, KY. Sewell Landrum, pastor of the Clayhole Brethren Church, Clayhole, Ky., is chairman of the Brethitt countywide revival campaign, with Evangelist Charles Kiloski.

WATERLOO, IOWA. A farewell fellowship dinner was held June 15 in honor of the Rev. and Mrs. Lynn Schrock family, members of the Grace Brethren Church, and missionaries soon to return to Argentina for their next term of service. According to the present schedule they are to sail from New York on July 11.

INGLEWOOD, CALIF. Donald Locke, new assistant pastor of the First Brethren Church, assumed his duties on June 22. Dr. Glenn O'Neal is pastor.

MANSFIELD, OHIO. By the vote of the congregation of the Grace Brethren Church, Dr. Bernard Schneider, who recently submitted his resignation to the church as pastor, has been requested to take a three-month leave of absence before making any final decision relative to his resignation. During the interim the pulpit will be supplied as follows: July 6, 13, 20, Dr. Paul R. Bauman; July 27, Dr. L. L. Grubb; Aug. 3, 10, 24, 31, Rev. Arnold R. Kriegbaum.

FORT WAYNE, IND. The French authorities informed the Thomas Julien family that the necessary visas would not arrive for the scheduled June 23 sailing from New York for France. The delay is not expected to be long.

WINONA LAKE, IND. Dr. James Boyer, professor in Grace Theological Seminary, left June 16 for a trip through the Near East. Details are given on page 408.

PHILADELPHIA, PA. The Third Brethren Church was burglarized the first week of June. Money was taken from coin banks.

NORWALK, CALIF. A building program has been launched by the Norwalk Brethren Church to provide additional Sunday-school rooms for about 100. Henry Rempel is pastor.

In Memoriam

Curren C. Bedsaul, 76, went to be with the Lord on May 13. He was the father of Mrs. John Weimer of the North Riverdale Brethren Church, Dayton, Ohio. The funeral was conducted in Galax, Va.

Miss Elsie Fern Early, born Mar. 24, 1915 at Sunnyside, Wash., went to be with the Lord on Mar. 1. She was a graduate of Moody Bible Institute, and had trained for missionary service at Booth Memorial Hospital in New York City. When poor health prevented her going to the mission field, she trained for business, and at one time served the Lord on the staff of the Missionary Herald. She was a charter member of the View Ridge Brethren Church, of Seattle, Wash.

—Thomas Hammers, pastor

William H. Cole, 78, went to be with the Lord on Mar. 28. He was a faithful member of the First Brethren Church, of Long Beach, Calif., since 1934. His wife, Leona Dawson Cole, widely known for her Christian testimony, preceded him in death. His stepson, Sibley Edmiston, is a missionary in Mexico under The Foreign Missionary Society of the Brethren Church.

—Charles W. Mayes, pastor

Mrs. Georgia Younger departed quite suddenly to be with the Lord on Apr. 14. She became a member of the First Brethren Church, of Long Beach, Calif., in 1938. She attended services of her church the day before her death.

—Charles W. Mayes, pastor

John Leidy, a deacon in the Conemaugh (Pa.) church for 40 years, passed away on June 4. His wife, Mabelle Elizabeth, preceded him in death on Apr. 22 of this year. He was faithful to his church, and was loved by all.

—Stanley Hauser, pastor

Floyd Kerns, a faithful member of the First Brethren Church, of Fort Wayne, Ind., was called home to be with the Lord on June 5.

—Mark Malles, pastor

LOS ANGELES, CALIF. Citing a "pressing need for a private evangelical agency to assist Christian couples in obtaining legal adoption of babies otherwise not available to them through existing agencies," a group of Los Angeles area pastors and Christian professional leaders have formed a new Evangelical Welfare Agency. Although it will operate under its own board, the agency will function as a "service ministry" of the Southwest Regional Office of the National Association of Evangelicals.

Its purpose: "To help unwanted children find Christian homes through local adoption, as a private agency licensed by the State of California; and through county licensed, Christian foster homes."

NEW YORK. Roman Catholics in the United States and its territories now number 36,023,977, an increase of 1,460,126 in the past year, according to the **Official Catholic Directory for 1958,** published last week by J. P. Kenedy & Sons, New York. The total marks a new high in Catholic church membership. New highs are also reported in the number of priests, and the membership of the hierarchy, as well as the number of Catholic schools.

There are now 50,813 ordained priests in the United States, and membership in the hierarchy now totals 225 (four cardinals, 31 archbishops and 190 bishops). There are 13,557 Catholic educational institutions in the country.

WASHINGTON. New postal rate increases recently adopted by Congress, which raise first class postage from three to four cents effective August 1, do not call for increase in second class mail rates for religious and other non-profit periodicals. Religious books, however, are due for a "slight increase."

WINONA LAKE, IND. Over 200 teen-agers from the United States and Canada will compete in the world's largest Bible quiz and teen-talent contest at the 14th annual Youth for Christ Convention to be held here June 29 to July 13.

Competition will include vocal and instrumental soloists and group presentations, teen-age preaching and songleading, plus quizzing on two books of the Bible, Acts and Ephesians. Over a dozen Bible quiz teams will be on hand to represent some 2,000 YFC high school clubs across the continent.

EVANGELICAL PRESS SERVICE

NOTICE TO READERS: The purpose of this page is to provide our readers with world-wide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.

SPECIAL. A ten-member merger committee representing the Pilgrim Holiness Church and the Wesleyan Methodist Church is reported to have recommended union for the two denominations. Such a union would result in a combined church with a membership of about 90,000 in over 2,000 congregations. The committee, headed by Dr. W. H. Neff of the Pilgrim Holiness and Dr. Roy S. Nicholson of the Wesleyan Methodist group, reports that there are no "insuperable barriers" in doctrine.

ISRAELI. On the highest hill in the new city of Jerusalem is a new and towering structure; the religious center for all of orthodox Jewry. Seat of the Chief Rabbinate of Israel, it also serves as an Orthodox research and information center, a rabbinical library and a liaison center for various Jewish foundations throughout the world.

LONDON. Bartenders and waiters, according to a new governmental statistical report released here, rank high on the list—of people more prone than others to mental illness.

WHEATON, ILL. At the 99th annual commencement exercises at Wheaton College, Wheaton, Ill., Victor Edwin Cory, founder and president of Scripture Press Foundation was given an honorary Doctor of Laws degree. In presenting Mr. Cory to Dr. V. Raymond Edman, president of Wheaton College, for the bestowal of the doctor's degree, Dr. Clyde Kilby, professor of English and literature, gave a brief history of the beginning and rapid growth of this Sunday school publishing house. Dr. Cory was congratulated for leading Scripture Press from a one-room operation 25 years ago to an establishment which now services 75 different denominations with Sunday School and Daily Vacation Bible School materials. Appreciation was also expressed for the recent addition to Wheaton area of the imposing new Scripture Press plant, 2½ acres in size on a landscaped 10-acre plot of ground, formerly a swamp-dumping grounds.

BERLIN. East German Communist authorities have arrested and imprisoned three Protestant clergymen and the wife of one of them in a new wave of anti-Church activities, bringing the list of detained Protestant pastors in East Germany to 24. A year ago the number was seven.

NEW YORK. Glance at your watch. Look at it again in sixty seconds. In the fleeting space of that one minute, the population of the world was augmented by ninety persons. Every minute . . . every hour . . . around the clock . . . throughout the day, the week, the month, the year. Ninety persons every minute. So declares an official United Nations report on population increase, included in the UN demographic yearbook for 1957. This means that the world's burgeoning population totals swell at the rate of 5400 persons per hour . . . or 47,000,000 per year. At this rate the world's total population—now placed at 2,737,000,000—will double in the next 40 years. It has increased 25 per cent in the past 20 years.

BUENOS AIRES. "Unworthy of Latin America!" So declared **El Pueblo,** a Roman newspaper, in denouncing the Lima, Peru, student demonstration against Vice President Richard M. Nixon. The "painful incident" at San Marcos University, charged the paper, could be explained only as "a Communist attempt to discredit the United States." **El Pueblo** ("The People") lauded the United States for having "the world's biggest army of priests" and declared that "its Catholic universities are universal torchbearers of science and faith."

The Board of Evangelism Reports a

MIRACLE OF GRACE

By Scott Weaver

Chairman, Board of Evangelism

"I spoke to over one hundred men in our plant in Detroit last week, but Sunday night as I stood there at the front of the church I thought I'd faint!" These were the words of Richard Darby, assistant foreman at Fridigaire Corporation, in Dayton, Ohio, at the close of one of the evangelistic services in First Brethren Church in February 1957. The evangelistic campaign was in its second week, and four nights before "Dick" Darby had surrendered his heart and life to Christ as Lord and Saviour. Although less than a week old spiritually, his new life was already very evident. He was present in every service and the light of new life shone from his face.

The life of Richard Darby had been much like Mr. Average American. On January 5, 1916, he was born into a family whose regular habit was that of attending church and Sunday school each week. His mother was the soprano soloist in the choir of which his father was the director. Young Dick attended Sundey school, church, and the weekly young people's meeting, but he never took any of it too seriously. This continued until 1930 when, because of difficulty in the church, the family stopped attending. This was the end of regular church attendance for Richard Darby for nearly twenty-five years!

As years passed, tragedy came into his life, for after only three years of married life, his wife contracted tuberculosis and died in a short time, leaving him with an infant daughter. The next few years were dark, indeed. In 1944 he remarried, and to him and his wife God gave another daughter and a son—now making a family of five.

Things began to look up for the Darby family and in May 1955 they purchased a home on Philadelphia Drive in Dayton. This was a fine residential area, and only three blocks away a new church building was in progress. The realtor, through whom they purchased the home, was a member of the congregation which was erecting the new building and graciously offered to take the children to Sunday school. Mr. and Mrs. Darby declined his offer for themselves, however. The children began attending Sunday school, but the Darbys had little interest until . . . but let Mr. Darby tell the story himself.

"One cool, frosty, Sunday in November after Sharron (our second daughter) had left for Sunday school, I stepped out in the back yard to survey the scenery. I could plainly hear the music coming from that new church, and it sounded as if it were inviting me personally. I felt compelled to go; so I returned inside the house, changed my clothes, and was soon at the new First Brethren Church. I received a hearty welcome, and much to my surprise, met some people I had known many years ago. The service was so simple and yet so impressive that I kept coming back for more. The pastor, Rev. William Steffler, was very interested in me and always encouraged me to continue in my attendance.

"I knew something was incomplete in my life; I just didn't have what the rest of these people seemed to have. Things went on that way for a few months until the church entered into an evangelistic campaign with Dean Fetterhoff as evangelist and Truymond Haddix, as music director. I attended once or twice the first week, but one night during the second week as I sat in the service it seemed that the message was coming directly at me. Just prior to the message the impressive words and music of "How Great Thou Art" had sunk deeply into my heart. That night I made the great decisions. I went forward publicly and surrendered my heart to Jesus Christ. I found love, and a forgiving Saviour through a song and sermon calling me to a life of real purpose. After reaching forty-two years of age, I have learned to pray, to love my Lord and Saviour, and to serve Him to the best of my ability. How and why God found me, a deep, dark sinner, is a wonderful miracle of grace. The way of truth and life, so generously given me, has been my salvation."

This "miracle of grace" took place nearly a year and a half ago, but its results have been lasting, for today this man bears an aggressive testimony for Christ, is active in the laymen's organization of the church, and is a member of the choir. During the past year and a half God has united the whole family in Christ, for the wife, two daughters, and son have all surrendered their hearts to Christ.

Such a story of grace as this is a thrill to hear. Yet, it is just one of many such miracles which God has wrought through the ministry of the Brethren Evangelistic Crusade.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
San Bernardino, Calif.	June 15-22	Lyle W. Marvin	Curtis Mitchell.
Danville, Ohio	June 29-July 13	Roy Kriemes	Dean Fetterhoff.
Dryhill, Ky.	July 8-20	Evelyn Fuqua	Lon Karns.
Sinking Springs, Ohio	July 30-Aug. 3	Jacob Couser	Dean Fetterhoff.

Twenty Years Ago

By Rev. Elmer Sachs
Director, Sky Pilots of America

Down along the ocean front, with the roar of the waves of the mighty Pacific in the background, the quiet voice of the Holy Spirit spoke to my heart on February 18, 1938, and I gave my heart to Jesus Christ. Just two days before, my wife had taken her stand for the Lord Jesus in an evangelistic campaign being conducted at the First Brethren Church, of Long Beach, Calif., under the preaching of Rev. Paul R. Bauman. As soon as she had accepted the Lord Jesus as her personal Saviour, she became concerned for her husband, and the throne of grace was bombarded with prayers for my salvation. The Lord answered her prayers, and He spoke through the Holy Spirit even as I stood on the ocean front that evening.

As I gazed out to sea, I envisioned my life stained by a life of sin and rebellion against God. Under deep conviction I told the Lord I wanted to be saved. I knew I was lost!

That same evening I went with my wife to the evangelistic meetings where two nights before she had confessed her sins to the Lord and was saved. When the invitation was given, I made my public decision, and under the counsel of Mr. Bauman I found real peace with God.

That night, twenty years ago, I made a covenant with the Lord when I said to Him: "Lord, I have served the Devil for twenty years, but I know I am licked; from now on I am willing to sell out lock, stock and barrel to You for the rest of my life. All that I ask is that You give me twenty years of health and strength that I might serve you as huskily as I served the flesh and the Devil for the past twenty years. I know that I cannot even the books, but just let me try." Since that night, twenty years ago, my wife and I have known real joy in our service together for our blessed Lord.

The story of my life is varied, but as I look back I can see how each and every detail was a part of God's plan to bring me unto himself. I was born in Chicago. At the age of sixteen I joined the U.S. Army and served in the 155th Artillery in the Hawaiian Islands. After my discharge I was employed as a seaman on freighters on the Great Lakes carrying iron ore from Duluth, Minn., to Gary, Ind. I was restless, ever seeking something new. I left the sea and became a lineman for the Southern Bell Telephone Company in St. Augustine, Fla., for one winter. Still seeking adventure I became a Yellow Cab driver in Chicago where I was robbed on two different occasions. This stirred my anger, and I quit the cab company, and applied for a license to carry a gun and also for a badge. I decided to make a one-man war on crime. This brought me into the police department, of Evanston, Ill. For four years I served as a detective on the police force, but later retired because of a severe leg injury caused by a motorcycle accident the first three months I was on the police force.

All this time the Lord was working to bring me unto himself, and at this point I was on the last lap. I moved to California, and went into business in Long Beach and Los Angeles. Indeed the Lord was continually bringing me to that place where my dissatisfaction might turn me to himself. Finally the Lord brought me to the edge of the Pacific Ocean, and there He let Elmer Sachs know that this was the end of the road, and the beginning of a new life in Christ Jesus. Thank God that just twenty years ago I said "Yes" to the Lord.

The following fall I entered the Bible Institute of Los Angeles, and upon graduation I was called to be the pastor of the Bassettdale Community Church (Calif.) where I served from 1942 until June 1949. While pastor of the church I became very interested in boys, and dedicated all the time I could, in connection with my pastoral duties, to this work. The Lord blessed every effort, and by 1949 the boys' work had reached far beyond my own local church. I felt the leading of the Lord to resign my pastorate and go into boys' work full time. My church had grown so large along with the boys' work that it was impossible to care for both properly.

In June 1949 I organized Sky Pilots of America. Since that time it has not only been a work with boys, but a work with men. This organization is dedicated to challenging boys and men in the work of personal evangelism, or the winning of souls to Jesus Christ. The aim and purpose of Sky Pilots is to "produce" born-again men missionaries. Among Brethren churches sponsoring this program are: Roanoke, Va., Listie, Pa., Sunnyside, Wash., Portland, Oreg., Harrah, Wash., Warsaw, Ind., and Waterloo, Iowa.



Rev. Elmer Sachs (right) meets with Dr. Paul R. Bauman, in front of the Missionary Herald Building, on the twentieth anniversary of his conversion.

A Christian Home



By Rev. Leo Polman

"The home of the righteous shall stand" (Prov. 12:7).

The Foundation

When building a structure, the foundation is the most important part of the planning. Many times this is the most costly. It must be strong, and built on solid ground.

So a Christian home is different from all other homes because its foundation is faith in God. Both parents, truly born again and with their faith firmly established in Christ, are the beginning of a Christian home.

The superstructure, the home, depends upon the depth and strength of the faith lived out. Beautifully planned and erected buildings develop cracks and become patched, as well as disfigured, when the foundation is weak.

There are many reasons for the breakup of a home. The one that causes perhaps the most sorrow and dismay is the evil of divorce, which results in much calamity and tragic disaster to the home. Even the Christian home is not immune from this evil. The divorce rate is invading our Christian families. This is appalling and certainly a disgrace to the cause of Christ. If Christ was really the Head of the home, both parents well founded on the Rock Christ Jesus, this evil would not make such inroads in our Christian homes.

It has been said that "children are perfect mimics and act like their parents in spite of every effort to teach them good manners." This is so true. They learn most of the lessons of life in the home.

Love

Love is the main room of our home. In fact, it should be a part of every room in our home. The only way a child knows about love is what he feels and sees demonstrated every day in the home. "Mother loves me." "Daddy loves mother, mother loves daddy." How is love shown or manifested before our children, our neighbors, the church, the pastor? Is it criticism and faultfinding that our family hears? or is it praise and understanding in difficult times? A good rule to follow when discussing a problem in the home is "If you can't say something good about a person, don't say anything at all." Manifest love one to another.

When our children see love manifested in the home, they can then understand how God loves them, and how they should love Him. Demonstration of affection generates confidence and builds God-like character.

Obedience

Obedience is a large room and many times left unfinished; in fact, many times scarcely begun. In a Christian home this ought not to be. Discipline is not an old-fashioned theory. For some years we have been told that "a child be allowed to do that which comes naturally." We now find that did not work. It fostered insecurity and what is now called delinquency. Psychologists now tell us that obedience and learning to follow rules makes a child feel secure and builds character. If only God's Word and His way of life were considered as a pattern, how much more simple and worthwhile life would be.

A son in college wrote a letter to his parents, thanking them for the lessons in obedience. He wrote: "I thought you were really hard on us kids at home. I know now it was for our good. To know how to follow rules without arguing makes college life so much easier."

In Colossians 3:20, we read: "Children, obey your parents in all things: for this is well pleasing unto the Lord." This is a verse that every child should learn early in life.

So many young people find it hard to surrender their wills to God because they never learned to surrender their wills to their parents. In God's program the direct cause of a child's existence are the parents. They are therefore responsible for their training. To learn to obey is the first requisite in a truly Christian home. There are no "ifs" and "ands" about it. "Just do what you are told" will save the child many heartaches in the years to come.

How much easier to obey rules at school, the highway laws, laws of our country and the law of God, His Word, when a child has learned to obey his parents in the home.

This does not mean to break the will of a child. But it does mean to train them in the way they should go. A child trained to implicit obedience is easy to lead to the Lord. Disobedient children mar the beauty of an otherwise beautiful home. It is therefore not a truly Christian home. Discipline and love are connecting rooms in the home. They

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Lost in the Harbor



"I am lost. I am lost. I don't know what I am going to do."

The Los Angeles-Long Beach Harbor spreads over forty miles of water frontage. It begins in Long Beach around through Wilmington, Terminal Island, and ends at San Pedro. It is known to sailors as San Pedro, or Long Beach Harbor.

Mrs. Pearson, teaches a Bible class of elderly ladies at the First Brethren Church in Long Beach. Each Sunday morning before taking her to Long Beach we run down to one of the view points of the



By Rev. Claude H. Pearson

harbor, taking note of what ships are at this end, then determine whether we can visit one in Long Beach and get to the church in time for the sermon. Often we can do this.

This morning, while looking, we noticed a robust sailor, dressed in his new work clothes, with his head in his hands and showing signs of worry. It's not hard to find a drunken sailor on Sunday morning but this dear fellow was not drunk nor had he been drinking. "What is the trouble, Mate!" We asked. "I am lost, I am lost, and I don't know what I am going to do." "My ship was supposed to sail at 6:00 this morning and here it is 7:30. I have been hunting my ship all night." "I came ashore, bought some work clothes and started back. Some people put me on the wrong bus and I ended up in Hollywood. (Hollywood is 35 miles away.) I came back here and I can't find her. I don't know what I am going to do."

"Well, Mate, come home with me, eat some breakfast, and I'll see if I can find her for you." I had to explain to him I was a missionary to sailors. They have nicknamed me Sky Pilot. I think I can locate her by telephone and then take you to her." He consented to come with me. In the home he kept repeating, "I am lost, I don't know what I am going to do." In a half hour or so we were able to locate by telephone where she was berthed and also that she had not sailed. This relieved his mind and he enjoyed a good breakfast prepared by our good helpmate, who has been doing such things for 35 years and knows how to prepare a sailor for the Gospel.

I asked my new friend: "What are you, an Eskimo or an Indian"? We learned his ship was a heavy duty tug boat towing barges of lumber from Alaska. No, I am an American-born Aleute, and raised in the Aleutian Islands. I speak both Russian and English. I have a wife and five children." "Do you have a Bible and do you know God's plan with men?" I asked. "Yes, we do have a Bible but my wife wants to keep it at home. I would like to have one." "Well, Mate," I said, "you made a very true statement, this morning, true in many ways when you said, 'I am lost.' You are not only lost from your ship but lost spiritually and there is only one thing you can do about it." Then we sat down and I taught him how all men in Adam fell, and the whole human race is lost, but how God provided a covering for Adam and prepared for us salvation in Christ. He made a fine decision and went back to his ship rejoicing. The captain of his ship was very happy we brought him back.

This is only part of the story, for when we reached his ship, we discovered the street car went within 100 yards of where she was docked, so near and yet so far. Well-meaning people had directed him but had given him the wrong direction, and he remained lost until the "Sky Pilot" had found him. Beloved, aren't you glad you know the Lord Jesus Christ as the Captain of our salvation?

A CHRISTIAN HOME

(Continued from page 414)

should be used simultaneously for harmony and happiness.

Joy

A happy home where children love to be, but not from which to get away, should be the goal of every Christian parent. "A merry heart maketh a cheerful countenance" (Prov. 15:13). "A merry heart doeth good like a medicine" (Prov. 17:22). (Read Proverbs often in family worship for godly admonition.)

Proving by example in the home that there is true joy in serving the Lord—no time for worry and quarrels—will do more to sell the Christian life, than any preaching will do.

Make the Lord's Day a joyful day by faithful attendance at all services of the church together and be careful not to have "roast preacher for Sunday dinner."

To entertain God's servants, the evangelist, Bible teacher, and missionaries at every opportunity helps to show the joy of Christian service to your family.

Trips with the family, entertaining your children's friends, a waffle party or sloppy joes will make real Christian fun for the family.

The memory cherished above all else are the memories of your own parents' prayers. Family worship will **cement** the building—the home—together and will make it a true Christian home.



THE ETERNAL DESTINY OF THE HUMAN SOUL

can only be changed by the Light of the Gospel. The Long Tomorrow will mean either eternal life with Christ, or eternal separation from Christ in hell. A gospel tract, a Christian book, or a magazine has been employed millions of times to save a soul from death. The missionary effort of the Missionary Herald is the spreading of the Light of the Gospel by means of the printed page. Through the ministry of the printed page souls have been saved, churches have been born, and the saints of God have been encouraged and edified.

Your prayers and gifts are needed to carry on the ministry of the printed page

During June and July, Give Through

Your Local Church to the

Brethren Missionary Herald Publication Offering

The BRETHREN MISSIONARY HERALD

FOREIGN MISSION NUMBER

JULY 5, 1958

"Bangui Builds a Church"—
page 425

Also, read about Christian day schools in Brazil—
page 422



PRAY FOR A HARVEST OF SOULS ALONG THE MIGHTY AMAZON

For Your Information

By Russell D. Barnard

How men believe!

World Religions is the title of a very informative handbook just published by Dr. Benson Y. Landis. Dr. Landis says: "It must be stated frankly that the more global the figures, the less reliable they are because of varied methods of compilation and the necessity for combining estimates in certain nations with careful statistical reporting in others."

The following are his statistical tables:

Christians:		
Roman Catholics	475,000,000	
Anglicans and Protestants	225,000,000	
Orthodox and other Eastern Churches	175,000,000	
Copts	10,000,000	
Total Christians		885,000,000
Buddhists		350,000,000
Muslims		350,000,000
Confucianists		300,000,000
Hindus		300,000,000
Taoists		50,000,000
Shintoists		25,000,000
Jews		10,000,000
Sikhs		6,250,000
Jains		1,500,000
Zoroastrians		1,000,000

It should also be noted that of those listed above as "Christians," there are masses who know nothing of personal salvation as an experience through personal faith in the Lord Jesus Christ. It is evident from this report that most of our job remains to be done, if we are to get the Gospel out to every creature (Mark 16:15).

To each generation—preach—

If in this generation we should preach the Gospel to every creature, would our job be done? "Preach the Gospel to every creature in this generation" makes a good slogan, but by all the precedent of the last 1,900 years, we won't even approach it as a goal. Even if we should, the greatest part of our job would yet remain, for every generation must hear, and hear again. We must preach, and preach again; teach, and teach again. In the words of Jesus in Luke 19:13—"Occupy" till He comes. The very strength and implication of this verse is "Occupy and reoccupy, and keep on occupying till I come." We need only to look into most parts of the USA, or to lift our eyes to Europe, to see those many evidences of past gospel testimonies that are now silent. Often all that remains is a pile of stone or adobe where a church once stood. It takes only one generation for any community to become pagan if we silence the vital gospel testimony.

Mormon advance—

We are told that Mormonism plans to send 500 missionaries to New Zealand in the near future. They are about to open a "big temple" in Hamilton, New Zealand, where they also are completing a co-educational college for 800 students. U. S. Mormons are said to be providing the 10 million dollars for the construction.

We are reminded of the tremendous Mormon temple not far from Honolulu, Hawaii. It is said to be the second largest Mormon temple in the world. The Mormon Church expects to win millions!

Our only hope with the gospel message is to do more—much more—for missions, and to do it now. Contrasted to these multiplied millions being spent by the Mormon Church in Hawaii, we have one missionary family and, as yet, not even a church building. **Let's give the true Gospel to the people!**

Converted Jehovah's Witnesses—

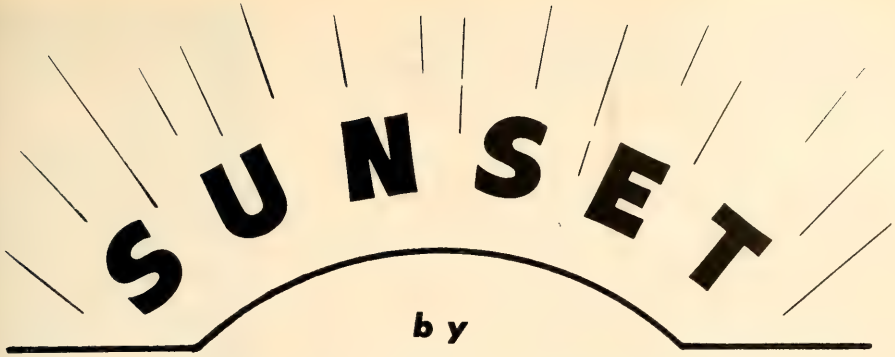
Mr. William J. Schnell, of Youngstown, Ohio, is author of the book, **Thirty Years a Watchtower Slave** (may be obtained from the Brethren Missionary Herald Co.). He is said to have in his possession letters from 663 former members of the sect who came free after reading his book. Mr. Schnell also publishes a magazine, **The Converted Jehovah's Witness Expositor,** which is sent free of charge to all who seek counsel in dealing with members of the Watchtower Society. He is also said to be training 100 former Jehovah's Witnesses to work with members of that sect.

The isms are on the job. They will win the millions. And once a person has been won to the thinking and by the zeal of an ism, it is very difficult to ever win that person to a true gospel testimony. Not only in the USA, but in foreign lands, do we face these dynamic isms. Again we plead: **"Let's do more, and do it now, to get the Gospel of the grace of God out to this lost world.**

THE BRETHREN MISSIONARY HERALD VOLUME 20, NUMBER 27

ARNOLD R. KRIEGBAUM, Executive Editor

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MISS RUTH SNYDER

An old man was approaching the edge of the African village. He was walking the hard-beaten path with unusual vigor for such an elderly person. The missionary could not remember having seen him before although she had walked through this village many times. Now in the light of the dying sun she gazed upon him from afar. Her heart was filled with thoughts of how soon this old man's sun would set.

Strangely moved by the sight of this vigorous old man, the missionary walked along the path to meet him. "Good evening, father," she said in typical African fashion. After polite inquiries concerning his health she spoke to him of the thoughts nearest her heart.

"Father," she said, "you are an old man."

"Yes," he answered, "I am a very old man."

"You will soon be going on a long journey, father."

"Yes; I will soon take a long journey."

Then came the most crucial of all questions: "Where will you go, father?"

He replied with the indifference of the African, "Won't everyone go to God?"

There on the hard-trodden path of the village, surrounded by a typical village gang, the missionary told this old African that his words were true. "Yes, everyone will go to God, and God will judge everyone. Those who have believed on God through His Son Jesus Christ will dwell in God's village forever. But those who have refused God in His Son Jesus will go to a place of eternal punishment. Yes; truly your words are right, everyone will go to God."

Astonishment spread over the face of the old man as the missionary talked. "Is that true?" he asked. The missionary insisted that her words were true words.

"I will come to the chapel Sunday, and I will accept Christ before all the people," the old man said. Now it was the missionary's turn to be astonished. This had been too easy. No doubt the old man had given her the "brush-off" in the characteristic African fashion of being agreeable.

Sunday came and the service was over, but the old man was not there. "Bernard," the missionary asked one of the old man's many relatives, "where is your father?" The reply was typical of an African evasion: "He went to see a sick son."

Now the missionary was sure that the old man had given her a clever answer which was designed to make her happy and to relieve him of the nuisance of her questions. "Oh," she said, "your father deceived me. He does not want to be a Christian." And she continued to think thus although Bernard insisted that his father did want to be a Christian.

The following Sunday the missionary went to services in another village. When she returned to the mission station the other missionaries began to tell her of the most interesting old man who had gone forward in the chapel to express his desire to become a Christian. As they told her how alert this very old man was, and how intelligently he had answered the questions, she knew that he was her old friend from the village.

During the days that followed, many questions arose in the missionary's heart. Did this old man really understand? Did his heathenism have such a grip on him that he could never let it go? What about putting new wine in old wine skins?

As time went by there was every indication that the old man remembered his new profession. During the same time furlough came for the missionary. Her heart almost failed her as she thought of leaving this old man who called her "Mama." One evening she went to the village just to talk to her elderly "child" who was older than her own father.

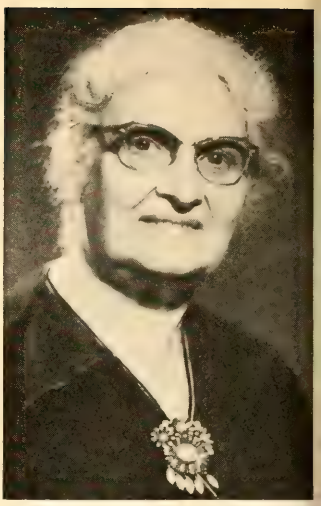
The conversation was short. Yes; the old man was trusting that God through Jesus Christ would receive him into a good place to spend eternity. Yes; he was going to take a longer journey than the missionary whose furlough was near, but he was trusting the blood of Jesus to see him on his way in safety.

After the year of furlough the missionary returned. One of the first things she did was to hunt her old friend in the village. During the year he had grown too frail and blind to walk the long road to the chapel.

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MUSINGS

by Miss Florence Bickel



Yes; the time was nearing—time to leave our beloved home and friends.

"Mademoiselle, are you really going to your country? Are you not coming back to us again? What will we do without our mother?"

These are the questions that come very near to breaking a missionary's heart when she is about to leave those with whom she has worked—some of them cared for as children, some even from birth to maturity.

The last Sunday before leaving I walked out of the church holding the hand of Namganda Etienne (Stephen), a little orphan boy of four. Outside, a woman laid her head on my shoulder and wept. Little Etienne, looking up and seeing tears in my eyes, began to weep with a loud wail even above all the others. I grasped his hand, saying: "Come, let us go now and have our dinner" (for he usually ate Sunday dinner with us), so he was soon smiling and tripping along gaily to the house.

In the following days when I was giving away and throwing away many things that had been counted dear, sentimentally, for years, the thought came to me, "If you were leaving directly for heaven as our dear Estella [Myers] did, you would never give these things a thought; why do you now care?"

We praise Him that when we let Him rule, earthly things are forgotten.

There is always great joy in being able to do something for our Lord and Saviour who has called us into His vineyard. When He sees fit to change the nature of our work from, perhaps, planting and trimming the vines, and asks us to carry a little water or pull a few weeds, should we feel that we are pleasing Him less? Or if He takes us from one part of the vineyard where we feel we are more capable of working, and places us in another plot, should we feel that one place is less important than another?

Then, you know, sometimes when the Lord has blessed us, we humans are apt to feel rather important and begin to wonder—"If I leave this part of the vineyard, just who will take my place?"—when all the time the Master of the vineyard has known what He would do, and has another servant all prepared and ready to step into the gap.

How very thankful we are for Miss Edith Geske and Miss Clara Schwartz who are now established in the home in which the Lord had permitted me to live, and into the Bellevue dispensary and teaching ministry in which He permitted me to serve for many years. We know He will also bless them with joy in service as He has most graciously blessed me.

Surely our Master has not retired me from His service—perhaps He can use even me in His powerhouse of prayer where the hoes and pruning hooks are being sharpened for a greater work and a greater harvest.

SUNSET

(Continued from page 419)

However, to the joy of the missionary, he continued to express his faith in Jesus Christ. The vigor which had first drawn her attention to him was clearly seen as he roused all his energies to express his hope of spending eternity in God's good village.

Several months had gone by when one day someone asked the missionary, "Did you know my father is ill?" That very day she went to the village to see this old father who had been so often in her thoughts.

It was not hard to find the house where the old man was staying, for it was surrounded by a large group of people who had assembled to attend him while he waited for his summons into another world. Most of the people in this crowd prayed to gods who could not hear; yet they respectfully stepped aside to make way for the missionary. They gave her the seat of honor right by the old man's head.

Someone told the old man that his "mama" had arrived. With characteristic vigor he raised his head and opened his blind eyes to reaffirm his faith in Jesus Christ. That large group of heathen listened while the patriarch of their clan announced in a strong voice that soon he would go to God's good village because Jesus had died for him.

That night the missionary heard the heathen drums sobbing in the village. The old father had entered the dark river of death. As she listened to the drums throbbing in the night, she could hear in her heart the sounding of trumpets on the other side. She thought of the

(Continued on page 421)



LEAVING HOME

by Miss Grace Byron

Be it ever so humble, there is no place like the little stone house, perched high on Bassai hill, which was my home for many years. The greatest desire of my heart was to spend the rest of my life serving the Lord in Africa and at last to be buried among the people I loved, but the Lord willed it otherwise.

As I began another term of service in February 1953, I realized I was swiftly approaching the inevitable retirement age and there was no way of stopping time from marching on nor of turning it back. I did not like the idea of retiring, but if that was the Lord's will, He would give me grace and victory.

Near the end of my four-year term, the natives began asking me when I was going to my village for a rest. Then I told them about retirement and that I would not be returning. This they could not understand, as I had always returned after furlough. They asked: "Did you not give your life to the Lord to serve Him, and did not Miss Myers return and is buried among us?" This was hard to explain, but I said: "I will not reach the retiring age limit until 1958; we will pray for permission to have my term extended a year so that I can stay with you as long as possible." It was a happy day when I told them our prayers were answered. This comforted them somewhat, as they are always willing to accept anything as long as the completion of it can be kept in the future.

The news spread that I would not be returning after furlough. The natives came from far and near to see me, some expecting a gift but others to express their appreciation and beg me to return to teach their children. I told them the Lord would would not leave them orphans. He may remove his workers, but His work goes on. In tears they would ask that we might pray together before they left. It was heartbreaking, but these memories and others are very precious.

The day for leaving came all too soon. There was sadness as I looked across the valley to the hills and realized I would never see them again. I thought of Psalm 121:2: "My help cometh from the Lord. . . ." Then as I looked into the tear-stained faces of the natives, I praised the Lord for their changed lives, and for those who are serving Him, whom I taught when they were children, and their children also. We covenanted to pray for one another, and to pray that He would send out teachers. We praise Him for the consecrated young people He has sent, but more are needed.

I am now living in the Missionary Residence at Winona Lake. I do thank the Lord for this comfortable home and all the nice things you have done to make it pleasant. Come to see me whenever you are in Winona Lake. Continue to pray that the Lord will use me in the field in which He has transplanted me. Pray especially for the native pastors, teachers and nurses, that they will be faithful, and also that the door in Africa will be kept open to the Gospel.

SUNSET

(Continued from page 420)

day when she too shall stand before the Redeemer. Among the hosts of the redeemed gathered there will be one who will greet her with vigor, "Hello, Mama."

The missionary cannot forget her dear old friend. There are so many old ones so near the sunset. There are the crowds of heathen awaiting the death of their old ones. There are heathen drums sadly announcing the passing one by one of these old ones and the young ones who sit by them.

The missionaries are so few, the heathen so many. Can it be that the sun of opportunity will set on Africa while heathen drums sob out that death has claimed one more victim?

Let us pray that every opportunity might be purchased quickly at any cost, for the sunset is near. The night cometh when no man can work.

CHINESE BRAINWASHING

Apparently there has been a new and terrific attempt during recent weeks to hinder the cause of Christ in China. A large group of pastors and Christian workers in the Canton area, according to good reliable reports, had been assembled for a period of sixty days for one of those terrific "brain-washing" ordeals. (Evangelical Beacon)—EFMA Missionary News Service

The Baptist General Conference of America will soon open a new mission field in Argentina, including the northwestern provinces of Catamarca and La Rioja.—EFMA Missionary News Service

The Escola Evangelica of Macapa

By Rev. Edward D. Miller

The future of our church depends upon the education of our children of today. This is true in Brazil just as much as it is true in any other country in the world. Certainly the children of today will be the men and women who make up the leaders in our churches tomorrow.

With this in mind our "Escola Evangelica" "evangelical school"—was begun in Macapa in 1955 with 91 students enrolled. This included grades one through five, which is the primary course in the Brazilian school system. Our first school building was a wooden structure covered with aluminum, containing two classrooms and the residence for our two teachers. Needless to say, we soon outgrew these quarters. The following year we had 114 students enrolled, and instead of two teachers we had three full-time and two part-time teachers. It was necessary to find different living quarters for the teachers, for additional classrooms were needed. We were able to purchase a lot with a house on it diagonally across from the school, and this is the present living quarters for our teachers.

Our third year found our enrollment had grown to 155, and we employed four full-time teachers and one part-time teacher. There are classes in the morning from 7:30 to 11:00, and in the afternoon from 1:30 to 5:00. All of our classes begin with devotions which include Scripture reading, singing gospel choruses, and memorizing Bible verses. Once a week we have an assembly period in the church building; stories are taught using flannelgraph, and there are other object lessons. Attendance at these devotional exercises is required for all of the students. Of course, this way we are able to reach many of these young people with the gospel message who might never have an opportunity to hear otherwise. Also, we are able to reach Roman Catholics through the school—at least 50 percent of our students come from this group.

At the present time we have four classrooms, plus an office and storeroom. The original school building has been expanded and connected to the back of our church building. Just this past year we completed another more permanent brick building on the corner opposite our church and school. This is a two-story structure with living quarters for the missionary family above and quarters for our typing and sewing school on the ground floor. There is also another classroom and a large room which serves for recreational activities.



The new building—typing and sewing school on ground floor, missionary family's living quarters above.

Besides the regular primary day school, we have a typing and sewing school with a full-time teacher to take charge. The first year there were forty students enrolled in these commercial courses and last year ninety students were studying. Many of those enrolled are working at full-time jobs in the daytime and study in our school in the evening or at night. Tuition is charged all outsiders who study in our commercial courses, but the children of believers study without paying the regular tuition.

Of course all of our teachers are born-again believers, and our primary interest is in training the children of our own believers. However, we feel that we have an excellent opportunity to reach some of these boys and girls who would not otherwise attend our regular church services. Pray with us that through these boys and girls we may be able to reach the parents with the message of salvation. At the present time our Christian day school in Macapa is fully accredited by the Division of Education in this federal territory. Certainly we have much to be thankful for, and trust that you will continue to remember us here in Brazil with your prayers and gifts.



Macapa primary day school

THE CHILDREN'S PAGE



Did you like the pictures of the Missionary Helpers in last month's issue? Here are more: Top row (left to right): Kathy Miller, Clarksville, Mich.; Patty Jo Inman, Denver, Colo.; Ella Mae Walters, Elyria, Ohio; Eugene Watson, Sharpsville, Ind.; Bethel Pifer, Winona Lake, Ind.; Fred Miller, Fredericksburg, Ohio; Diane Beers, Marysville, Pa. Bottom row: Ronald Swartz, Harrisburg, Pa.; Charlene Bess, Winona Lake, Ind.; Linda Lou Miller, Martinsburg, W. Va.; Sharon Haag, San Ysidro, Calif.; Melanie King, Dayton, Ohio; Darrel Barnes, Wooster, Ohio. Watch for more next month!

Do You Know Who David Was?

Recently we had the privilege of putting a Gospel of John in every home of a good-sized city in France where the true Gospel is little known.

The last evening we were there, after finding a nice picnic area along the river which flows by the city, we were eating our supper. A group of boys gathered around. Each one had a sling shot and was shooting pebbles into the river.

In our conversation with them, we asked if they had heard of David—for he too had a sling shot. One answered: "David, who? Davey Crockett?" "No," we answered, "David in the Bible, the shepherd boy who loved the Lord God." Again the question came back, "Are you talking about Davey Crockett?"

Doesn't it make you sad to realize that boys 10 and 12 years old have never heard the stories of that wonderful young lad, as well as of many other heroes of the Bible?

This shows how much the children of France need to hear the stories of God's Word and of Jesus, so that they can let Him live in their hearts. Pray with us, Missionary Helpers, that many more boys and girls in France may hear the stories of the Bible.

—Missionary Fred Fogle

Hi, kids

Are you meeting our MH goal to **pray?** As you talk to God in prayer, why not just stop some time with your eyes closed and be real quiet. This is one way to let God talk to you. We should praise and worship Him in prayer. And, we need to

(Continued on page 425)

REMEMBER THESE JUNIOR MISSIONARIES ON THEIR BIRTHDAYS

Douglas Haag—July 9, will be 9 years old—in Mexico.
Michael Marshall—July 12, will be 7 years old—in Argentina.
James Hocking—July 20, will be 4 years old—in Africa.
Gail Bishop—July 22, will be 6 years old—in Argentina.
Rosalie Rottler—July 24, will be 4 years old—in Argentina.
Wilma Mason—July 25, will be 3 years old—in Africa.
Carol Ann Miller—July 31, will be 11 years old—on furlough in the U. S.

MARY MISSIONARY—



Are You Going to Have a Baby?

By Mrs. Sibley M. Edmiston

Are you going to have a baby—or, are your children all grown, and you have had the joy of seeing them accept the Lord Jesus Christ as their own personal Saviour, and be baptized? Our life in Christ Jesus is truly a life more abundant. And the privilege of being born in a Christian country is a privilege for which we should never cease to thank our Lord.

The Lord has sent us here to Mexico as His ambassadors. And what a contrast we have found. It was a real joy when we discovered that the man who installed our washing machine was acquainted with the Gospel and had been brought up in a Presbyterian church. But how our hearts ached when he told us he had just had his little baby girl baptized in the Catholic Church. Why, oh why? What's wrong with him, we asked ourselves?

Yesterday, while talking to a member of the Baptist church in town who had just been saved a year, we learned a little more. This man and his wife were saved through her sister and husband who too were just recently saved, legally married, and baptized in the Baptist church. This man has a good job as mechanic foreman in a shoe factory in town. Already he has received much persecution.

You see, just a few months ago all the humble shoeworkers in town were organized by the Catholic Church to make a pilgrimage to "Cristo Rey," an image of Christ on the top of a mountain just about twenty miles from here. They were told that Christ too was just a humble carpenter, as they. Those who didn't participate were spoken of badly. Now also on the day of the saint of the factory leaders, the priest comes to the factory to take confession of each of the employees. All stop work as they call the names one by one. What was this man to do? When his name was called, he just kept working and said he needn't confess to any man, only God. He had been threatened that if he doesn't confess next time he will lose his job. The Catholic priests have practically all the businesses in town in this same program.

The thing, however, that presents the biggest problem to this man is that they are going to have a baby in the family. A problem, you ask? Yes. You see, instead of passing out cigars his boss will want all the employees to help celebrate, and the tradition is that the boss will sponsor the baby's baptism in the Catholic Church. And if the fellow refuses to take him up on this offer—what an insult!! And who wants a man like that working for him. Then what is the poor man to do? Well, the washing machine man wanted to keep his job, so he accepted the offer and had his baby baptized. What will this other man do? God knows. He needs our prayers. He needs our friendship and help.

"Are you going to have a baby?" Thank the Lord that you live in Christian America, and pray for your sister in heathen Mexico. Pray too that we may be used of the Lord in this town steeped in darkness. The Methodist pastor's wife had a baby born here in the civil hospital, but it is filled with nuns and priests. She would not say the rosary nor take communion at their request, and as a result was much despised. She had had a Caesarean section, and they made her get up the next day. When she fainted they just left her there until her friends came to visit her. Our ironing lady broke her arm, and when she too would not say the rosary nor take communion, they just let her sit for two days. When the Baptist pastor went to visit her and saw that she was not being helped, he immediately sought for a release from the hospital to take her to a Baptist clinic at Guadalajara, 150 miles from here. Upon hearing this, the doctor threw up his arms and said that she couldn't leave because of the bad name it would give him and the hospital, so he got busy right away and set her arm.

Would you like to have your baby born in Mexico? Remember those who have no other choice. Though at a glance the city looks quite modern, yet it is as dark as "darkest Africa." There are some 44 Catholic churches and hundreds of priests, but there are only four Protestant churches in town, with only a handful in each.

". . . for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Matt. 7:13-14).

Bangui Builds a Church

By Orville D. Jobson, D.D.

When the Mission moved into Bangui in October 1954, a temporary structure was erected for the first services, and immediately after the organization in December of the same year the members began a building fund for a church edifice. The first offerings for the proposed church were given in January 1955, and giving toward this fund has continued steady ever since.

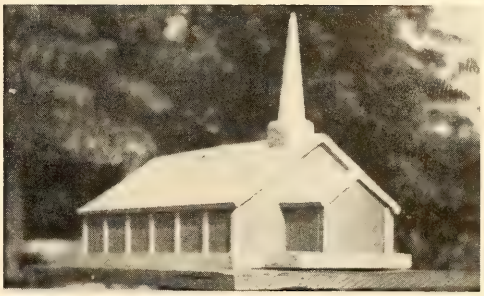
Three years later, in December 1957, the church was granted a plot of approximately three acres by the municipal council, for which it paid the nominal sum of $75. This sum was raised and presented to the church by the local Women's Missionary Councils.

By this time the building fund had reached approximately $3,500, and the church began to think seriously about beginning the erection of the new edifice. The old structure had stood for three years and was beginning to show signs of disintegration.

About this time also, the board and the Mission agreed upon an arrangement whereby loans on a proportional basis could be made available to responsible African churches to assist them in erecting suitable churches. The Bangui church immediately stepped up its building offerings and made application to the Church Building and Loan Committee. Building plans were drawn and blueprinted, a model of the proposed church was constructed to scale, and when the committee visited the church and investigated its spiritual and financial status, a loan was immediately approved.

The church is now ready to begin building. Foundation materials have been purchased, and Mr. Balzer is expected in Bangui this month (June) to break ground for the long-expected church.

The members have given well, some with real sacrifice. One of the widows of the church, a deaconess also, employed as a night nurse in a local clinic, gave half of her monthly salary—$7.50. Another widow, a Sunday-school teacher and in very much less favorable circumstances than her sister, had been saving her money for a visit to her relatives back in the interior. But when the recent appeal was made to increase the building fund, she gave the entire amount she had saved—$3. The widows of Africa re-enact the story of the widow in the Lord's day.



Model of Bangui Church

One of the members, a clerk in a local hotel, recently received $10 in tips from the hotel guests. He gave it all to the building fund. By far, however, the bulk of the building fund has come through the regular tithers of the church. Some of these are employed at good salaries, judged by local standards, but others are petty merchants in wood, fish, and vegetables.

The church will actually cost about $7,500, but because of the consecrated labors of missionaries and Africans, also advantageous purchases of materials from local firms, it will easily have a value of $12,000. The main auditorium will be 55 by 104 feet, and the vestibule in front 16 by 23 feet. This building should seat 2,000 by African standards.

There is a wonderful spirit of cooperation and expectancy among the members. They realize that this is a big undertaking—the biggest they have ever shouldered. The loan is to be paid off in four years to make money available for other churches who wish to benefit by this arrangement. Sacrificial giving is still needed. But so far the people count it all joy, and look forward to a suitable church home and increased attendance which the new church will most certainly attract. Plans are being made for citywide visitation, evangelistic campaigns, and Bible conferences.

In spite of the very poor accommodations in the temporary structure, the membership of the church continues to increase, and the attendance still ranges between 1,100 and 1,300 per Sunday.

The accompanying photo of the model gives a very good idea of how the completed structure will look. It is the prayer of the church that their new edifice will be a lighthouse for the Truth of God, and bring glory and honor to the Lord Jesus Christ.

HI, KIDS!

(Continued from Children's Page)

thank Him, too. No one forgets to ask God for things, I am sure! But, be sure not just to ask for things for yourself. Pray for unsaved loved ones and friends. Pray for unsaved ones in lands where our missionaries go. Pray also for the needs of our missionaries to be supplied that they may keep going to others with the Gospel.

—Uncle Clyde

Wedding Bells

All announcements for this column must be mailed to the Missionary Herald

Willa Lucia Leidy and Ronald Orlan Henry, May 31, at the First Brethren Church, Martinsburg, Pa.

Doris Argenbright and Bill Sullivan, June 2, at the parsonage of the First Brethren Church, Buena Vista, Va.

Betty Van Eaton and Randall Poyner, June 7, Grace Brethren Church, Waterloo, Iowa.

Carolyn Elaine Bearinger and James Paul Dowdy, June 8, First Brethren Church, Waynesboro, Pa.

Salma Beatriz Souki and Albert Paul Gusiff, June 14, North Long Beach Brethren Church, Long Beach, Calif.

Lina Welch and Jimmy Williams, June 14, North Long Beach Brethren Church, Long Beach, Calif.

Marsha Delia Tellez and Darryl Dale Rogers, June 14, First Baptist Church, Long Beach, Calif.

Pat DeVore and John Morgan, June 14, First Brethren Church, Wooster, Ohio.

Eleanor Jean Carter and David Patrick, June 15, Central Methodist Church, Lake Odessa, Mich.

Anne Christine White and Stuart Glenn Gathman, June 15, First Brethren Church, La Verne, Calif.

Georgena Kay Gries and Kenneth Robert Edmonds, June 15, Grace Brethren Church, Fremont, Ohio.

Naomi Stevie and Ronald Lowe, June 21, First Brethren Church, Wooster, Ohio.

Ruth Ann Brooks and Wayne C. Gardner, June 21, Grace Brethren Church, Fremont, Ohio.

Colleen Kluth and Richard O. Buck, June 20, Grace Brethren Church, Elkhart, Ind.

Lois Grace Wheatley and Dr. Peter Albert Olivera, June 21, Calvary Independent Church, Lancaster, Pa.

Doris Diane Hughes and John William Perduk, June 21, North Long Beach Brethren Church, Long Beach, Calif.

Kathleen Lynn and Richard Whitlock Dickinson, June 27, First Brethren Church, Long Beach, Calif.



NEWS

LA VERNE, CALIF. Anyone living in the Fresno area who would be interested in starting a Brethren church is requested to contact Dr. Elias White, pastor of the First Brethren Church, 2350 Third St.; or Dr. George Peek, of the North Long Beach Brethren Church, 5945 Orange Ave., Long Beach, Calif.

DAYTON, OHIO. Mr. Charles Noffsinger, graduate of Grace Seminary ('56) and principal of the Madison High School, in Trotwood, was the morning speaker at the First Brethren Church June 22. William Steffler is pastor.

WINONA LAKE, IND. Mr. Don Locke, graduate of Grace Seminary ('56), successfully passed his examination for licensure to the Christian ministry by the Indiana Fellowship of Brethren Churches District Ministerium, and was unanimously approved by the Winona Lake Brethren Church June 12.

SEATTLE, WASH. The View Ridge Brethren Church celebrated their second anniversary on June 15 with Dr. L. L. Grubb, secretary of the Brethren Home Missions Council, as the speaker. There were 75 in Sunday school, 100 in the morning service, and 215 in the afternoon service. Thomas Hammers is pastor.

BEAUMONT, CALIF. The Cherry Valley Brethren Church had a tract and filmstrip ministry at the annual Cherry Festival which ended June 15. Wendell E. Kent is pastor.

ALTOONA, PA. The members of the Grace Brethren Church held a surprise party on Rev. and Mrs. J. Ward Tressler, June 14, in honor of their 12th wedding anniversary. They were presented with a dinette set. The cutting of a three-tier wedding cake was part of the occasion.

SOUTH BEND, IND. At the dedication service of the Ireland Road Brethren Church, June 22, it was announced that the church from that date on would be self-supporting. Gene Witzky is pastor.

SIDNEY, IND. Rev. Conard Sandy, formerly pastor of the Melrose Gardens Brethren Church, Harrisburg, Pa., was guest speaker morning and evening at the Sidney Brethren Church, June 22. Rollin Sandy is the pastor.

SPECIAL. Eyes of the religious world will be focused on the Netherlands, Aug. 8, when representatives of the Moscow Patriarchate and leaders of the World Council of Churches convene for three days to consider "closer relationships." The conclave is viewed by many as the first step in bringing the Russian Orthodox Church into the WCC. Opposition to the move is expected from the "more conservative bodies" of the Council.

HAZOR, PALESTINE. This famed fortress city of the Old Testament is the site of a significant archeological exploration. Led by Dr. Yigael Yadin, a lecturer at the Hebrew University in Jerusalem, who is widely recognized as Israel's leading archeologist, the expedition has uncovered such significant "finds" at Hazor that the British Museum is featuring it in a special exhibition that continues through the end of June. Chief significance of the exhibition, it is reported, is to "confirm the Biblical references to Hazor [formerly disputed by critics] and to supply evidence of the date of the conquest of Canaan by Joshua."

Hazor covers an extensive area—15 times the size of Jerusalem at the height of Solomon's reign. Already 13 cities have been uncovered, one below another, and Dr. Yadin estimates that it may take centuries to reach "virgin rock." Of special interest at the exhibit: evidences of Canaanite Baalim-worship, and pottery and figurines dating back to the 15th century B.C.

This Thing Called FAITH

By Richard E. Grant

Pastor, First Brethren Church
Martinsburg, Pa.

The word "faith" in the Scriptures normally means "reliance" or "trust." That illustrious passage on faith in Hebrews 11:1 adds its weight to this definition. The thrilling parade of witnesses in the eleventh chapter of Hebrews amply shows that the faith illustrated by Abraham, Moses, Rahab, and many others was simply "reliance" upon a God known to be trustworthy. This reliance enabled the believer to trust the future as if present, and the invisible as if it were seen.

True Scriptural faith places its trust or reliance in God and His Word only. Much that passes for faith in this day is entirely unscriptural and therefore worthless. Every believer must guard against misplacing his trust. This is a common tendency which leads to tragic failure. Nowhere does the Bible instruct the believer to put his reliance in man, or the weather, or feelings, or appearances, or probabilities, or impressions, or any other such thing. But rather, the Scriptures dogmatically present God and His Word as the only proper object of trust. If a man trusts in anything other than God's Word, he does not have real Bible faith. True faith is always based on God's holy Word, and that alone.

Instance of False Faith

On various occasions the accusing question has been heard: "Where is your faith?" Church attendance enthusiasts—praise God for them—have set attendance goals for a particular Sunday, and then without so much as referring to God's Word for the promises, or seeking to fulfill God's requisites for blessing, they begin talking about having faith to reach a great crowd on the coming Sunday morning. And these same people look down upon the doubting Thomases in the church, and thrust forth the disturbing query, "Where is your faith?" Ashamed and rebuked the doubters drop their heads and slowly steal away. They admit they have no faith in a great attendance the following Sunday in view of the fact that not much prayer or visitation has been effected. Then on the historic Sunday morning there is no great attendance. There is no crowd. A light rain during the night washed away all promises of an enlarged attendance.

But what happened to the faith of those who were expecting a great ingathering. Some just shrug their shoulder and indicate that they will have better luck next time. Some become very discouraged. Some explain the reason for the failure in one way or another. Some completely lose their faith and there is never any great loss when one loses that kind of faith because it is worthless. It is a faith in people, or a faith in the weather, or a faith in feelings, or a faith in impressions, or faith in probabilities. But they did not have true faith in God and His Word. They were just hoping. They were not relying upon the precious promises of God's Word.

Illustration of True Faith

Consider this true-life illustration of real Bible faith. When Dr. A. C. Dixon was pastor in a church in Boston, they needed $2,000 to balance the year's accounts. He and his officers met for prayer about the matter. As they rose from their knees one deacon said: "Brethren, God has answered our prayers. He will send the money in next Sunday's offerings."

The next Sunday was the worst rainy Sunday Dr. Dixon had ever known. Half of the congregation was not there. Someone suggested they postpone the special offering. "No," replied the praying deacon. "I did not trust the weather. I trusted God." And when the offering was counted, it amounted to $2,600.

Importance of True Faith

Every believer should be impressed with the fact that it is absolutely essential to have true faith—a faith that relies completely on God's Word. Why is this such an important matter? We have the answer in Hebrews 11:6: "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." This portion of God's Word plainly teaches that it is impossible to please God without true faith. In other words, faith alone can make a man pleasing to God, and without it there is no possibility of pleasing God. Therefore, every believer should carefully consider his own heart and life in this momentous issue of whether or not he is pleasing God. Man's purpose in life is to please God. Man was created for God's pleasure, and the Bible teaches that man provides pleasure to his Creator and Lord only when he exhibits faith.

Indication of True Faith

Faith itself cannot be seen, but it always reveals itself by visible

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The Great Eastern Confederacy

By Ronald Robinson

Pastor, Leon Brethren Church
Leon, Iowa

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared" (Rev. 16: 12).

The rise of Red China to a position of power among the nations of the earth, and the Soviet wooing of other Asiatic nations give this verse a new significance to the alert Bible student. A careful study of this verse with several other parallel portions of God's Word will uncover a most interesting series of events during the "latter days." Other passages of Scripture which deal with this confederacy and the Euphrates River are Isaiah 11:14-16, Ezekiel 38:5, and Daniel 11:44. A careful examination of the passage in Isaiah in the original will reveal a close correspondence to Revelation 16:12 that does not fully appear in the American Version. The results of this examination will appear later on in this article.

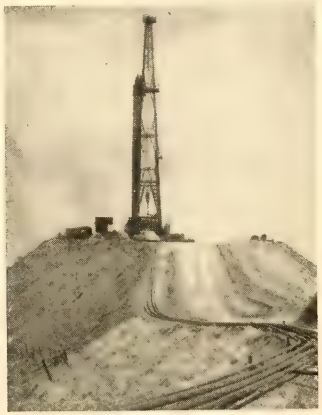
Eastern Confederacy

The phrase, "kings of the east" to describe this confederacy makes it certain that two or more nations are involved. However, except for Persia in Ezekiel 38:5, no nation east of the Euphrates is named, and therefore their identity is uncertain. But a survey of the contemporary international situation in Asia makes it appear that Red China would be the most likely leader of such a confederacy.

The context of Revelation 16:12 makes it certain that the time of this confederacy is during the last part of the Tribulation. Yet there are many contemporary circumstances casting their shadows before which indicate the manner of the fulfillment of the prophetic Scriptures.

First, a nation the size of China must be given very serious consideration in any alliance of nations. The Reds of China now control 640 million people with the prospect of one billion in population by 1980. With the other hundreds of millions of Asiatics, the possibility of an army of hundreds of millions on the march against Jerusalem presents a fearsome spectacle for contemplation.

Secondly, since the Reds have gained control of China and as of the latter part of 1956, China has achieved the following: A 204 per-



"new oil fields . . ."

cent increase in industrial production; agricultural production up 19 percent; university graduates numbered 64,000, or three times the number of 1953; new railways, especially into Outer Mongolia and Tibet; new oil fields; new iron and steel centers besides a determination to become the world's foremost industrial nation. However, by the fall of 1957 the worst typhoons and floods in many years had destroyed the crops of 40 million acres and had brought famine and starvation to more than 70 million people. This situation has aggravated the condition of a people already on a most inadequate diet by modern standards. The cost of an expanding industrialization, a rapidly expanding and congested population, a constant and a gnawing hunger for bare essentials coupled with the godless lack of restraint and conscience in the militant Reds brings to mind Hitler and his screaming demands for "living room." Unsaved students of world affairs tremble when they consider the potentialities of the Chinese today for good or evil.

Thirdly, one can not underestimate the impact of communist publicity and exploitation of the racial troubles of the United States. Asia is already in revolt against "colonialism," and her peoples cannot distinguish between "colonialism" and "white supremacy" any more than many modern Jews can distinguish between Christian and gentile. Combine all of these factors with the plagues of the Tribulation and a veritable "witches brew" is the result of which the Eastern Confederacy will drink deeply. Are not the Asiatic peoples already drinking of this devilish narcotic? This writer believes that all of these factors will play an important part in the prophesied march of the "kings of the east" on the West and Jerusalem.

Other Factors

After a careful exegesis of related Biblical passages, the probable order of events would be something like the following: The Israeli armed forces would swoop down on the Gaza strip like a bird of prey and occupy it. (Did we not all tremble when Israel did this very thing in 1956?) Simultaneously she would move in on Jordan, occupying the ancient holdings of Ammon, Moab, and Edom, as well as all of Jerusalem not now in her power (Isa. 11:14). This coup would undoubtedly incur the disapproval of the Northern Confederacy, and

(Continued on page 430)

The Need for Revival

By Gene Witzky

Pastor, Ireland Road Brethren Church
South Bend, Ind.



President Eisenhower at one time said: "Without a moral regeneration through the world, there is no hope for us, as we are going to disappear in the dust of the atomic explosion."

A historian recently wrote: "The end of everything we call life is close at hand."

A Canadian physicist said: "The explosion of the first hydrogen bomb will cause the world and all that is in it to disintegrate in less than one minute. The super bomb; if big enough, could set off a chain reaction that would encircle the globe and annihilate it."

Those who know most about the bombs are the most fearful of their consequence. There are great advances in modern science, in the development of the intercontinental missiles, and the satellites. Already three-man planets are circling the globe at unheard of speed, gathering data that is supposed to aid man in his conquest of outer space.

A popular current magazine recently stated: "Man has finally thrown off the chain that binds him to this planet and is already knocking at the gates of heaven."

Add to such blasphemy the alarming trends in literature, entertainment, and moral standards; the divorce rates; the mounting delinquency problem among youth and parents alike; the wave of crime sweeping this country; the unemployment; the increase in mental health problems; crowded conditions in the public schools; inflation, automation; the increasing threat of communism; and the general desire of the masses to do without the God of heaven, and we have a picture of the desperate need for revival.

Perhaps the outstanding factor demanding revival is the conditions in the so-called church; the bold and relentless attacks of the Modernists upon the Word of God. They will go to any extreme to get the Fundamentalist to cooperate with them in citywide campaigns in order to render the gospel preacher powerless and get him to compromise. How can they take Christ out of their religion and still call it Christianity? Or, talk of regeneration and leave out the blood shed on the cross? How can they acclaim the power of unity and fail to seek the mind of the Spirit? Because they want the power to be from without and not from within!

Along with the overtures of the Modernist, consider the growing popularity of the quack faith-healers, who, like vultures, are feeding on the ignorance of innocent men and women, appealing to them on the basis of their strongest drive—the desire to live at any cost.

Still closer home and more shocking than all the rest are the conditions that exist in the so-called fundamental churches—lukewarmness on the part of Christians. Many will admit they are not living for the Lord, are not tithing, are not praying, are becoming chummy with the world, and are materially minded. Despite their admission, they go on their way, content in their sin, and do nothing to restore the "joy of their salvation."

"A revival is a movement of the Holy Spirit among people, resulting in the awakening of Christians, and the conversion of the unsaved. It is that which makes people God conscious. A revival causes people to repent of their sins, clean up their lives, or at least let the Lord do it; causes people to enjoy their salvation and share it with others. A revival is not secondary or incidental, but primary and fundamental."

Revival does not come in the brief case of the evangelist or in his special revival messages. It comes when the people of God want it badly enough to be willing to humble themselves and pay the price. Revivals are not drummed up; they are prayed down. Revival starts in the individual heart and spreads to the hearts of others, even as does salvation. A revival can be lasting in a church if people will continue to pay the price and walk in faith and obedience.

We need revival because we now find ourselves in a rut in our thinking and doing. Someone has said a rut is a grave with the ends kicked out. And too many of us are content to remain there! We need a demonstration of God's power to remind us anew of heavenly realities, to remind us that God means what He says. We need an experience that will dynamite us loose from our indifferent careless attitude. Many of us are like the fellow who was falling from the thirty-seventh story of a huge building. As he passed the eighteenth floor, he said to one of the onlookers: "Well, nothing has happened yet."

We as believers need to be awakened, alerted, shaken up and disturbed by conditions all around us. We all need to be jarred out of the rut we are in, and the only force that will jar us loose is a Spirit-provoked, heaven-sent, sweeping revival that will make us all supermen for God. We need to lay the issues bare so that Christians will see the world, the flesh, and the Devil in contrast to heaven, Christ, God and the Bible. This is what Elijah did, and it spelled victory for the Lord and His people. The truth of God

will triumph when compared to the lies of hell and Satan. Compare materialism with spirituality, light with darkness, the Bible with the apocraphal writings or the filthy writings of today, and the child of God can come up with only one answer:

"God's way is the best way,
God's way is the right way,
I'll trust in Him alway,
He knoweth the best."

Many Christians have the Lot complex and cannot see everything around going up in smoke. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be" (II Pet. 3:11). Revival must come to bring many a Christian back to the right sense of values. We need to see the utter folly and doom of this present-world system. By the spirit of God we need to see the bricks of our homes melting away to lava, the timbers crackling in the flame; we need to smell the smoke of woolen carpets burning, to hear the screams of the earth lovers, to see the tall buildings toppling, to see lakes boiling with heat, dams giving way, mountains crumbling, to feel the earth quaking like a sobbing giant, and men calling for the rocks to fall on them. We need to recall that it was this world system of sin and shame that nailed our blessed Saviour upon a tree, and bludgeoned from Him the most precious life earth has ever known.

THE GREAT EASTERN CONFEDERACY

(Continued from page 428)

bring a threat of invasion as prophesied in Ezekiel 38 and 39.

The Antichrist, by this time a world figure among the Mediterranean powers and possibly of the United Nations, would craftily offer his protection to Israel upon the conditions of a covenant for seven years (Dan. 8:25; 9:27; II Thess. 2:9). Unsuspecting Israel would agree to these terms and Antichrist would occupy Jerusalem peaceably. The preparations for an attack on Jerusalem by both the Northern and Eastern Confederacies would continue (Dan. 11:44).

The judgment of the fourth trumpet (Rev. 16:8) will be preliminary and probably the effective means to the drying up of the Euphrates described in Isaiah 11:15-16 and Revelation 16:12. The result of this would be seven wadys that could easily be traversed dryshod. The drying up of the Euphrates would provide for the crossing of both the last remnants of Israel fleeing before the Eastern Confederacy and the invaders themselves.

The Divine Factor

Although we have been considering merely human factors in the movements of these nations, it is necessary to point out that though nations take credit for their own decisions, the Satanic trinity will have a vast influence on these movements according to Revelation 16:13-14. But God himself will have a sovereign and controling power over all principalities and powers according to Psalm 103:19 and Ezekiel 38:4.

It seems most probable that the Eastern and Northern Confederacies will be in alliance against Antichrist and Jerusalem (Ezek. 38:5-6, 9, 15). The Eastern Confederacy will follow the "fertile crescent," the route of Abraham, and meet her allies on the way. These two great combinations of powers and nations will be initially successful for "Jerusalem shall be taken" (Zech. 14:2). At this point the Lord of lords and King of kings will stand on the Mount of Olives. His appearance will cause the contending earthly powers to forget their differences and make common warfare against God and His Christ (Zech. 14:2). Plagues, civil war, and the mighty power of Jesus Christ shall bring about their defeat, and thus will end the great Eastern Confederacy.

THIS THING CALLED FAITH

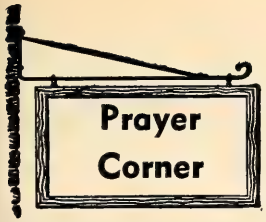
(Continued from page 427)

evidence. If the faith you have doesn't produce visible results, then it is not true faith. This is the acid test. To declare that you have a true and proper faith, but everyone can see and you yourself must admit that there is no visible results of that faith; then that faith is vain. It is not true faith. True faith always works. There are no failures for real Bible faith. If your faith is based solely upon the promises of God's clearly revealed Word, then there is no possibility of failure. There is no middle ground. You either trust God or you are trusting something else. The only safe course is to put your full reliance upon God's Word.

Brethren, mark this down in bold letters upon your heart. True faith does not only claim the promises, but it also obeys the holy conditions for receiving them. If your faith causes you to keep Christ's commandments, and to do those things pleasing in His sight, then you can be assured that you have true Bible faith based on the Word of God.

Plan now to get your FREE GIFT!

We're not going to tell you what it is . . . but you'd pay 29 cents or 39 cents if you bought it. An ideal item everyone can use, especially when traveling. All you have to do is visit the Brethren Missionary Herald College Bookstore on Kings Highway during National Conference, August 18-24. No purchase is necessary . . . it's yours for the asking!



"Continue in prayer, and watch in the same with thanksgiving" (Col. 4:2).

BRETHREN DAY OF PRAYER
JULY 15

MISSIONARY HERALD—

Pray for the blessing of the Lord upon the many writers who contribute to the pages of the Missionary Herald, the Sunday-school literature, and other literature being produced.

Pray that Dr. Homer A. Kent's new history book will prove to be a blessing to our brotherhood.

Pray that our Brotherhood might be very conscious of the importance and effectiveness of the printed page, as proved by the cults and the isms of our day.

SUNDAY SCHOOL—

Pray for the final days of planning of our National Sunday School Convention.

Pray for Sunday-school teachers and workers and interested members as they come to convention.

Pray for the preliminary planning of the Sunday-school Enlargement Campaign of this fall.

Pray for the workers training course materials being written at the present time.

BYF—

Praise God for the souls who were born again on Youth Sunday, and pray for them and those who dedicated their lives for service.

Pray for the summer camps. Pray for decisions. Remember the National Bethany Camp also.

Pray for the young people who will be competing in the national competitions in August.

Pray for these summer missionaries: Mary Bowser, June Beery, Judith Beers and Dalene Rider who are going to Kentucky. Robert Combs, Mary Hooks, and Mr. and Mrs. James Paul Dowdy, Jr., who are in Taos, N. Mex.

SMM—

Pray for the national officers as they prepare for the SMM sessions at Bethany Camp this year.

Pray that each girl who attends the National SMM sessions may receive new visions and new blessings from the Lord, and that they may inspire others in their local groups.

WMC—

Pray for the committee in whose hands the responsibility lies for preparing the program for WMC conference at Winona Lake.

Pray that the WMC missionaries for this year may find even wider fields for service in the days ahead.

Pray for the local officers as they take up their new duties in August that they may be effective in their respective offices.

HOME MISSIONS—

Praise God for the Minute-Men who are making possible new advances in the Boston work, and pray for the William Snell family as they assume the leadership in the work.

Pray for the new Navajo Mission staff members, Mr. and Mrs. Larry Wedertz.

Pray for the Home Mission Council directors that they may know God's program in Brethren Home Missions as they convene in a few weeks for the annual meeting.

Pray for our missionaries to the Jews who are itinerating among the churches, and pray that the work will not suffer during their absence.

GRACE SEMINARY, COLLEGE

Praise the Lord for the successful year just closed in both the seminary and college.

Praise for the good progress being made toward the completion of the new buildings.

Pray for the graduates who are serving Christ in new pastorates, summer camps, and so on.

Pray for the Grace Ambassadors—a team of six students who will represent the school in some 85 churches, traveling nearly 20,000 miles in a ten-week itineration.

LAYMEN—

Pray for the laymen as they meet at Winona Lake for National Conference, that wisdom may be given them as they formulate plans for next year's work.

Pray that the coming laymen's meetings at National Conference may be a challenge that would send each man back resolved to unreservedly serve the Lord; support his pastor with time, talents and money; and desirous of being used to sponsor the boys even as the ladies do the girls.

FOREIGN MISSIONS—

Pray for the Julien's visas, for early passage, and for them as they visit in various churches until their departure date.

The Floyd Tabers will sail for France on July 10, and then fly on to Africa. The Lynn Schrock family will sail for Argentina on July 11. Pray for these missionaries as they return to their fields.

Foreign missionaries will be largely used in various activities associated with our National Fellowship meetings in August. Pray they will realize the Holy Spirit's direction.

On August 6 at Schwarzenau, Germany, there will be ceremonies celebrating the 250th anniversary of the founding of the Brethren Church. Pray that as a result there will be a much greater determination to "get the Gospel out" to the ends of the earth.

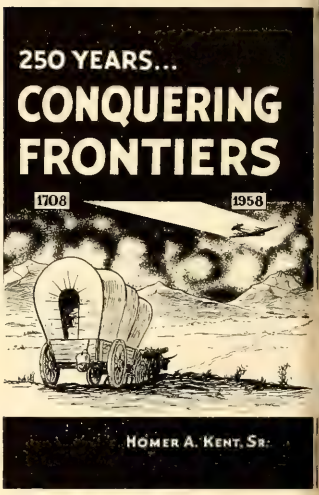
Native and national believers in Africa, Argentina and Brazil are now or soon will be busily engaged in building larger and better chapels. Pray for them, and for the missionaries who help and advise.

Our mission program in foreign lands is expanding, and according to present plans **six** new missionaries will have gone to the field this year. Help us to "walk by faith," and trust the Lord to care for His work in these trying times.

This book is a must for your library! It answers the questions you may have about the origin and history of our denomination.

Just off the press . . . a complete,

documentative history of The Brethren Church



250 YEARS . . .

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By Dr. Homer A. Kent, Sr.

Registrar and Professor of Church History, Grace Theological Seminary

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The BRETHREN MISSIONARY HERALD

WMC NUMBER

JULY 12, 1958





Freed!

Freed, freed, freed! At last the eagle was freed. Up, up, up it soared in the blue until it seemed but a speck in the sky. The eagle, once wounded but now well, had been freed from its all too limited space in the orange crate—space so limited that its hunched shoulders seemed more stooped each day, for it could no longer spread its wings and soar gracefully toward the highest peak.

If the Son of Man shall set you free you are free indeed. How were we freed?

In Revelation 1:5b, we read: "Unto him who loved us and washed us from our sins in his own blood." The twentieth century New Testament renders this same verse: "To him who loves us and freed us from our sins by shedding his blood."

How were men loosed, or freed at Calvary? We must observe the Old Testament economy for conditions for freedom from condemnation. God laid down specific rules and regulations for religious rites. It takes the study of many of the sacrifices to fully understand what Christ did for us. The justice of God demanded the shedding of the blood of the best of the flock.

Ten days before the time of the Passover the man of the house would go into his flock and choose a lamb for the sacrifice. Other animals were acceptable for sacrifices, but the lamb seems the best type for Christ as seen in John 1:29. The man had probably observed the flock several days previously and had certain lambs spotted. But only one would do. The lamb had to be a male of the first year, first born of the ewe, was not to be blind, broken, maimed, having a wen or scurvy, or be scabbed (Lev. 22:20-22.) After meticulous inspection, the lamb was chosen and put aside from the flock for three days to make sure that he would fit the requirement. On the fourth day the lamb was brought forth to be slain.

In offering a sin sacrifice the sinner laid his hands on the head of the lamb, thus in the eyes of God his sins were covered by the blood of the innocent lamb. This was done at the Brazen Altar: the place of judgment. The priest then took the blood from the lamb and sprinkled it before the veil.

On the Day of Atonement, once each year, the high priest went into the Holy of Holies with the blood and sprinkled it seven times before the Mercy Seat. How the sinner must have rejoiced as his sacrifice was accepted by Jehovah.

These tabernacle observances were a foreshadowing of the day that Christ hung on the cross of Calvary, and as Paul wrote in Hebrews: ". . . obtained eternal redemption for us." God's demands for a sacrifice were completely fulfilled in Christ and the Old Testament type was realized.

The sacrifices of the Old Testament had to be repeated and repeated, for their observance was only a covering. It was not until Christ, the perfect lamb, the final word, became the perfect and complete sacrifice that the types could be done away.

In the Old Testament economy the High Priest went once each year into the Holy of Holies, taking blood for his own sins, as well as those about him (Heb. 9:7). But when Christ became the sacrifice, He also became the minister, for the handling of Christ's blood was too sacred a task to leave to a mortal man.

The Tabernacle and the offerings, once satisfactory to cover sin, became nothing but a "figure" (Heb. 9:9), for the blood of bulls and goats could neither cleanse nor set free. Christ became the mediator between God and man in the act of the forgiveness of our sins, and now we have immediate access to the throne of God through Christ. "But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God . . . for by one offering he hath perfected for ever them that are sanctified . . . this is the covenant that I will make with them after those days, saith the Lord . . . and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin" (Heb. 10:12-18).

Christ loosed and freed us at Calvary by meeting God's demands for a perfect sacrifice. Man's obligation is simply to believe the words of Christ in John 19:30, "It is finished."

Because Christ met this demand and loosed man from his sins there was a twofold result. The immediate result of the freeing or loosing at Calvary was that we were freed from the guilt of sin. The ultimate result in the life of the believer is that finally we will be freed from the presence of sin. And through it all God's justice was satisfied, sin was judged, and man was freed from the penalty of sin. What more can we ask?

We are free, free, free! We may soar to heights unknown on the wings of His promises. 'Tis only the slats of doubt or unbelief which we

(Continued on page 437)

THE BRETHREN MISSIONARY HERALD VOLUME 20, NUMBER 24

ARNOLD R. KRIEGBAUM, Executive Editor

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The Lord's--in Contentment

By Mrs. Rose Foster

What a beautiful expression! "We are the Lord's in contentment." But are we really just that? Are we in reality what the Word of God teaches we should be? When we as WMC ladies say: "We are the Lord's in contentment," according to Webster we say: "We are satisfied with things as they are." Let us as individuals ask ourselves: "What is my state? Am I always longing and yearning after the things that are just beyond me, just out of my reach?"

Let us face the facts. The things just out of our reach bring a great deal of unhappiness to the one who is always "hankering" after them. The individual who is looking and yearning for the unobtainable is living daily in a state of dissatisfaction and turbulence of soul. He is like the waves of the sea that never rest. The Lord's prescription for the child of God is found in I Timothy 6:8: "Having food and raiment let us be therewith content."

It is believed by some experts on juvenile delinquency that the break down in many homes is due to the absence of the mother from the home and children. We admit in some cases it is necessary for mothers to work, but in many homes it is the longing for more modern **things** that impels the mother to sacrifice her children to the care of others, or to leave them to themselves to do the best they can. The mother goes out to supply the otherwise impossible. In Luke 3:14 God spoke through John the Baptist to the ungodly soldiers and said: "Be content with thy wages." If God saw that their wages were sufficient for them, how much more would He see the need of His children and supply it, if necessities are lacking. The Lord said the reason we have not is "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." What a rebuke for our lack of faith.

God has given us a whole Book filled with recipes for a God-centered life. He is seeking for children who will trust Him fully, wholly, completely. The "I wills" of God's promises in the Bible to supply our needs are innumerable. Since the creation of Adam, God has been seeking human beings. He wants them to realize He is their Father the moment they put their trust in the Lord Jesus and receive Him as their personal Saviour.

He is seeking men to have fellowship with Him. He is asking us to turn away from the glitter and glamour of the things of this world and to dwell in the secret place of the Most High. There we find rest, peace, and contentment, for "Godliness with contentment is great gain." If we remember to "Turn our eyes upon Jesus, look full in His wonderful face; the things of earth will grow strangely dim, in the light of His glory and grace." How much better to have God's peace in our hearts, than to have all the unnecessary things this world has to offer. Paul said: "I have learned in whatsoever state I am, therewith to be content" (Phil. 4:11). He knows our every need and is waiting to supply it, if we but commit our way to Him and rest in Him.

RECKONING DAY

By Mrs. Fred Walters

Say, are you ready? Are you ready to "give an account of thy stewardship"? Several parables are told in God's Word of masters who left servants or stewards in care of their property, and on their return the stewards gave an account of their use of the master's wealth. There is always a reckoning day.

Men of means used to have stewards who really were slaves. Some of these were men of education, great ability, and trustworthiness. Many were treated well by their masters, and even enjoyed intimate friendship with them. The steward was not the owner of the materials he worked with. They belonged to the master, but were entrusted to him to be used for the master's interests.

Some were in charge of the household and food for the family; others carried on the master's business or directed the work of the farm. They had various tasks, and were gifted in varying degrees. Sometimes an intelligent steward was entrusted with large affairs, and allowed to work out the details himself.

But always there was a reckoning day. If he had been faithful, and brought gain and glory to his master, he was often rewarded, and in some instances, even set free. But if he had wasted his master's substance, or neglected it, or had been unfaithful, punishment was his lot.

As children of God, we stand in much the same relation to Him. Paul speaks of being the Lord's bondservant. Our Master deals with us in graciousness, and we may enjoy intimate fellowship with Him. We do not own any of the materials we work with. The silver and gold, and cattle on a thousand hills belong to God. **We** belong to God—first, by right of creation, and then by right of redemption. All that we do should be done for Him and as unto Him. As stewards we are not all given the same tasks, but are assigned different jobs and given varying degrees of ability to accomplish them. The thing to be concerned about is not "How much ability do I have?" but, "How am I using the ability I do have?"

There also will come a reckoning day for Christ's stewards—not to determine whether we belong to Him, but to be judged for the way we have used the materials our Master has put in our hands while we were here. Are you ready for the day of reckoning?



PROMISES

"Will you . . . keep yourself to her [him] only, as long as you both shall live?"

When the bride and bridegroom answered "Yes" to the above question, they made one of the most important promises of an entire lifetime. **You** made that promise one fair day, too—assuming you are a married person. How faithfully have you lived up to it?

One day you purchased a new car with a substantial downpayment, and attached your signature to a legal document which pledged you to pay so many dollars per month until the purchase price was met. That pledge to pay was a promise.

If you missed a month's payment you soon learned the binding power of the pledge. The persons, or corporation, or loan company, who loaned you the money for that car, or who backed your promise, were not interested in how satisfactorily the car was performing. It made no difference to them that the car proved to be a fiend for gas. Nor did your creditor care that the car didn't hold the road the way you had anticipated. He was not interested in those annoying rattles which eluded your most careful investigations. He was concerned with one thing only, your **promise** to pay. And if you failed in your promise, even temporarily, well. . . .

Not long ago you suddenly noticed your outlook on life was stale. Unthinkingly you had fallen into such a rut that you were dull even to yourself. You promised yourself immediately to take steps in shaking off your mental sluggishness and general lethargy. You would begin by reading some contemporary literature which would challenge your thinking.

People would see a new spring in your step from here on out. You would freshen your wardrobe by a good shoeshine, a cleaning and pressing job on that sad looking suit (your wife would be startled, but that would be fun); you would smile rather than frown, compliment instead of complain and criticise. Yes; you promised yourself this rejuvenation. It is long overdue, but you will get to it sometime. But the husband was not alone in these shortcomings, for you, the wife, realized you had fallen into much the same rut. And so you decided to try a new hair-do you had worked out for yourself, and a flower on your dress would help. You were embarrassed at the meeting the other evening to notice that third button on your husband's coat sleeve was still missing, and the second button was now loose. "Where did I put that button when it came off at least two months ago?" were your thoughts.

As the Word of God penetrated your rather receptive hearts one Lord's Day morning you both were aware of stirrings which you had forgotten ever were possible. You really had your minds and hearts on the message and, for the first time in an age you did not resent the preacher's message. Then and there you both renewed your vows to God and promised to start over if He would accept you, which you knew He would.

Reading these lines you are overwhelmed with promises made but never kept. To be sure, you made them in good faith, but other matters took precedence which seemed so much more important. At least at the time they seemed so.

Have you ever tried to list even a few of the promises you have made in your lifetime? The total would be a staggering sum. Much of life is built on promises. Where these are fulfilled, our lives are enriched; where broken pledges is the usual order, we are impoverished.

In considering promises made to men and God, it is not difficult to see why we keep some promises and break others. Promises to God are more easily broken than those made to the loan companies because we don't see the Father standing before our physical eyes with His hand out. Promises to loved ones and self are broken on the grounds of having an "understanding" wife, or husband, or parent. They are broken to self on the grounds of soft, personal indulgence. "Why bother?" is our inane query. Life is too short to have to be on one's tiptoes constantly.

Suppose your Father God should break but **one** of His promises? Which one would you vote for Him to neglect and break? Would you give up eternal life? "And this is the promise that he hath promised us, even eternal life" (I John 2:25).

Could you sacrifice His faithfulness? ". . . for he is faithful that promised" (Heb. 10:23). Would you lightly cast aside the "divine nature" of which you are a partaker by His "exceeding great and precious promises" (II Pet. 1:4)?

Even as your heart has momentarily pondered which of God's promises could be dispensed with, you have known according to His Word that this is literally impossible. The apostle cried out with great conviction: "For **all** the promises of God in him are yea, and in him Amen, unto the glory of God by us" (II Cor. 1:20). Praise God for this fact of truth.

Since Christians are intended to be "little Christs" the standard of our pledges should be **up** where we find His. Promises, small though they be to persons important or unimportant, ought to be kept to the letter if we are to be to the "praise of His name." Great and important promises which dominate and influence a situation or scene are to be fulfilled as they would be were He standing within range of our physical vision.

If promise-keeping begins at home between and toward husband and wife, all other matters relating to promises will fall into their respective and proper places. Will you join ranks with all God-honoring, God-fearing married couples to be faithful, honorable promise-making and -keeping men and women?

As a man "thinketh in his heart, so is he" (Prov. 23:7). As you guard well the gates of your hearts, the blessings of His peace and kindness shall not depart from you.

From Here and There--

From **Philadelphia, Pa.,** we received word of a card and hanky shower given for a Mrs. Edward Graham who was moving to New Jersey. Mrs. Graham was a faithful WMC member and has been active in all projects. The shower was presented at a regular WMC meeting as a farewell endeavor.

The **Hatboro, Pa.,** council, the newest and smallest in the district, received the attendance banner at the Northern Atlantic district conference.

Word received from Mrs. Chester McCall, our national **financial secretary,** stated that on June 17 the foreign missionary offering had reached $2,943.58, and all had not been received as yet!

Mrs. Rose Foster was guest speaker at the Mother-Daughter meeting at **Beaver City, Nebr.** Guests entered through a posy entwined archway, and each girl and mother received a sweet-pea corsage made by the president, Mrs. John Garey. The oldest mother, the oldest high school daughter, the mother with the most girls present, and the daughter with the oldest mother present each received planters. The Beaver City ladies also find a real joy as they enter the sanctuary these days and walk over the newly carpeted aisle and stage. The women started a fund and assisted in choosing the floor covering.

FREED!

(Continued from page 434)

build about ourselves that cause us Christians to "hunch" our shoulders, and remain as the eagle had to in the orange crate. For, we are free, we are no longer under condemnation (Rom. 8:1). "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus . . . let us draw near with a true heart in full assurance of faith . . . let us hold fast the profession of our faith without wavering . . . and let us consider one another to provoke unto love and to good works" (Heb. 10:19-24).

From a letter to the editor Miss Edith Geske writes concerning her furlough: "Having two homes with over 1,600 miles between (Washington, D. C., where she lived, and Norfolk, Nebr. where her parents are), makes it difficult for me to divide my time between the two. The Lord was gracious in providing both the funds and the time to spend at my homes during my furlough. He granted me about five months to spend with my family last year. That is the longest time I have had with them, since leaving for Washington, D. C. in 1942, having spent only two weeks with them before coming to Africa the first time."

In the month of March the three WMC groups of the Grace Brethren Church, **San Bernardino, Calif.,** gave a Shamrock Tea for the three SMM groups and their mothers. In keeping with the occasion the motif for St. Patrick's Day was carried out in green and white. Fifty-two were present at the program with the SMM girls participating. Each of the three girls' groups received two reading books from the WMC to begin a library. Refreshments and a candlelight service concluded the evening.—Lela M. Sinclair, secretary of Junior WMC.

From **Wooster, Ohio** we received the following: "We have helped the Sisterhood girls by buying pennants and furnishing material for bandages. We have added sheets and aprons to our mission chest, and given money to help buy African WMC pins. Money was sent to Taos for Christmas, and sheets for the guest house. We served a banquet for the men and boys of the church, and furnished refreshments for the Red Cross Bloodmobile. This month (May) we had 174 women and girls at our Mother-Daughter Banquet with Mrs. Russell Ogden, of Akron, bringing the message. While we have lost two members by death, and several have moved away, new ones have come to take their place, so the work goes on.—Mrs. Arthur Jentes, secretary.

From Mrs. Elery Garrison, of **Mishawaka, Ind.,** we received a copy of the "District Gazette" published quarterly in the Indiana district. News items, devotional challenges, and items of local interest were included. This little booklet is sent to the churches and has the testimony of helping to knit the various groups of ladies in a sweet fellowship.

Dear WMC Ladies,

Greetings from Africa in our Saviour's blessed name.

Your many birthday cards and letters are a real blessing to me. Thanks so much for remembering me.

I also want you to know that I appreciate your many kindnesses to me during my furlough. The many nice things I received from your missionary chests are, and will be, a material blessing to me. Each gift stirs my remembrance of your council and you who were present when I received it.

We praise the Lord for your missionary interest shown through your prayers and support. May His blessings be with you as you seek His will and serve Him, is my prayer.

In His Service,
Edith Geske
French Equatorial Africa

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Conference Musings

Mrs. Bruce Button and Miss Isobel Fraser are planning to answer questions for their part of the conference program. A question box will be in the auditorium at conference—so be thinking about those questions you have had about the Jewish work.

* * *

There will also be a question box at the auditorium for the "Stump the Experts" panel. Do you have a question you want answered regarding WMC work? If you can not go to conference, why not ask your delegate to place your question in the box?

* * *

The national WMC board will meet in the Seminary Lounge, Friday and Saturday, August 15 and 16. The session will begin on Friday at 9 a.m. All national officers and district presidents are included on the board.

* * *

Do you know what our general and publication offering brings us? Our space in the Missionary Herald, the WMC stationery, the devotional lesson packets, the Pen Pointers, and expenses of the conference program booklets, delegate ribbons, mimeographed reports, and such) plus, a missionary project. Each year at conference time a decision is made regarding 15 per cent of the general and publication offering. It is used for some worthy endeavor so that we might prove good stewards of the WMC income.

* * *

Remember to pray for every phase of the WMC work. The board will be making many decisions to be approved or rejected by the general assembly. The missionaries on furlough will present challenges to the women. The fellowship of all should be pleasing to the Lord. So, if you cannot come, do not forget the conference, do your share in faithful prayer. It means so much.

MISSIONARY BIRTHDAYS FOR SEPTEMBER

AFRICA—

Miss Rosella Cochran September 1
Mission a Bassai, Bozoum via Bangui, French Equatorial Africa.

Mrs. Donald G. Hocking September 11
M'Baiki via Bangui, French Equatorial Africa.

Mrs. William J. Samarin September 19
Bellevue via Bossangoa via Bangui, French Equatorial Africa.

Mrs. Charles R. Sumey September 22
Bozoum via Bangui, French Equatorial Africa.

Mrs. George E. Cone September 23
Bossembele via Bangui, French Equatorial Africa.

ARGENTINA—

Mrs. Loree Sickel September 10
Remedios de Escalada 74, Rio Tercero, F.C.B.M., Prov. Cordoba, Argentina, S. A.

Miss Bertha Abel September 12
Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.

Mark Stephen Schrock September 12, 1953
Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.

Rev. Lynn D. Schrock September 23
Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.

BRAZIL—

Ann Lenore Zielasko September 11, 1950
1630 Sebastiao Freitas, Capanema, Para, Brazil.

FRANCE—

Neal Lee Fogle September 1, 1951
79 chemin de Vassieux, Caluire et Cuire, Rhone, France.

MEXICO—

Mrs. Walter E. Haag September 11
439 Sunset Lane, San Ysidro, Calif., U.S.A.

Sandra Rebecca Haag September 16, 1952
439 Sunset Lane, San Ysidro, Calif., U.S.A.

Richard Marvin Edmiston September 22, 1949
Apartado 36, Leon, Guanajuato, Mexico.

In the United States—

Sylvia Fern Hill September 1, 1943
c/o Mr. and Mrs. Albert E. Ossen, 5360 Appian Way, Long Beach 3, Calif.

Miss Ruth Snyder September 8
P. O. Box 588, Winona Lake, Ind.

Mrs. Edward D. Miller September 18
137 Phoenix, Modesto, Calif.

They're Here

Two new Pen Pointers! Have you seen them? If not check with your local president, then with your district president.

They are very appropriate for the season, for both Pen Pointers deal with WMC and our work at home. This is the time we are taking our general offering so important to our home expenses!

"Working in My Church" gets right down to our level and suggests ways we as women may enhance the attractiveness of our church building and program. We first have the Biblical background for women workers under the subheading, "Past." Then we are reminded of our part in TLC (know what that means?), Reverence, Sunday School, Nursery, Kitchen, Visitation, Letters, SMM, Children, and Young People.

To assist us in knowing how to help our home-mission points, Pen Pointer "Home Frontiers" lists several things we can do for the Spanish-American Mission, Navajo Indian Mission and School, Kentucky Missions, and Jewish Missions.

Read both of these carefully. And, remember, we want to know if you have found some blessed and productive way of studying these worthwhile pamphlets.

Food for Thought—

Wanted—Every WMC member to be a soul-winner, by inviting the unsaved to services, using tracts, and personal witnessing.

Lost—A lad carefully reared, not long from home, and for a time very promising. Last seen with two older companions in Prodigal Lane.

Strayed—A score of lambs, believed to be in our own neighborhood. The Shepherd needs help in finding these little ones.

Think this through—Charming childhood, tender teens, teachable twenties, tireless thirties, fiery forties, forceful fifties, serious sixties, sacred seventies, aching eighties, shortening breath, death, the sod, God.

A prayer-laden penny given for missions as a result of self-denial, outweighs a ten-dollar bill easily and carelessly given. Are we sacrificing as we could?

Gleanings from the Indiana WMC District Gazette.



In Selfless Service

"If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23).

One of the most popular types of articles today is the self-help type—the article which aims toward popularity, self-realization, climbing a ladder to success by positive thinking. These may contain good advice for one who doesn't know Christ, for one who centers all his activities in himself. But Christ has another message for the one who has claimed Him as Saviour: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me."

Many things are necessary for our daily lives. One thing is food, for which we are to pray: "Give us this day our daily bread" (Matt. 6:11). Another is our work, in which we are to be faithful (II Thess. 3:10-13). Though daily food and daily work don't distinguish a Christian from one who isn't a follower of the Saviour, real self-denial and cross-bearing do.

Here is the command that is at the very heart of our Christian lives. Here is the command which the adversary tries to discount, pervert, hide, ridicule, or in some other way render ineffective. Here is the obstacle before which unhappy, discontented, unfruitful Christians fret. Not wanting to pick up the ugly cross, they try to choose another, they try not to see it, or perhaps they get so busy doing things that they hope people won't notice the lack of a daily cross. But this very denial of self is the secret of a life of joy, devotion, and fruitfulness.

When God created us, He created us for fellowship with himself. He made us with a longing heart that was satisfied as it worshiped the Creator. Before God ever created man, He created everything that man needs to sustain life. And not only that, He has gone far beyond our needs to create things for our pleasure and enjoyment, things to appeal to our senses—lovely scenes to feast our eyes upon, the fragrance of flowers, the delicious fruits, the songs of birds; He has given creative



By Miss Ava Schnittjer

ability to man that he might provide music, art, poetry for our aesthetic enjoyment. For our hunger, He made food; for our thirst, water; for our loneliness, companions. But He made us with one desire, one longing, which only He could rightly fill. One place God meant for himself—the throne in the heart of man. Here was a shrine where none but God was worthy to come.

But what has happened? Ever since the deceiver tempted our first parents in the garden, he has been deceiving men and trying to blind them to God's plan as they put things ahead of Him. "Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator" (Rom. 1:25). Sin has made the very gifts God gave us a potential source of ruin to the soul. Our covetous hearts long to "possess" things. God's gifts have taken the place of God. Some tough fibrous roots in our hearts have grown down into **things** instead of up into Christ. Our Lord would have us break this tyranny of things: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Why? "For whosoever will save his life shall lose it: and whosoever will lose his life for my sake, shall find it" (Matt. 16:25).

It appears hard to give up the thing that stands between you and a complete surrender to the Lord —a friend, a habit, a desire, possessions, something. It looks impossible. Satan wants it to look impossible. Satan wants you to think you can't give it up, and that after all you can manage pretty well by yourself; he would say: "Hang onto the Lord a little bit for when you die, but don't trust your life to Him. He may send you some place you don't want to go." Satan wants you to put **self** on that throne, that was meant for God.

Jesus says if you try to save **your** life, you will lose it, but if you are willing to lose it for Him, you will find it.

Don't be afraid to make the surrender complete. The cross may be rough at times, there may be difficulties, but there will be real joy as your heart responds to the One who made you, who saved you, and who daily seeks your undivided loyalty.

A Lesson in Cleanliness

By Mrs. Bruce Button

"He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation (Ps. 24:4-5).

From the time of their birth, Jewish children are taught that "kosher" means clean. As they grow older they are shown how meat should be separated from dairy products, how dishes used for meat must never be used for dairy, and how Passover dishes must be used for Passover only. They are told that meat, to be clean, must be purchased in a kosher butcher shop. Through the years the word "kosher" has taken on the connotation that to be clean a thing must be kosher. The English dictionary gives the meaning of "kosher" as "clean according to Jewish law; used of food, especially meat." The Hebrew word is used as "to be right, to be acceptable, to be proper, to give success, to prosper." But prosperity or rightness in man's sight is not always prosperity and rightness in God's sight. The writer of the Book of Ecclesiastes found this to be so, for in 4:4 he says: "Again, I considered all travail, and every right [kosher] work, that for this a man is envied of his neighbor. This is also vanity and vexation of spirit."

Thus, in God's sight to have clean hands means they must be acceptable to Him and not necessarily acceptable in the sight of men.

As far as Jewish young people are concerned, they try to present a clean outward appearance, **but their inward thoughts are those of any young person without Christ, be he Jew or gentile.** What is a little white lie to family or friends? What harm can come from taking a little extra change from Mother's purse? What is there in cheating just a little for exams when everyone else does it?

Every young person knows what having a pure heart means. But who hasn't listened to a dirty joke or told a dirty story? When using God's name in vain is a habit in the home, what child won't grow up using that name in vain?

Besides, everyone thinks you are a "square" if you don't swear. Pure hearts are fine in the right place, but in 1958, who has one? And as for vanity—well! If you are nice looking, why wait for someone else to discover it? why not be honest and admit it? If your father has a lot of money, why be bashful? If you own cashmere sweaters, wouldn't it be silly not to say anything about them? If you are a young, budding genius in school, why hide your light under a bushel—acknowledge it, and let others bask in your reflected glow.

As for being deceitful—who isn't? Mother and Dad are always telling you things you know are only half true. Aren't you really doing them a favor to "protect" them from things which would obviously make them unhappy? For instance, that nice kosher lunch mother packed—would it make her feel better to know you toss it into the garbage can and buy a very unkosher hot dog? Or the money she gives you—what if she really knew what you did with it?

And as for blessings of the Lord—who needs them? That school of thought went out many years ago. Mother and Dad might feel the synagogue gives them peace of mind. Maybe it does. But real peace is found only in the "blessings" of life as it is found today—knowledge, science, and power.

Ah, yes, in this frightening, mixed-up, insecure world in which we live, it is old-fashioned for young people to believe in spiritual things such as clean hands and pure hearts. Esteeming a constant, restless search for peace of mind, Jewish young people disdain to look toward something they can't see, can't taste, can't handle, can't explain. Conscious of the controversy over the Jew of Nazareth, they neither seek to justify their rejection of Him nor try to find out what their own Scriptures have to say. He doesn't interest them that much. He, their rejected King, will one day be their Judge.

For God, in His mercy, has given us clean hands in **one way only**—through Jesus, the Messiah of Israel and Saviour of the world.

SUGGESTED PROGRAM FOR MONTH OF AUGUST

CHORUSES—Sing "The Touch of His Nail-Scarred Hand" along with other favorites.

SCRIPTURE LESSON—Seniors and Middlers read Luke 9:18-27. Juniors read Luke 6:39-46. Close with prayer.

DEVOTIONAL TOPICS—Seniors and Middlers conclude the year's study with Miss Ava Schnittjer's "Hands and Hearts in Selfless Service." Juniors study "What's in Your Heart?" by Rev. and Mrs. Ralph J. Colburn.

SPECIAL NUMBER—If you do not have a musical number, you can have testimonies of what SMM has meant to you this past year.

PRAYER POEM AND PRAYER CIRCLE—Use requests printed with the prayer poem.

MISSIONARY TOPICS—"A Lesson in Cleanliness" by Mrs. Bruce Button for Middlers and Seniors; "Brown Hands for Him" by Miss Angie Garber for Juniors.

DISCUSSION—Seniors and Middlers study chapters 13 and 14 from **Teen-Age Etiquette** by Grace Ramquist.

CLOSE—Use the chorus of the month, "Isn't He Wonderful!" Have closing prayer.

BUSINESS MEETING — Seniors and Middlers' roll call is Luke 9:23; Juniors' roll call is Luke 6:45. (Be sure to read your president, Marie Sackett's "Reminders.") (Suggested Bible reading for Seniors and Middlers is Acts 12 to 28; for Juniors, Psalms 136 to 150.)

What's in Your Heart?

By Rev. and Mrs. Ralph J. Colburn

"A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh" (Luke 6:45).

Your heart is a wonderful pump that distributes hundreds of gallons of blood through your body every day, keeping you alive and healthy. But when the Bible speaks of your heart, it is not talking about that wonderful pump, but it is talking about the real you. For the heart has always been considered the seat of love and hate, selfishness and generosity, good and evil in our lives.

The Bible doesn't give a very pretty picture of the human heart —the heart of sinners who have not accepted our Saviour. These verses will tell you why the heart needs to be changed by God through faith in Christ, for this is a picture of what is wrong with a sinner's heart: Isaiah 1:4-6, corrupt; Genesis 6:5, evil; Jeremiah 17:9, deceitful, wicked; Mark 7:20-23, sinful; Romans 2:4-5, hard.

The trouble is, we can't cleanse our own hearts of sin, or cleanse one another's hearts (Prov. 20:9; Ps. 49:7). But God has a cure for heart trouble, and He tells us what it is in Romans 10:9-10 and Ephesians 3:17-19. We must open the door of our hearts and let Christ in (Rev. 3:20).

When we become Christians, the Bible tells us that there are some things that be ought not to love. Before we look for these in the Bible, can you think of any? (Name some.) Now let's look at a few things God says the Christian is not to love: I John 2:15-17, the world; I Timothy 6:10, money; Romans 12:3, Philippians 2:3-4, self.

But there are things that the Christian is to love. When we love these things, the love of wrong things is crowded right out of our hearts and lives: Deuteronomy 6:5; Matthew 22:37, God; Psalm 119: 97, 119, 127, 167, Word of God; John 13:34, our fellow Christians; Deuteronomy 10:19, John 3:16, the world of lost people; Amos 5:15, good; Zechariah 8:17, 19, truth and peace; Micah 6:8, mercy.

PRAYER POEM FOR MONTH OF AUGUST

THIS MORNING

Did you meet your Lord this morning
Ere you saw a human face?
Did you look upon His beauty
Through His all-abounding grace?

Did you bow in prayer before Him
Ere you went upon your way?
Did you ask for strength to carry
All the burdens of the day?

Did you see His will in reading
From His Holy Word, and take
Of His promises a portion,
Blessed with love, for His name's sake?

Oh, how weak and worthless we are,
And our spirits quake within
If we fail to meet our Master
Ere the pathway we begin.

How He waits to give His blessing
On our lives another day.
Christian, never start without Him;
Let Him speak, and then, obey.

(Union Gospel Press Publication)

PRAYER REQUESTS

Continue to pray for the national board meetings to be held just prior to National Conference.

Pray that each officer will be able to be present and that she will have a safe trip.

Pray that each one present will be listening to the Lord's voice as He leads in choosing national officers for the next year.

Pray for SMM meetings at Camp Bethany that they will challenge all girls who attend them to live closer to Christ.

Pray for the Lord's leading concerning new national projects and your own local projects for the next year.

Pray for requests from your own group.

SMM OFFICIARY

President—Marie Sackett, Winona Lake, Ind. (Home: 1010 Randolph St., Waterloo, Iowa.)
Vice President—Penny Rae Edenfield, R.R. 2, Box 258-B, Uniontown, Pa.
General Secretary—Rachel Smithwick, Winona Lake, Ind. (Home. R.R. 1, Harrah, Wash.)
Treasurer—Florence Moeller, Winona Lake, Ind.
Bandage Secretary—Joyce Ashman, Winona Lake, Ind.
Editor—Jeanette Turner, Winona Lake, Ind. (Home: Portis, Kans.)
Patroness—Mrs. H. Leslie Moore, 719 Franklin St., Sunnyside, Wash.
Assistant Patroness—Mrs. Wendell Kent, Box 656, Beaumont, Calif.

Brown Hands for Him

By Miss Angie Garber

When we think of our theme for SMM this year, do we think only of our hands and hearts, or do we think of others which should be given to the Lord? All over the world there are many hearts which should be His. What are you doing to bring those hands to Him that He may cleanse and use them?

Let me tell you of one of our children. Bessie is a little Navajo girl who lives out in mesa country among her own people. She is more fortunate than others of her tribe, for she was still a little child when her mother sent her to our mission to school. Her hogan is close to us, and her mother works here during the school year. She is the very picture of her mother with the same cheery smile and loving ways.

Bessie likes to stay at the mission. She could go home every weekend, but much of the time she would rather stay here. She is a good worker and is always happy to help us. She speaks and understands English well and is good in her schoolwork. Sometimes she goes with the doctor to interpret for him and tell him about the ones who are sick. He says she is one of his best helpers.

When she was little, Bessie cut off her baby brother's finger with an ax. Her mother ran to the mission carrying him. He was rushed to the hospital. He did not want to go back to his home, so his mother left him at the mission for several years. Now he is back home, but he goes to school here too.

What will be Bessie's future life? We do not know, but we are praying that she may be kept from poverty and want because of a drunken husband like so many of the girls around us. Her people need the Word of God, for they live in darkness and sin. How we pray that she may hear His call and use her hands—brown Navajo hands—for service to our Saviour who died for her people too!

YOUR REMINDER

By Marie Sackett



ALL OFFERINGS ARE PAST DUE however, if you haven't sent in your offerings yet, please send them as soon as possible. All funds are still open.

REMEMBER the national board meeting to be held Friday, August 15, and Saturday, August 16. Be sure to have your district president or a representative present.

WHAT HAVE YOU BEEN DOING? Be sure to let us in on your activities of the past year by bringing a display from your district to National Conference. Let's have all the districts represented this year.

PATRONESSES! Be sure to plan now to attend the patroness meeting held at National Conference this year. It will be a great help in understanding the new goals of Sisterhood and the program for the coming year.

SQUIBBLES

By Jeanette Turner

One of the projects of SMM girls of **Anaheim, Calif.,** was to collect 500 General Mills coupons toward the purchase of dishes for foreign missionaries. They also made vases for patients of the county hospital, and washed windows of their newly erected church.

The Senior and Junior Sisterhoods of Grace Brethren Church, **Hagerstown, Md.,** combined their efforts and beautified the lounge of the church by painting the walls and furnishing drapes. When Miss Lois Miller, their Christian Educational Worker, left to begin preparations for the mission field, they had a surprise farewell supper for her.

The Junior SMM of Woodville Grace Brethren Church, **Mansfield, Ohio,** have been busy with a swimming party, an ice skating party, a chili supper, helping take care of babies in the church nursery, making tracts in the Spanish language, and buying cups for their church kitchen.

One of the projects of the Senior SMM, of **Jenners, Pa.,** was embroidering tea towels and pillowcases to be used in the work of missionaries.

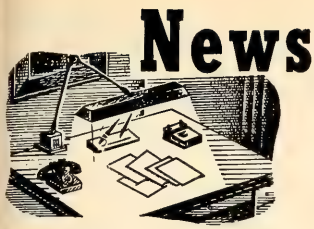
The Middlers, of **Akron, Ohio,** gave a gift to their patroness' husband on his birthday, had a card shower for an elderly lady of the church, and presented a "Sweetheart Basket" of fruits, candies, and gifts on Valentine's Day to their pastor's wife.

At a Birthday Social held in April, the Seniors of First Brethren Church, in **Johnstown, Pa.,** gave a play. The whole play was done in pantomime while one girl read the story!

From **Wooster, Ohio,** the Seniors report an active year. They held special meetings each time they rolled bandages at which times they had potluck meals. They also had complete charge of one of the Sunday evening church services. For projects, they bought a light for the missionary picture on their church bulletin board, and they sent cookies and candy to students away at school. (An excellent idea!—JT.)

Goshen, Ind., girls made baby clothes for the Navajo Indians as a project.

The **Danville, Ohio,** combined group made picture cards as a project for the Burks in Brazil. They, too, had a swimming party.



ENGLEWOOD, OHIO. The Grace Brethren Church will soon start the construction of a new unit on their building which will provide additional room in the sanctuary, and rooms for the Sunday school. The building will be completed by this fall. The building committee is composed of the pastor, Lon Karns, Huber Blackburn, Louis Rike, Dale Rerrell, Owen Roof, Kenneth Kooken, and Dr. J. H. Mohler. The Sunday-school attendance has averaged near 250, with 12 decisions for Christ during the past month.

PARAMOUNT, CALIF. Over 50 volunteered to assist in the painting of the Brethren High School on July 4. A good representation also showed up on July 5. Mr. Don Dyer was in charge of the work on July 4, and Henry McNeely on July 5. The ladies of the Paramount Brethren Church furnished the lunch for the men. The building was redecorated inside and out. The school is a part of the educational program of the First Brethren Church, of Long Beach, Calif., Dr. C. W. Mayes, pastor.

ASHLAND, OHIO. The new edifice of the Grace Brethren Church will be dedicated on Aug. 10. Miles Taber is pastor.

BELLFLOWER, CALIF. The First Brethren Church has granted Pastor Harry Sturz a leave of absence from June 29 to Aug. 31. During his absence the interim pastor will be Rev. Raymond Thompson.

CHICO, CALIF. Lenard Staten, a member of the Grace Brethren Church, graduated cum laude from John Brown University on May 31. He was voted the most popular boy at school, and was listed in Who's Who in American colleges and universities.

WASHINGTON, D. C. Mrs. Emma Cadarr celebrated her 90th birthday on June 29. She is a member of the First Brethren Church.

DAYTON, OHIO. A committee of the Calvary Brethren Church is currently surveying possible building locations for the new church. Total offerings for the first year of its organization have exceeded $10,000. Henry Barnhart is pastor.

TOKYO, JAPAN. Cultivation for the first time of the leprose bacillus is claimed by Dr. Norio Ogata, Tokyo bacteriologist. Dr. Ogata said he required four months to cultivate the bacteria at first, but now he can do it in three weeks. He continued: "Success of the cultivation does not mean that an immediate road toward diagnosing and treating leprosy has been opened."

QUITO, ECUADOR (Special). Producer Ken Anderson of Gospel Films, Inc., Muskegon, Mich., is now in this country making plans preparatory to filming a documentary story of the martyrdom of five young missionaries in the Ecuadorian jungles in January 1956. The film, based on the lives of Jim Elliot, Pete Fleming, Ed McCully, Nate Saint, and Roger Youderian, is being produced on behalf of the Auca Missionary Foundation. Present plans call for the film, when completed, to be made available for showing, without charge, in high schools and colleges throughout the world as part of the present ministry of youth evangelism now underway through the auspices of Gospel Films, Inc. This, however, would not preclude the rental of the film to churches and organizations.

LOS ANGELES. Rafer Johnson, UCLA's all-purpose (and Christian) track star has received still another honor: he was named the outstanding Bruin trackman at a banquet honoring graduating seniors.

The one-man-team has announced he'll be out to regain his world decathlon record when he takes part in the national championships in New Jersey July 4-5. (A Russian track star recently eclipsed Rafer's former standard.)

MOSCOW. The door that closed in the face of Christian missions may soon slam shut for Moslems, too, barring them from further missionary activity in Communist China. Radio Moscow has turned on the Moslems, labeling their religion "a remnant of the past." And in China, the **People's Daily** has charged Moslems with subversive attitudes and planning, declaring that Moslem

The BRETHREN MISSIONARY HERALD

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Winona Lake, Ind.
Grace Seminary Paul R. Bauman
Winona Lake, Ind.

leaders are "spreading absurd reactionary talk about Moslems of the world being one family." The paper hit the Moslems' attitude particularly in that "they would fight for their religion but not their country."

PAKISTAN. One million Christians in Pakistan, forcibly ejected from their land when eight million Moslems poured into the newly formed country ten years ago, will have their land restored to them. So General Iskander Mirza has assured. His announcement was made as part of a statement of thanks to American church agencies for relief supplies sent to Pakistan.

BONN, GERMANY. Chancellor Konrad Adenauer has been presented with an iron cross cast from nails salvaged from the ruins of Coventry Cathedral in England. The gift was a token of appreciation for a donation of $12,000 from the West German government toward the reconstruction of the famed Anglican cathedral which was destroyed by Nazi bombs during World War II.

BERLIN. Communist publications in East Germany used the news of the launching of Russia's Sputnik III to put new ridicule on the Christian faith. Typical was a squib in **Young World,** official organ of the communist youth organization, which referred to the fact that the third Soviet satellite was launched on Ascension Day. It said: "According to Luther, more than 19 centuries ago Christ flew to Heaven. According to Tass [the Soviet news agency] Sputnik III did, too. And this time, it is clear the report is no legend."

GENEVA, SWITZERLAND. The Vatican has signed a convention which gives the Holy See the right to fly its flag at sea and to enjoy freedom of the seas on a basis of equality with other sovereign states.

Evangelize or Close Shop

By Gene Schoettler

Layman, Ireland Road
Brethren Church
South Bend, Ind.

The greatest need in our church today is to evangelize. It is essential to every branch of our denomination. We are living in the age of gimmicks and promotion and much that the Holy Spirit of God cannot use. Jesus said: "Without me ye can do nothing." Have you ever seen a branch or a leaf say it had no use for the trunk? Yet we are saying we have no need of Christ, and the work of the Holy Spirit, if we cast Him aside in favor of a material device.

Let us consider some things that encourage us and spell success in a church. Everyone believes there should be souls saved. All would like to see the Sunday school overflow. No one is discouraged when there is a huge offering each week. A large attendance in the worship service is a sign of success, and who doesn't like to see it. This is the ideal church if the spiritual tone is in keeping with the material growth. If there is not this numerical and spiritual growth, then there should be real concern.

The work of home missions, foreign missions, Grace Seminary and College, and the Missionary Herald Company are seriously hurt when the churches become stagnant and passive. The answer to the success to move ahead in evangelism and spiritual growth in all these ministeries seems to be at the mercy of the churches.

The Book of Acts is the account of the early growth of the church, and it was not at a snail's pace but with rapidity. They grew from a handful of disciples to over three thousand in no time at all, and did this success stop them? Not for one moment. Do you suppose for one minute they had only one evangelistic team on the road? Everyone was engaged in personal evangelism. The answer lies in the fact that they were abiding in the Lord and receiving their power from on high. When the people stopped evangelizing, the Spirit of God scattered them abroad for the very purpose of telling the Word of God to others.

Why the sudden setback in all the branches of our denomination? Facing the problem squarely and considering the amount of truth we have and the great need in the world around us, mixed with the possibilities in a free land, evangelism is



really at a low ebb in the eyes of the Lord. Evangelism should have top priority, but it hardly has a place on the agenda in our churches, and at district and national conferences. Organization is important and the early church had it, but the thing that stands out is evangelism. We of The Brethren Church have plenty of organization but too little money on which to run it. It is about time we went fishing for souls who can help "foot the bill." As one good brother puts it: "The money is in the fish's mouth."

There are always individuals who will say: "Oh, we must not populate the churches with the unregenerate," and I believe there is that danger. But the greater danger is to sit back with a pharisaical frown and rot on our moldy chairs of orthodoxy while precious souls perish all around us.

What can evangelism do for us? Reaching souls will give us the satisfaction that we are carrying out the parting command of our blessed Lord. Reaching the lost around us will open our eyes to the real needs of foreign missions, for how can we reach people for Christ in other lands unless we are winning the lost for Christ here in the harvest fields of our own back yard. Evangelism, and preaching geared to it, brings surrendered hearts and pocketbooks for the Lord. With a great tide of evangelism in our churches, Brethren Home Missions Council, Grace Seminary and College, the Missionary Herald Company, and the Brethren Foreign Missionary Society will never be begging for support, our congregations will be warmer, and our churches overflowing.

Let us examine our prayers. How many of us when we do pray to the Lord of the harvest have in mind primarily a foreign country? I am certain the Lord meant us to pray that He would thrust forth laborers into our immediate communities and then on out to the far corners of the earth. There is a challenge facing The Brethren Church today. What are we going to do about it? As Brethren preachers and laymen we must not only pray, but we must rise up and act in the matter of soul-winning and evangelism. There is a price we must be prepared to pay. Added to our prayer must be definite, positive action in circumspective living, sacrificial giving, and persistent going, redeeming the time, and winning the lost to Christ. Our actions clearly reveal the true condition of our hearts. There are times when we do not really know the condition of the heart until we examine the action. When there is a lack of evangelism in the local church, there is sometimes a great deal of hypocritical prayer. Not that prayer should be minimized for one minute, but there is a time to rise up and go after souls firsthand.

This going after souls in the local field will always spur the interest in foreign missions. If we are not interested in the souls perishing around us, how can we be interested in souls far away whom we have never seen? Where a group of people are genuinely interested in the salvation of the lost on the immediate field, there is always a greater interest in the salvation of the lost around the world.

The more one examines the facts, the more one sees the true perspective in our beloved denomination, and that is the need for evangelism. We must not forget Matthew 28:20 and its command to go after the lost in all parts of the world. This means more concerned hearts to pray, more dedicated dollars to send missionaries, and more yielded lives to go with the message.



Compiled by Roy H. Lowery

A ROYAL PRIESTHOOD

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light" (I Pet. 2:9).

Thousands today who regularly attend the church of their choice have never found the assurance of this verse, nor have they received the peace of mind and soul in regard to salvation as found in II Timothy 1: 7-12. They must be brought to the place of Calvary (John 12:32-33), and the place of Bethlehem (Luke 2:15), and the garden with the empty tomb (Matt. 28:6), for if it had not been for Calvary, God would never have arranged a Bethlehem and a resurrection day. We must accept the virgin birth at Bethlehem (Luke 1:26-35) before we can know the atonement of Calvary and understand the miracle of the resurrection (I Tim. 3:16). We have to confess that Jesus is Lord for salvation (Rom. 10:9-10), which involves Christ as pre-existent with God, co-Creator with Him in the beginning, the predicted Seed of the woman with a virgin birth (Isa. 7:14; Matt. 1:23), and we have to believe in the bodily resurrection of Christ who convinced the doubting Thomas (John 20:27-28).

In John 8:52-59 Jesus gave the Jews to understand that He was the God of the Old Testament. Jesus said that He was the One who appeared to Isaiah in his vision (Isa. 6:3, 8-10; John 12:39-41), and thus identified himself as Jehovah God. John the Baptist in preparing the way of the Lord (Matt. 3:1-3) believed Jesus to be the God of Isaiah's prophecy (Isa. 4:3-5). The Lord prophesied that He would one day be pierced (Zech. 12:1, 10), and John 19 tells us how they pierced His hands, feet, and side. When He comes again those who pierced Him will mourn (Rev. 1:7). The Pierced-One is "this same Jesus," the Creator in Zechariah 12:1. Thus as God the Eternal Son, co-equal and co-existent with God the Father—this second member of the Godhead—He was "God manifest in the flesh" (Ps. 83:18) as Mediator in subjection to the Father and dependent upon the Spirit for the consummation of His work (I Cor. 15:28). He can reach and redeem fallen humanity.

God the Father, and God the Son derive their life from no one (John 5:26), for both are eternally self-existent. Our Lord was before Abraham (John 8:58), before angels and all things (Col. 1:15-17), and is the express image of His (God's) person (Heb. 1:3). God is everywhere present all the time (Jer. 23: 23-24). No one but God could make such a claim.

He has the omnipotent power of the resurrection and glorification of our bodies (Phil. 3:21). He alone could raise himself from the dead (John 10:17-18). Such power belongs only to God (John 2:19, 21). He has the changelessness of God (Mal. 2:6; Ps. 102:24-27; Heb. 13: 8). He is presented in Scripture as Creator (John 1:3; Col. 1:16; Heb. 1:10; Rev. 3:14). "By him all things consist" (Col. 1:17). "Who can forgive sins but God only" (Mark 2: 10)? Resurrection and judgment are committed to Him (John 5:27-29; Acts 17:31). He is worthy of worship as God (Heb. 1:6).

Brethren, if we hold fast to these things then truly we can be a royal priesthood, a holy nation, and a peculiar people. Then and then only can we show forth His praise.

SUGGESTED PROGRAM FOR AUGUST

Opening Hymns—"Faith of Our Fathers"; "Grace Greater Than Our Sins."
Scripture Lesson—I Peter 2:1-10.
Prayer Time.
Hymn—"How Firm A Foundation."
Business Session—very brief.
Hymn—"Since Jesus Came Into My Heart."
Bible Study—"A Royal Priesthood."
Hymn—"Standing on the Promises"; closing prayer.

NEWS BRIEFS

Palmyra, Pa. This new and growing church reports a fine boys' club and men's organization. Their secret of success, a men's prayer meeting each Saturday morning at 6 a.m.

Hatboro, Pa. The men of this home-mission church are planning a recreation area for the young people of the district, Rev. Lester Smitley is pastor of the growing church.

Pen Grove, Pa. A fine group of men from the Northern and Mid-Atlantic districts had a very enjoyable all-day meeting here recently with fellowship, recreation, and feasting on the Word of God. (See illustration below). The York, Pa. church was the host church for the day, and served the men two very delicious meals. Rev. Clair Hitz, registrar of the Philadelphia School of the Bible, was the speaker.



Seen in the picture, left to right, discussing the Word, are: Dr. H. W. Koontz, pastor of the York, Pa. church; Roy H. Lowery, laymen's page editor; Rev. Clair Hitz, Philadelphia School of the Bible, and Mr. Kenneth Kohler, Northern Atlantic district laymen's president.

The Holy Spirit--Fire

By Charles H. Ashman, D.D.*

What makes the difference between a raging blizzard, sub-zero weather outside, and warmth, coziness, and comfort inside? **Fire!** How valuable it is and how indispensable! Fire is a type of the Holy Spirit, it is a figure by means of which our darkened perception and weak discernment are enabled to understand better the deep truths of the Spirit's presence and power.

"As of Fire"

Acts 2:3 records the manifestations of the Holy Spirit on the Day of Pentecost. It is said: "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them," not tongues of fire, but as of fire. The Spirit likens himself to fire. Whatever this fire represents, it is a Spirit-chosen figure of himself. Not natural fire, nor strange fire, nor wild fire, but **the fire of the Spirit** is what is needed today. What does it mean? Let us discover some comparisons.

Fire Is Destructive

Yes; fire burns and destroys; it consumes; it changes. There are things in the life of each of us that need to be consumed—the dross of sin and selfishness, worldliness and wickedness, complacency and compromise! There are debris and rubbish of false beliefs and practices, plans and purposes, malice and unforgiveness, which must be destroyed if we are to be used of the Lord. The indwelling Holy Spirit will burn these out if we but yield to Him. It may be that some of our cherished plans must be burned up so that the Spirit's blueprints for us may become clear. It may be that some things that we have loved dearly must go up in smoke also. The destructive work of the Spirit is not pleasant but necessary.

Fire Penetrates

Throw ore into the furnace and soon the fire penetrates into the finest fiber of it. It goes deep, through and through. The Holy Spirit is the internal searcher of our hearts. He is the internal searchlight. He is able to discover and uncover and expose to us for our renunciation every secret thought and evil thing. He pierces and penetrates and persuades. He penetrates into the secret chambers of imagery, into the innermost recesses of imagination. (See Heb. 4:13.)

Fire Illuminates

Fire surely illuminates. The Word of God is given for illumination, for "Thy word is a lamp unto my feet, and a light unto my path" and "The entrance of thy words giveth light." This is the external light that illuminates our pathway, the Scriptures, the Word of God. Then we have an internal light for guidance also, the indwelling Spirit! He shines upon the sacred pages of divine revelation to interpret it and shines within our hearts to quicken our discernment of that revelation. His presence within dispels natural darkness and lights up the interior of our soul with His presence. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3). The fuller teachings concerning the Spirit's illumination are found in I Corinthians 2:4-16. Herein real spiritual discernment is set forth. It is available only through the penetrating presence of the Spirit in His illumination of the Bible, and the heart, and mind, and soul of the yielded Christian.

Fire Creates Heat

Perhaps it would be more true to say, "Fire **is** heat," than that it creates heat. Fire is power, powerful! Jesus said: "Ye shall receive power, after that the Holy Ghost is come upon you" (Acts 1:8). He forbade them to go forth in their testimony until the Holy Spirit had been given on the Day of Pentecost. The Spirit himself is power. Unless we serve the Lord in the power of the Spirit, we serve Him in the energy of the flesh only. How much of the programs, plans, activities, and such, of the present-day church is devoid of the Spirit, merely the motions of the flesh? How much of preaching, teaching, singing, giving, doing is destitute of the power of the Spirit? Because of lack of the Spirit, there is coldness of formality, fruitlessness of unspirituality, and defeat of compromise. But when we live and serve in the power of the Spirit, in the fervor of His fire, then there is real zeal for the Lord. Oh, for the warming, refining, illuminating empowering fire of the Spirit's presence! This is neither strange fire, nor wild fire, but **the Spirit himself!**

"Refining fire, go through my heart,
Illuminate my soul;
Scatter Thy life in every part,
And sanctify the whole."



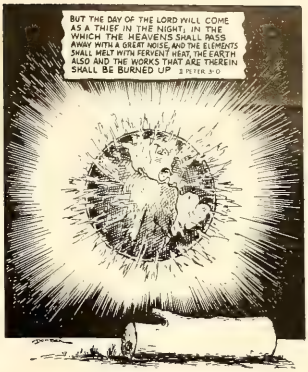
Your hand may become a helping hand to present Christ to needy souls that are constantly influenced by the filthy, indecent, immoral, and obscene literature of a godless world.

Your offering to the Missionary Herald during July will be a gift placed in the nail-pierced hand of Christ to be used to publish the Good News of salvation, God's answer to the Devil's printing press.

*Pastor, West Covina Brethren Church, West Covina, Calif.

The Wrath of God

By Rev. A. D. Cashman
Winona Lake, Ind.



In Romans 11, verse 22, we are admonished to "behold both the **goodness** and **severity** of God" There is a widespread tendency of many people to emphasize the "goodness" of God to the exclusion of His "severity." We can understand how the love of God and the tender side of His character might be so magnified as to make the thought of an eternal hell for unrepentant sinners unthinkable. But God has attributes of holiness, justice, and truth, as well as mercy, love, and goodness. Satan loves to hide from sinners the significance of the awful aspects of these sobering attributes.

From nature we may draw a beautiful illustration of the two natures of God set forth in the above text. The Scriptures teach that "God is light." Light is compounded of seven different rays. But we are told that light has two main ingredients—the somber rays such as blue, indigo, and violet; the bright rays such as orange, red, yellow, and green. Both kinds are essential to our well being and happiness. Without the somber rays, light would be a glare and the eyeballs would ache because of it. Without the bright rays, light would be so dimmed that the glory and beauty of nature would be gone.

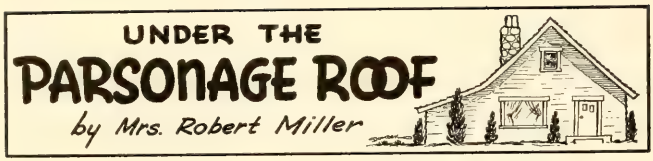
If God had no stern defiance against moral evil, He would be degraded to the level of a pagan deity. On the other hand, think of God apart from love and the very being of God is lost, for "God is love." But combine both righteousness and love, intensified to the highest conceivable degree, you then know the Scriptural idea of the Most High. Nature has her hurricanes, earthquakes, and thunder, as well as the kindlier exhibitions, such as the warm sunlight and the placid breeze. The goodness of God without His severity would lull the human spirit into a fatal complacency and nullify all moral government.

Paul says in II Corinthians 5:11: "Knowing therefore the terror of the Lord, we persuade men." To suppress the doctrine of the terror of the Lord is as cruel and fatal as the following illustration in life: A company of people is about to cross the ocean. The word "terror" has been suppressed so that no provision is made to escape in case of shipwreck. No life preserver and no lifeboats have been taken on board. But, when out at sea and the storm has come, then there is reason to deplore the mistaken kindness which kept them from a knowledge of the terrors of the deep. It would have been the part of wisdom, knowing the danger before them, to make every provision.

The justice of God demands the penalty for His broken laws. "The wages of sin is death" (Rom. 6:23). "For the **wrath of God** is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; Because that which may be known of God is manifest in them; for God hath shewed it unto them" (Rom. 1:18-19). "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the **wrath of God** upon the children of disobedience. Be not ye therefore partakers with them" (Eph. 5:5-7).

But praise God for His "goodness" which tempers justice with mercy. When Adam and Eve fell, a flaming sword was placed at the east end of the garden to keep them away from the tree of life. Here the sword of God was directed against sinful man. In Zechariah 13:7 we read: "Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts." Only Christ could be called a fellow with the Lord of hosts, for Jesus Christ himself said: "I and the Father are one." He became man by grace, the Seed of woman that He might bruise the serpent's head. So here, God's sword is directed against His Son. This happened at Calvary where "He was wounded for our transgressions and was bruised for our iniquities." What a moment it was when God felt himself obliged to sheath His sword in the heart of the Son of His love in order to make possible a full and efficacious atonement for our sin and guilt. God cannot forgive sin without himself paying the price of sin. By paying the price of sin in the person of His Son, the severity of the "wages of sin is death" is now tempered with "the gift of God is eternal life." The severity of "the wrath of God upon the children of disobedience" now is tempered with "he that believeth on the Son hath everlasting life."

In Revelation 19:15 something else of interest is said about the sword of the Lord. Jesus Christ is going to rise up from His throne upon which He has been highly exalted and will come forth in His majesty and might. Out of His mouth will go a sharp sword. He will smite the nations. He will tread the winepress of the fierceness and wrath of almighty God. Read it for yourself. Continue to the end of the chapter. Those who will not repent of sin and will not allow the sword of God's wrath to fall upon them through their Substitute, the Lord Jesus Christ, must face the sword of His wrath upon themselves some time in the future.



QUESTIONS

"Why do your hips move when you walk?" asked Althea as she pressed her hands on her own hip bones and walked across the floor. The near-nine year old has taken a recent interest in the whys and wherefores of bodily movements and functions, stating rather decisively she will study to be a doctor-missionary.

"Oh, I know," the little miss answered her question as a plausible reason came to her mind. "They move so you don't walk stiff as my doll does."

"Who made God?" Ardyth demanded of Mother at the close of prayer one night at bedtime.

"No one, Darling. God always was."

"I don't understand. I got born, didn't I? So did you. Who 'borned' God? Who made Him?"

"Honey, God has always existed. I know you cannot understand this, but neither do we adults. We just accept the fact by faith. And we are glad that this great and strong God is our Father. He not only made us, but He has given us salvation through His Son, Jesus Christ. Aren't you glad He loves you? I know you are happy that you are saved."

"Yes I am. But I gotta find out who made God." With the words barely audible, the six-year-old was off to dreamland.

"Daddy, how does Jesus make you into a sunbeam?" The family "caboose" was singing "Jesus wants me for a sunbeam, to shine for Him each day . . ." when the matter of being a sunbeam seemed suddenly incomprehensible to him.

"Let me show you a sunbeam here in the room, Mark. See how it shines and dances in the sunlight? When we love the Lord Jesus, He gives us such joy that we are shining and happy. Then other people take notice and ask why we are happy. We tell them because the Lord Jesus loves us and saved . . ."

"us from our sin." Daddy's pride and joy had an unexpected hug as he took the words out of Daddy's mouth.

"How do you know two and two make four?" Paul Kent was wondering why his own choice of a figure after adding two and two wouldn't be just as good as the "four" found in arithmetic books. The study of arithmetic would not be so difficult if he could give his personal choice of figures as an answer to any given problem.

"We accept that figure as a fact, Son. There is law, logic, and order in all of God's universe. The answer 'four' after adding two and two makes sense and is accepted as fact. What you cannot understand as fact you must accept by faith. All of life is based on faith in something and/or someone. But no faith for any future is adequate if it is not founded on the Rock, Christ Jesus."

Daddy was away for a ten-day meeting in Riner, Va. He had not been gone four days when Ardyth jumped for a trapeze designed for the older schoolchildren, missed, and broke every major bone in her right arm. Was this to be a yearly event? She had broken her left arm in a foolish leap just a year ago. "Why, Lord?" Mother's heart asked.

Daddy returned home late Saturday afternoon and left early Monday morning for six-weeks graduate work at University of Florida. He hadn't been gone many hours when Mother had to rush Althea to a dentist to have an abscessed tooth extracted, the first such tooth trouble any of the nine children ever had. "Why, Lord?"

On Tuesday while David worked to remove a wheel from the '46 Ford the boys use for work, the jack broke, aided and abetted by the shifty sand on which it stood. Paul Kent had been helping hold something back of that wheel, and was pinned, face down, by the right front fender. Mother lost ten years from her life right then. The Leo Polman's were visiting us, and from the human standpoint it was Brother Polman's "superlift" that made enough space to free the lad. God's goodness and mercy operated to the extent that there were no broken bones, no broken back—just nasty bruises, a cracked rib, and sore vertebra. "Why, Lord? And Daddy's away again."

Questions, questions, questions. The children's questions; Mother's questions; Daddy's concern (the poor soul is afraid to come home weekends anymore for fear of what bad news will greet him). What **can** be the purpose of all this disciplining?

It didn't take this Mother's heart long to admit that her trust in the Father's wisdom in **all** matters needed to deepen. The experiences were part of God's teaching process by which He intends she should learn that her Father never makes a mistake. Hold that to your heart, Mother. Never let it get away. Remember, too, that His love shines brighter in the shadow than in the brilliant sunlight. "Rejoice evermore. Pray without ceasing. In everything give thanks . . ." (I Thess. 5:16-18).

Bible Verse



MATTHEW 6:28, 29

And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin:

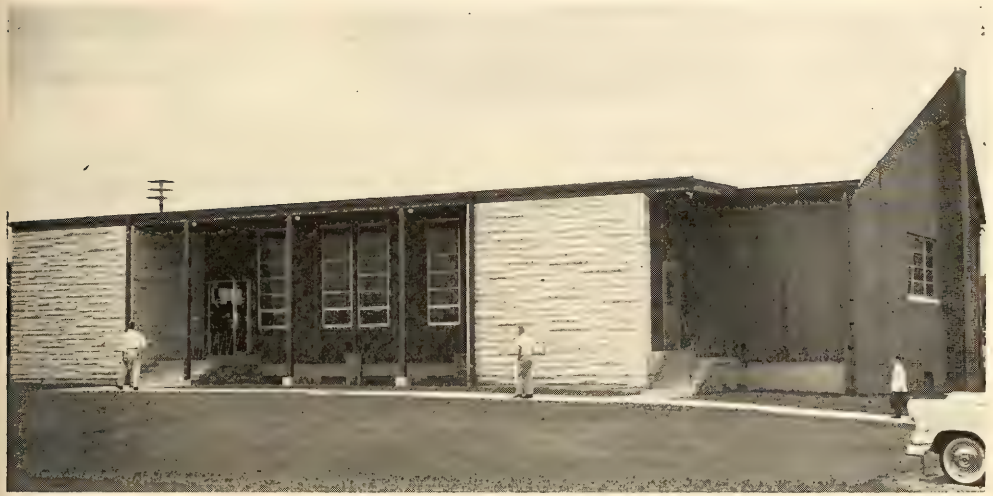
And yet I say unto you, That even Solomon in all his glory was not arrayed like one of these.

The BRETHREN MISSIONARY HERALD

HOME MISSION NUMBER

JULY 19, 1958

Ireland Road Brethren Dedicate New Building . . .



. . . Announce Self-Supporting





Editorials

By L. L. Grubb



America's Newest State Needs the Gospel!

The 49th state has just been added to the Union by act of Congress. For Alaska this is a victory won after many years of striving for statehood. It will precipitate many changes not only in Alaska but also in the relationship of the entire nation toward this fabulous land. These changes will include a much more pressing need for the evangelization of the growing population of this vast area.

Alaska is more than twice the size of Texas. Its population, now about 210,000, is rapidly increasing. Within fifty years conservative figures indicate that there will be at least 30 million people in this territory. The larger cities, such as Nome, Fairbanks, Anchorage, Juneau, contain the bulk of the present population. These cities will grow and other cities will be established. Americans have moved to Alaska by the thousands in recent years. All sorts of new businesses have been established. The resources of Alaska are so fabulous and staggering that no real attempt has been made to estimate them. All sorts of mineral mining abounds. The United States bought Alaska from the Russians in 1867 for 7.2 million dollars. Since then more than 700 million dollars in gold have been mined. Thirty-one of the 33 strategic defense metals are found in Alaska in quantity.

The first oil was tapped in Alaska last year. Estimates on oil resources are large. Oil companies plan to spend over 100 million dollars in the next two to three years prospecting for "black gold." The United States Navy alone has a 23.6-million-acre oil reserve near Point Barrow.

Farmland and forests account for about 35 percent of the country's area. The remaining 65 percent is tundra, mountains, glaciers, rivers, swamps, islands with about 20 active volcanoes. There is plenty of moisture summer and winter which makes farming profitable once the land is cleared.

One of the largest businesses in Alaska is the U. S. Armed Forces. More than one-fifth of the present population are members of the armed forces or their dependents. Air-force bases and protective installations are spotted in various strategic places. Alaska has top priority with our Defense Department. At one place in the north it is only two miles from Russian territory. From the standpoint of defense spending this means that Alaska's growth is assured. It also means that many of our sons and daughters will at some time be stationed in Alaska and will need spiritual help.

Fishing is still the biggest single industry in Alaska. Some of the delicious salmon on our tables comes from the far north.

Apparently living conditions in Alaska are much the same as in our other 48 states. Some think of the Alaskan climate as being so much more severe than here, but we are told that in the Yukon, which comprises much of the interior, the climate is similar to Montana and the Dakotas. Southeastern Alaska has temperatures a little lower than Philadelphia. Western Alaska is like New England. Even though prices are high, wages are also proportionately high. Alaska has 27 radio stations, 5 TV stations, 12 airlines, 162 public schools, 20 private and parochial schools, 1 junior college, 1 college, 6 daily newspapers, and many other inviting features. Stores are practically the same. Somebody said about Anchorage: "You can fish for salmon from just about any bridge in town, bump into a moose in your back yard, or walk into a shop and spend a thousand dollars on hi-fi equipment, or china and silver."

Actually this fascinating land is only 800 miles by sea and air from our northwest cities. Tourists are pouring into this area by the hundreds of thousands. Some are deciding to stay. Since Alaska has become a state, this trade will increase.

Brethren People in Alaska

Some Brethren people are moving to Alaska, and others are planning to move there. Also there may be Brethren people in this great area now of whom we do not know.

This field is a tremendous new addition to our home-mission field. In some respects it is still a frontier, probably America's last great frontier. The opportunity is before us to enter this field and grow with it in the establishment of an Alaskan Brethren church. Even though there are some gospel testimonies there, the liquor stores and houses of sin far outnumber the churches. Alaska has the same difficulty we experience elsewhere in America—Modernism and a dilution of the Bible message. Yet here people who are helping to pioneer and develop this country need a large amount of spiritual help. Sins of all types abound and Satan has a field day.

Why shouldn't some Brethren people migrate to Alaska for Christ? With some careful planning and the leading of the Holy Spirit, it would be possible to establish a Brethren testimony which would extend all over that great territory. This is the way the early church expanded. This Biblical procedure would work with equal effectiveness today.

Pastors and people of our churches should send all available information about Brethren people either in the Alaska area, or of those planning to move there so that we can integrate these things as far as possible.

THE BRETHREN MISSIONARY HERALD VOLUME 20, NUMBER 28

ARNOLD R. KRIEGBAUM, Executive Editor

Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $3.50 a year; 100-percent churches, $2.50; 75-percent churches, $2.75; 50-percent churches, $3.00; foreign, $4.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; True Hunt, assistant secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to executive committee; William Male, Mark Malles, Robert E. A. Miller, Thomas Hammers; Arnold R. Kriegbaum, ex officio.

DEDICATED *and* SELF-SUPPORTING

By Gene Witzky, Pastor

THESE words are written with a rateful heart unto a loving Lord.)n Dedication Day, June 22, at :00 p. m., a capacity crowd of 216 eople gathered to hear Dr. Paul 3auman deliver the dedication mes-age, and then to join in repeating he vows of dedication which so eautifully set apart a building to the ord alone.

Not only was the building dedi-ated, but it was also the privilege nd joy of the pastor to be able to nnounce publicly that the Ireland oad Brethren Church is, and has een since January of 1958, self-upporting.

The service was well attended by ose of the Indiana Fellowship and rethren friends from Pennsylvania, hio, and California. Among the isiting ministers were Rev. Dale lead, Grace Baptist Church, of outh Bend; Rev. Maynard Tittle, ulver Bible Church, of Culver, nd.; Mr. Rollin Sandy, pastor, Sid-ey, Ind.; Rev. Scott Weaver, Bethel rethren Church, Osceola, Ind.; r. R. Paul Miller, Goshen, Ind.; ev. Conard Sandy, en route to Wi-ona Lake, Ind. Also seated on the latform were Mr. Elmer Tamkin f the Brethren Investment Founda-on, and Mr. Frank Poland, office anager of the Brethren Home Mis-ions Council.

We, the pastor and people, are rateful for such a beautiful building ithin and without, for a lovely rowing community with great pos-ibilities for outreach, and for the ord's definite blessing upon our work from the beginning. The two-floor building constructed by construction crew No. 2 and costing about $50,000 will seat 212 and is equipped with baptistry, study, kitchen, restrooms, and mothers' room. Redwood, brick, and stone grace the outside, while a combination of wood and brick furnish a delightful interior. Two lovely brick planters add beauty and color to the front of the auditorium.

A note of sadness must be expressed during this time of joy, for one young man who worked and sacrificed to make our new building a reality lay at the point of death when the actual dedication service was held. Richard Parcell worked side by side with the construction men with no compensation during the time he was laid off from his regular job. Brother Parcell was loosed away upward on the Sunday morning following our dedication.

It seems that no group of people have been through more trials and had more backsets than this congregation at South Bend. So now to view the completed building indeed brings a lump to the throat and a tear to the eye. No pastor could ask for greater cooperation or more complete sacrifice than we have witnessed here, Surely, too, it was a privilege to again work with construction crew No. 2 for the second time in two years. The foreman, Mr. Latham, and the members of the crew—Knepper, Sturgill, Brovant, and Stroup—have been and shall continue to be to our people a symbol of consecrated Brethren Laymen building for God and eternity. Without their dedication, many communities would be bereft of a building in which to worship, and a lighthouse to stand in a dark world.

Attendance wise the church has experienced steady, healthy growth since August 1957. At that time between 25 and 30 people were gathering for Sunday morning service at the YMCA building. When the present pastor moved to the community in which the new building was to be erected, the church began to meet in the basement of the parsonage. Attendance continued to increase in spite of the crowded and somewhat confused meeting place. In March, we were able to start meeting in the basement of the new building. Now, one would find between 65 and 70 meeting in our new sanctuary, and a new goal of 107 reached in Sunday morning worship service.

Also an encouraging fact to all who long to see Christians living dedicated, separated lives is that in the past ten months almost 75 percent of the congregation have stepped out in rededication of life. Two young couples have been saved, and are now serving the Lord in our church. At least three other young couples have come from other denominations and backgrounds, knowing Christ and manifesting a desire to serve Him and to work with us in reaching others with the Gospel.

As we look to God and the future, there is nothing but optimistic Bible vision here at South Bend, which comes from the Spirit of God alone. As we look back into the struggling past history of this flock, we thank God for the dogged determination of the pastors and people alike. As we look ahead, we expect more trials, and thus we cling to God the more and thank Him for all that He will yet accomplish through us if the Lord delays His coming. Perhaps, God willing, a Christian day school, a radio ministry, and surely a thriving foreign missionary program will be a reality here.

And so the Ireland Road Brethren Church, of South Bend, formerly the Sunnymede Brethren Church, is dedicated, self-supporting, and has taken on the full support of Mrs. John Zielasko, missionary to Brazil. "Thanks be to God who giveth us the victory through our Lord Jesus Christ."



Ir. Robert E. Foltz, The Brethren Home lissions Council architect, designed the eland Road Brethren Church and took the pictures shown of the dedication.

NOTICE

The 1958 annual corporation meetings of The Brethren Home Missions Council, Inc., and the Brethren Investment Foundation, Inc., Winona Lake, Ind., will be held on Wednesday, August 20, from 10:10 a.m. to 10:45 a.m., in the Auditorium of the Winona Lake Christian Assembly.

Ireland Road Brethren and Dedication Personalities



Left: Mr. Eugene Schoettler, chair man of the building committee, pre sents the keys to Mr. Charles Snyde president of the trustee board.

Below: Paul R. Bauman, presiden Brethren Home Missions Council dedication speaker, and Gene Witz ky, pastor. Seated in the choir loft o the right: Clarence Snyder, served a interim pastor; Scott Weaver Osceola pastor; Frank J. Poland an Elmer Tamkin, Brethren Hom Missions Council, Inc.; Rollin Sandy, Sidney pastor; Charles Sny der, trustee chairman; Dale Reed Bible Baptist pastor, South Bend and Gene Schoettler, building com mittee chairman.



Praise From Ireland Road Brethren

My husband and I do praise the Lord for leading us out of the darkness of sin into the light of redemption through faith in Christ Jesus. After belonging to a modernistic church where the Bible was seldom used and very few things of the world frowned upon, it is wonderful to know that wherever you go throughout the Brethren denomination the motto is still, "The Bible, the whole Bible, and nothing but the Bible," and that there are Christians living separated lives.

We are thankful for the prayers of God's people and to the Lord that He did strive with us until we left the modernistic church and joined the Ireland Road Brethren Church.

We are grateful for the privilege of teaching in the Sunday school and holding church offices. It is wonderful to belong to a church where the congregation governs the church.

We praise the Lord for the wonderful Christian fellowship we have with our brothers and sisters in Christ and for the organizations that bring us together, such as WMC, Laymen's Fellowship, and Sunday-school activities.

A Bible-teaching and preaching church, midweek prayer meeting, a burden for souls, and fellowship with other Christians—this is what the Ireland Road Brethren Church means to us.

—Mrs. Raymond Britton, secretary

It is great joy to us to write of the Brethren work in South Bend. After much prayer and discouragements the decision was made to relocate. Truly, those were times when it looked like Satan would gain the victory, but God intervened as He always does when we mean business with Him. Our church has always been a missionary church. The Lord stepped in and took our pastor and his wife, the Zielaskos, to the mission field in Brazil. The Bunch sisters, Ruth and Doris, are also in the Lord's work in the schools of Tennessee, under the Tennessee Bible Mission. Brother Clarence Snyder and his wife, members of our church, are ready to go back to the mission field in Brazil where they formerly worked under the South America Indian Mission.

We have seen great victories since we located on Ireland Road. We have just closed a wonderful Bible conference with Dr. Paul Bauman. Souls were saved, and many new people are coming to worship with us. We are very thankful for the continuance of a Bible-believing Brethren church in South Bend (II Tim. 3:14).

—Mr. and Mrs. Charles Snyder

Three years ago today, I was attending a church some 120 miles from South Bend and receiving very little of the Word of God.

Since our move to South Bend, we have been a witness of the power of the Holy Spirit and the leading of the Lord.

How I thank the Lord for the privilege of participating in the selling of the old property, the establishing of temporary church and Sunday-school facilities at the YMCA, the securing of the land for the new church building, securing a parsonage, the calling of a new pastor, the start and completion of a new church building, and the witness of the Holy Spirit as He moves around in this new community.

God has been good to us as a congregation by giving us pastors that are unafraid to preach the Word of God. I thank God for the ministry of Rev. Russell Ogden, our first pastor here, and Rev. Gene Witzky, our present pastor. Certainly God has used them for His own glory here in South Bend.

We shall not rest on past experiences and blessings of the Lord. But, just as Caleb and Joshua, with God's help we will possess the land—we will possess the Broadmoor area, we will possess South Bend.

—Donald Agler

Having been saved in one of our Brethren churches, I was dissatisfied attending a modernistic church. I was introduced to the Sunnymede Brethren Church as a result of some kind-hearted Christians who traveled on the average of sixty miles per week so that I might attend all the meetings of the church. I was one of very few young people in the church; therefore the church became a home where I was "mothered" in the things of the Lord, and I grew much in Him. It has been a real blessing to see the progress the Ireland Road Brethren Church is making, and how the Lord has led step by step in the relocating of our building. As a college student at Grace College, preparing for the Lord's work in whatever field He might lead, I praise the Lord for such a home church which has meant so much in my growth as a Christian.

—Claudette Ellis

Congratulations to the Ireland Road Brethren Church

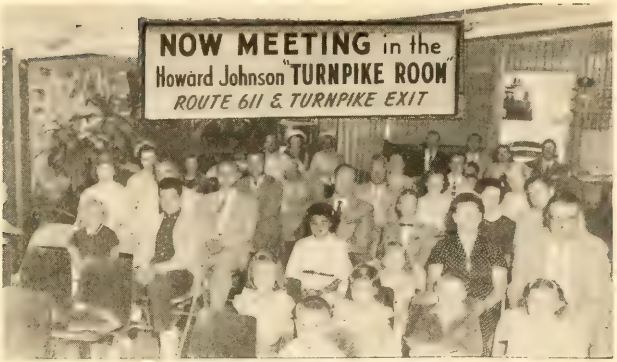
It is always a time for rejoicing when a new Brethren church building is dedicated, and when a church group becomes self-supporting. But when both are celebrated at the same time this is cause for additional praise.

This happened in South Bend, Ind., recently when the Ireland Road Brethren Church dedicated its beautiful church structure and at the same time assumed full financial responsibility for its program. This means that the Brethren Home Missions Council no longer supports the church financially. We congratulate this church and pastor for this step of faith and the spiritual and material progress which have been manifested in this **another great home-mission victory.**

We take this opportunity also to congratulate all of the former pastors, workers, and members of the South Bend church who have contributed very largely to these present victories. The District Mission Board, the Brethren Home Missions Council, and many others have had a vital part in developing this work.

The recent relocation program from the Sunnymede district, of South Bend, to the southern section of the city on Ireland Road in a new housing area has been a step of great progress. The new community is already responding to the ministry of the church.—Brethren Home Missions Council.

Looking at the Building Progress



HATBORO, PENNSYLVANIA



MONTCLAIR, CALIFORNIA



ANAHEIM, CALIFORNIA



LANSING, MICHIGAN

Hatboro, Pa.

The Suburban Brethren Church of Hatboro, Pa., is planning to start a building program this fall. The blueprints have been completed by the Brethren home-missions architect, Robert Foltz. The district is cooperating by assisting in raising funds for this new church. They are now meeting in the Howard Johnson's motel-restaurant.

Montclair, Calif.

The new Montclair Grace Brethren Church is rapidly reaching the point where it can be occupied. This is the former Monte Vista church that was required to build because of the building regulations prohibiting church services in the dwelling on the property. The Brethren construction crew helped in getting the building under roof.

Anaheim, Calif.

The Brethren Construction Company crew will be finishing this project in July. Pews for the church are being provided through a gift of used pews by the North Long Beach Brethren Church. The services of the church have recently been transferred from the Optimist Club to their new building.

Lansing, Mich.

The Grace Brethren Church, of Lansing, Mich., is putting the finishing touches on their new building. The plans for this building were drawn by Robert Foltz, Brethren home-missions architect, and the building erected by the Brethren Construction Company. The Michigan District Conference was recently held in the new church.

Kokomo, Ind.

The Indian Heights Brethren Church will soon be enclosed. The walls are finished and the work is progressing on the roof structure. By the time you read this in your Missionary Herald, the first service could be held in the basement. Members of the construction crew working on this building include Vernon Latham, superintendent; Ray Sturgill, Don Sellers, and Lester Keyser.

Minute-Men Write . . .

(Editor's Note: The Minute-Men are responding to the call for Tucson, Ariz., and Boston, Mass. Letters are still coming in. If you have not sent yours, do not think it is too late. You'll be helping to support the missionary families shown below.)

Lincoln, Nebr.

Here is my little offering. I wish it were much more, but I am a widow with a limited means. My prayers go with this little offering to help with more Brethren churches. I love my church, but there is none near for me to attend. May God bless the work being done.

—Mrs. P.

Clifton Forge, Va.

Dear Sir:

Enclosed find my gifts for the two new fields of Boston and Tucson. I believe this is the seventeenth Minute-Man appeal. If possible it would be nice to have a group picture of all churches that have been started this way.

—K. E. R.

South Gate, Calif.

L. L. Grubb:

I am glad to get the Minute-Man letters and glad to give. I am a widow and living on Social Security. I can't give like I desire, for I would like to give more.

—Mrs. E. B.



Rev. and Mrs. William Snell and daughter, Paula Jean, now on the field in Boston.



Mr. and Mrs. Ralph Askins will be going to Tucson soon.

Glendale, Calif.

Dear BHMC:

It is such a privilege to be a Minute-Man; and to realize that if half the membership would feel the honor of helping as I do it would be easy to get all these needy places going. Psalm 103:3 has been returning to my mind all day: "Bless the Lord, O my soul, and forget not all his benefits."

—Mrs. A. M. L.

Waterloo, Iowa

Dear Sir:

I have been wondering what has happened to the Brethren Minute-Men, and I am glad they are still active. This is such a fine way for us who do not have much of this world's goods to help those striving to do the Lord's work.

—Mrs. P. L.

Paradise, Calif.

Dear Brother Grubb:

We are so glad our home-mission work is going forward, and we can have a little part in it. We are so glad for the good report on Kokomo, Ind., and we are praying that there will be a strong church built in each of these two new places—Tucson and Boston.

—Mr. and Mrs. A. B.

Long Beach, Calif

Dear Brother Grubb and co-workers:

We certainly praise our wonderful Lord for all He is doing through Brethren home missions. As we read of the different churches that these consecrated brothers and sisters in Christ desire to start, it really challenges our hearts. We would like to give more for this most important work for our Lord. However, we can and do pray for home missions.

—H. P. and family

Indio, Calif.

Dear Brother:

We are interested in the Minute-Men idea, and as we are not counting on being with you at our National Conference this year, we are making this a bit larger than usual.

We are praying for a real interest in both these places and will be looking for some reports on them in the near future.

—Mr. and Mrs. S. W. L.

San Jose Baptizes First Five





Top: Pastor McKillen baptizing Mr. Lon Sweeting. Below, left to right: Pastor McKillen, Dorothy Smith, Virginia Smith, Mrs. Lon Sweeting, Mr. Lon Sweeting, and David Franger.

The first baptismal service in the new Grace Brethren Church-Home was held on April 13, 1958. The five people included Misses Dorothy and Virginia Smith, Mr. and Mrs. Lon Sweeting, and David Franger. This was not the first baptismal service of the San Jose work, for there were three prior services held elsewhere. More have been baptized since the first service in the new location.

An interesting note about this first service is the fact that Mr. Lon Sweeting put in many hours on building the baptistry that was used for his baptism. Many others assisted in the building in many ways.

The church-home is the San Jose church and the J. C. McKillen home. The baptistry is built into the portion of the home used for the chapel. There is a need for the sale of the first parsonage belonging to Pastor McKillen where the work was started and which was removed from the actual church property.

Troy, Ohio History Reveals God's Blessing

By Rev. Lester E. Pifer

(Ed. Note: Because of lack of space in Troy Dedication issue this article could not be included.)

The burden of this field was laid upon the heart of Rev. Arthur Carey on a visit with his parents in the fall of 1944. Rev. Norman Uphouse, pastor at North Riverdale, Rev. Arthur Cashman, interim pastor at the First Brethren Church in Dayton, and Brother Carey made the original survey of the field. This survey revealed that a church and Sunday school was needed in the northern section of this city.

Plans were laid and the first meeting was held on October 15, 1944, under the leadership of Pastor Uphouse and Roy Kinsey, then Sunday-school superintendent, of the North Riverdale Church. Sunday afternoon meetings were held for the first year. These meetings were held in the Township Hall approximately one block north of the present location.

The Southern Ohio District Mission Board entered the project in 1946 giving what support they could. During this year two lots were purchased at 527 N. Market St. for the church site. Plans were drawn and building construction started. The basement structure was dedicated on October 16, 1949.

It should be pointed out that Brother Carey, and his wife and family, entered this project without the assurance of a regular salary. Their faith was rewarded by seeing the work established, the site purchased, and the basement completed during their ministry. Many hours of hard manual labor, sacrifice, and mental strain went into this work on the part of the pastor, his family, and congregation. During part of this time he was the pastor of the Clayton church as well.

Brother Carey resigned in 1952, and was followed by Richard McIntosh who pastored the church for approximately one year. Mr. Carey remained on the field, and with the help of the congregation and others in the district, the superstructure was begun. The outer shell of the building was completed, but not finished. Rev. Frank Brill served as pastor in 1954-55. Clarence Curley, Donald Tolbert, and Milton Ryerson were supply pastors from time to time.

On January 15, 1956, the congregation requested help from The Brethren Home Missions Council, and contracts were signed. Rev. Herman Hein was called to be pastor and arrived on the field in October. For sometime it was felt that the church should relocate. However, the development of a new housing area nearby, the erection of a new high school across the street, and the planning of a new shopping center just a few blocks away, indicated that the present location might be advisable. The Lord began to work in the heart of a neighbor, and he offered the church two acres of land immediately behind the present property, which would provide suitable room for future expansion. This land was purchased, and contracts signed for the finishing of the superstructure.

Our own architect, Robert Foltz, was another instrument in the hands of God when he took the previous plans and the existing structure and developed plans for a lovely new building which could be constructed at a nominal cost. Today we see a growing testimony in Troy, Ohio. New gains are being made from week to week, souls are being saved, and God's Word is going forth. However, let us not forget that it took vision, a lot of sacrifice, much tears and prayer, and God's men of the hour, and the cooperation of many to bring this to pass. The Brethren Home Missions Council is grateful to all who had a part in this ministry. We are grateful to the Lord for His marvelous blessing and direction in this development.

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ISRAEL CALLS!

Witness to Your Jewish Friends! (Part 1) By Bruce Button

Recently my study was interrupted by the ringing of the telephone. Upon answering the phone, I heard a woman's voice say: "Mr. Button, this is Mrs. V. I'm a member of the Los Altos church. I'm calling to get some information from you. I believe I'll have the opportunity to witness to a Jewish neighbor tomorrow afternoon. How should I go about it? What Scriptures will be of most help?"

I gave Mrs. V. as much information as I could in the allotted time (it was a long distance call). However, when the conversation was finished, and the phone was replaced in its cradle, I realized that which I had given her was meager to say the least. She should have received much more information on the approach to Jewish people, the way in which the doctrine of the Bible should be presented to these people, and many pertinent Scriptures which she might use to great advantage.

Because of this incident I have tried to reappraise the field of Jewish evangelism. It has become very clear to me that the church can never hope to reach the **greater** number of Jewish people with its present means of endeavor—the Mission. There is a place for the Mission in Jewish evangelism, and the Mission is filling that place. Still there is a great number of Jewish people who will never be contacted by the Mission, or who resent the "missionary" so much that they reject the message he presents. There is a definite need that these Jewish people be reached by some means other than the mission attempt. Here is the place where the average gentile born-again believer could be used to do a work for the Lord. If the average gentile believer would but manifest great love, patience, and commonsense, and had some basic rules to follow, I have no doubt but what the Lord would use him to do a mighty work among His Chosen People.

I am sure the people of The Brethren Church have great love and patience for the Jewish people. They have given evidence of this time and time again in their prayers for, and support of, the Brethren Messianic Testimony. And they have demonstrated their commonsense in that they are interested in the welfare of the Jewish people, both spiritual and material. We will attempt to supply, in the next three articles of the "Israel Calls" column, the one remaining factor; that is, some basic fundamental rules to be followed in witnessing to Jewish people. Whether or not a person makes use of these rules depends on his ability to love the Jewish people, and to use the wisdom which God is willing to give him (James 1:5). I trust you will let God use you as His means of reaching your Jewish friends and neighbors with the Gospel about Messiah Jesus.

At the outset of our considerations two questions should be answered. These questions are continually put to me as I contact churches about Jewish evangelism. They are: (1) Why should we evangelize Jewish people? (2) Who should evangelize Jewish people?

We should evangelize the Jewish people because the Bible, the Word of God, **demand**s we do so. Paul, in his Epistle to the Romans, says: "Salvation is come unto the Gentiles, for to provoke them [the Jewish people] to jealousy" (Rom. 11:11). Again he says: "I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: if by any means I may provoke to emulation them [the Jewish people] which are my flesh, and might save some of them [the Jewish people]" (Rom. 11:13-14). Again he says: "For as ye in times past have not believed God, yet have now obtained mercy through their [the Jewish people] unbelief: even so have these also now not believed, that through your mercy they [the Jewish people] also may obtain mercy" (Rom. 11:30-31). The Messiah Jesus' last words of instruction to His followers demands that Jewish people be reached with the message of the Gospel (Acts 1:8). Wherever the privilege of presenting the gospel message is emphasized in God's Word, the privilege of presenting it to God's Chosen People is also emphasized. This is why we should witness to and evangelize the Jewish people!

The question of who should witness to Jewish people is answered in the same book, the Bible, but because of the misteaching of men there is confusion here also. There are those who claim only Jewish believers can competently witness to Jewish people. There are those who claim only gentile believers can competently witness to the Jewish people. They first base their claim on the supposition that "only a Jew can understand a Jew." The second base their claim on the supposition that a Jewish person has so little respect for a "converted" Jew that his testimony will bear no weight and be of no value. However, God's Word refutes both positions. In the first place, only God understands the Jew (and the gentile, too, for that matter). When Samuel was seeking someone to take Saul's place he epitomized how well one Jew understands another Jew. With all his knowledge and wisdom he picked the wrong man and the LORD said unto him: "THE LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart" (I Sam. 16:7). Only the God of heaven can give the wisdom necessary "to understand a Jew," and He gives this wisdom to those who ask for it.

In the second place, it is not the witnessing person who commands the unbelieving Jew's respect. It is the **Word of God** which will command respect. If any born-again person, whether he be Jew or gentile, will submit himself to the will of God and seek the gift of His wisdom through prayer, this person will be used of God to plant the Word, or to water the Word, in order that God might give the increase that comes with the salvation of another Jewish soul (I Cor. 3:7).

Do you want God to use you to reach your Jewish friends and neighbors with the message of the saving grace of God? I knew you would want to be God's instrument in this great work of His. Be sure to read the "Israel Calls" column during the next few months. There you will find some rules which have helped this born-again gentile believer when he has contacted God's ancient people—Israel.

SPOTLIGHT ON THE

News

ARGENTINA, S. A. Miss Bertha Abel had surgery performed on her foot on June 11 at Rio Cuarto. This is necessitating her being off her feet for about two months.

HOLLINS, VA. Officers elected to serve the Southeast Fellowship of Brethren Churches for the next year are: Kenneth Teague, moderator; Dean Risser, vice moderator; Frank Campbell, secretary; Mrs. S. H. Henry, assistant secretary; Thomas Craghead, treasurer; and B. H. Conner, statistician.

ROANOKE, VA. Six persons were baptized June 29, having made first-time decisions for Christ in the Washington Heights Brethren Church. Vernon Harris is pastor.

COLLAMER, IND. Laymen and their families enjoyed fellowship at the Indiana District Laymen's picnic held June 12 at the Conservation Club grounds near here. It was an all-day affair.

MIDDLEBRANCH, OHIO. Since Jan. 1 the Sunday school of the First Brethren Church has averaged 151. Last year's average was 124; the morning worship has shown an increase with the average attendance of 150, and the membership has increased by 17. Wesley Haller is pastor.

CANTON, OHIO. John Dilling, pastor of the First Brethren Church, has been called to serve the church for another year. In December he will begin his 7th year.

CHICAGO (Special). Dr. Ralph Blocksma, plastic surgeon, of Grand Rapids, Mich., was elected president of the Christian Medical Society at a board meeting here, effective July 1, 1958, Executive Secretary Raymond Knighton reported.

Other officers include Dr. P. Kenneth Gieser, opthalmologist, Wheaton, Ill., president-elect; John Hyde, M.D., pediatrician, Oak Park, Ill., secretary; and Paul Jorden, M. D., resident in orthopedic surgery at Hines V.A. Hospital, treasurer.

Elected to the board of directors for three year terms were William Whiteley, M.D., neuro-surgeon, Philadelphia; Charles Smith, M.D., radiologist, Indianapolis; C. Jack Young, M.D., dermatologist, Oklahoma City, Okla.; David Busby, M.D., psychiatrist, Chicago; and John Hyde, M.D., pediatrician, Oak Park, Ill.

WHEATON, ILL. A new teen-slanted radio program called "Teen Time" and a special quarterly newspaper for high-school students called "Teen Talk" are now being produced by Youth for Christ International, according to Dr. Ted W. Engstrom, president of the organization.

Produced and directed by Jack Daniel, YFCI vice president for the Central States Area, "Teen Time" is now being heard on ten different stations across the country, with others scheduled for the summer months. "Teen Time" uses actual teen-agers, including a teen-age ensemble directed by Kurt Kaiser, and presents a Youth for Christ personality as speaker each week. Thirteen programs are scheduled for the first series, Engstrom stated.

"Teen Talk" is produced by the Bible Club department of Youth for Christ International, directed by Jack Hamilton, and is distributed to high-school students to encourage them to attend church and Youth for Christ meetings.

ST. PAUL, MINN. A St. Paul archbishop has joined the national debate over the question of showing controversial religious films (specifically "Martin Luther") on TV.

Obviously referring to "Martin Luther," which was shown in Minnesota's Twin City area over a local television station on May 25, Archbishop William O. Brady declared, in an article in the **Catholic Bulletin:** "The curious and intriguing thing about the most recent insults to the Catholic Church lies in the true story and character of the man who was magnified as a great Christian champion.

"If the church who sponsored the TV fantasy will ever produce a film telling the whole truth, the film will be so vile that we can guarantee a protest not only by the Legion of Decency, but by a million others who may not join with us in our doctrines but who, with us, do hold to the Ten Commandments."

SAN FRANCISCO. "Almost final" statistics on the San Francisco Bay Cities Crusade show that Evangelist Billy Graham and his team ministered to a total of 696,525 persons in their seven weeks in the Cow Palace, and saw a total of 25,575 "decisions for Christ" (surpassing the longer New York City Crusade). These "almost final" figures do not include the final effort: a mass rally held Sunday, June 22, in the Seals Stadium (now the home of the San Francisco Giants).

WINONA LAKE, IND. A union of the Pilgrim Holiness Church and the Wesleyan Methodist Church was favorably voted upon, 321 to 100, at the 23d quadrennial conference of the Pilgrim Holiness Church held here recently.

The 115th annual meeting of the Board of Administration of the Wesleyan Methodist Church of America unanimously passed a motion approving the merger of the Missionary Bands of the World with the Wesleyan Methodist Church of America.

The two denominations are similar in doctrine with an emphasis upon the new birth and entire sanctification as taught by John Wesley. Should the union be implemented it would create a new body of some 2,000 churches with 100,000 members.

MUSKEGON, MICH. Gospel Films is making three of its teen-age films available for free showings in high schools, according to Dr. Ted W. Engstrom, president of Youth for Christ International.

The films being released are "Seventeen," "Silent Witness," and their most recent production, "Going Steady."

The BRETHREN MISSIONARY HERALD

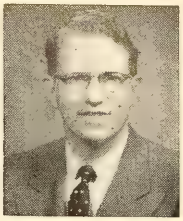
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Why Did He Come?

By Gordon Bracker, Pastor
Grace Brethren Church
Fremont, Ohio



The greatest and most central fact of all history is the coming of our Lord and Saviour Jesus Christ. All civilization acknowledges it; all chronology is based upon it; every date on every letter or legal document witnesses to it. All history before His coming looked for it. All history after His coming is dated by it. And yet, it is possible that we have failed to properly evaluate it or to fully appreciate it.

In an effort to do this, let me present the question: **"Why did He come?"** Rather than to give the answer ourselves, let us turn to the Bible which clearly and authoritatively gives the answer.

First, it tells us that He came because **He was sent.** In just a few moments I found more than twenty-five places in the New Testament that clearly say He was commissioned to come. It was not just a happenstance. He was sent!

His wonderful **works** and miracles were designed to reveal His heavenly origin. Jesus himself said in His prayer to the Father at the raising of Lazarus, that what He there so wonderfully did, He did "that they may believe that thou hast **sent** me" (John 11:42).

His wonderful **words** were designed to reveal His heavenly origin. Even His enemies, hard and cruel men who were once sent to take Him in bonds, were stopped by what they heard Him say. When asked by their sinister superintendents why they returned without Him, they shook their heads in awe, saying: "Never man spake like this man" (John 7:46). The reason they were themselves arrested by His words is because Jesus said His words were from the Father in heaven—the same source from which He was sent, for we read: "The word which ye hear is not mine, but the Father's which **sent** me" (John 14:24).

Finally, His wonderful love revealed His heavenly origin. "But God commendeth his love toward us in that, while we were yet sinners, Christ died for us" (Rom. 5:8). Almost unbelievable are the words which further tell us of His love. Were they not in the Bible, we could not believe their tremendous truth. Think of it! God loves you and me as much as He loved His only-begotten Son. Moreover, God wants us to know He loves us as much as His Son so that we might be sure and know that the Father **sent** Him. Hear Him say it: "That the world may know that thou didst send me, and lovedst them, even as thou lovedst me" (John 17:24 ASV).

Why did He come? Because He was sent.

But secondly, the Bible tells us **He was sent to be our Saviour.** Another interesting verse I found is I John 4:14, where we read: "And we have seen and do testify that the Father **sent** the Son to be the **Saviour** of the world." Here the Bible not only declares again that Jesus came because He was sent, but it also clearly tells us the **purpose** for which He was sent—to become our Saviour!

I said a moment ago that this was not happenstance. God carefully planned it all for "when the **fulness of time** was come, God **sent** forth his Son, made of a woman, made under the law, **to redeem** them that were under the law" (Gal. 4:4-5). In other words, He was sent **to** die, sent to die for our sins, sent to be our Saviour from sin. We read it over and over: "He suffered, the just for the unjust." He was offered "to put away sin by the sacrifice of himself." He gave His body, but He gave more. His "soul was made an offering for sin." His soul! For the soul is the seat of sin and the body an instrument of the soul. "The blood of Jesus Christ his Son cleanseth us from all sin." "That through death he might destroy him that had the power of death, that is the devil." "We are redeemed with the precious blood of Christ."

In Memoriam

Mrs. Mabelle Elizabeth Leidy has gone to be with the Lord. She was ill for a few years, but was laid to rest on Apr. 22. Her husband preceded her in death about one month before her passing. Both were on the board of deacons in the Conemaugh Brethren Church, Conemaugh, Pa.

—Stanley Hauser, pastor

Mrs. Bessie Geneva McConnell, a member of the Leesburg Brethren Church, Leesburg, Ind., passed away quietly while she slept, June 13. Mrs. McConnell was especially active in WMC work, having served as president of the local group.

—Nathan M. Meyer, pastor

Robert Reighard, a faithful and godly man was promoted to his heavenly reward on June 16. He was a member of the Conemaugh Brethren Church, Conemaugh, Pa.

—Stanley Hauser, pastor

Mrs. John McFarland, a member of the First Brethren Church, of Clayton, Ohio, went to be with the Lord on May 7, at the age of 74. She had been a member of the Clayton church for about two years.

—Richard Jackson, pastor

Mrs. Sally Shank, went to be with the Lord on June 3, at the age of 83. Mrs. Shank was a resident of Clayton for 75 years, and was one of the charter members of the First Brethren Church, of Clayton, Ohio. Having served the Lord faithfully these many years, "Sally" is now rejoicing in His presence.

—Richard Jackson, pastor.

Richard Parcell, 32, was loosed away upward on June 29. Mr. Parcell was the superintendent of the Sunday school of the Ireland Road Brethren Church, South Bend, Ind. His sweet Christian testimony, and sacrificial service made his entrance into the presence of the Lord a glorious one.

—Gene Witzky, pastor

DEATH DEMANDED

By Rev. Robert Hill, Missionary
French Equatorial Africa

"This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners: of whom I am chief" (I Tim. 1:15).

There are many proofs today that there was such a man as Jesus Christ, and that He lived in the regions of Galilee and performed many miracles to prove that He was the Son of God. Critics will argue over the deity, humanity, and other doctrines of Christ, but nearly all will agree to the fact that He died. History proves to us that this man died, for in all the trend of the ages no death has had such a mighty influence over the course of the world. All felt the power of this death, from the peaceful brooklet of a single life to the mighty torrent of an empire. Christ's death was different from all other deaths.

As Christians, we say that without the shedding of blood there is no remission of sins. We understand the death of Christ to the extent that we have felt its effect; but this world cannot understand the death of Christ, and tells us that our theology is that of a butcher shop, and a picture of old-time tribal gods whose vengefulness and wrath can only be satisfied by the blood of a victim. The world asks today: "If Christ was God, couldn't He save mankind without dying?" "Is God a God of love to require the death of His Son?" We sometimes ask the question ourselves: "Why did Christ die?—Was it necessary?"

In the Word of God we find two important reasons for the death of Christ.

The Holiness of God demanded the death of Christ

God is a holy God, and cannot stand the presence of sin. Holiness is an attribute of God and is the opposite of impurity. Because of sin, God's very nature cries out against the impurities of humanity. In Exodus 19 there is a wonderful contrast of God's holiness and man's sinfulness.

"And the Lord said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes, and be ready against the third day: for the third day the Lord will come down in the sight of all the people upon mount Sinai. **AND THOU SHALT SET BOUNDS UNTO THE PEOPLE** round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it; whosoever toucheth the mount shall be surely put to death."

Here in verses 10-12 we have the holiness of God, and His utter contempt for the presence of sin. Even Moses, a chosen servant of the Lord, could not see God or converse with Him face to face, for God had said: "No man shall see me and live." No man in his sinful condition could ever stand in the presence of the holy God. In contrast to God there is that of men:

"And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). "All have sinned, and come short of the glory of God" (Rom. 3:23).

Yet, God loved the world, and although man was lost in sin, God desired to save him.

The problem therefore is, "How was God to pardon a guilty and sinful world without in any way compromising His righteousness?" Was God to appear merciful toward sinful man in the granting of forgiveness, pardon, justification? The genius of man fails him when he tries to think of a solution; and as a result of his feeble efforts, we have the confusion among the critics. Yet God knew the answer, for if God is to forgive unrighteous men, some way must be found of making them righteous. Before the foundation of the world the infallible God had His mind made up. There was only one way to save mankind and still satisfy God's holiness, and that was by the atonement. Christ had to die to satisfy God's holiness.

Yet, just how does Christ's death satisfy God's holiness? Romans 3: 25-26 tells us that "Christ was set forth to be a propitiation through faith in his blood—**that he might be just.**" The Greek word for propitiation is **hilaserion** which refers to a means of appeasing or expiation, or propitiation, or covering. God's wrath must be appeased because of sin. In the Old Testament, the well-known cover of the ark of the covenant in the holy of holies was sprinkled with the blood of the propitiated victim on the annual day of atonement. This signified that by the blood of the offering, their sins were expiated or covered. But Hebrews 10:4 tells us that "it is not possible for the blood of bulls and goats to take away sins." There must be something more, and thus the death of Christ was necessary. God could not make an idol or image that would save mankind. God could not make any bull or goat with blood that would suffice for a sacrifice for mankind. God could not make anything to save mankind, for only God himself could do that. Christianity is distinguished from paganism in that God appeased His own wrath by shedding His own blood. The New Testament never tells us that God is propitiated, and never are we told that Christ propitiates God

or satisfies God's wrath. God is always pictured as self-propitiated and therefore Christ had to die, for Christ was God and no sacrifice less than God could ever redeem the lost. Thus to satisfy God's holiness in saving mankind without compromising His holiness, Christ died.

The Sinfulness of man required the death of Christ

We first looked from God to man to see why Christ had to die; but let us now look from man to God to see how the death of Christ was required from man's viewpoint. Man, in his own strength, had failed utterly in coming back to God. Because of sin, man's thinking had been warped, his temple had been polluted, his hope of salvation ruined. Man was helpless, and he looked forward to death with fear and trembling. Someone has said that "death is the blackest and most shameful blot upon the face of the earth"; yet something happened in the wild career of man that caused him to glory in death—that of the cross. When Christ came down to die, He knew that man could do nothing to merit salvation, so by His matchless grace He supplied those things that man lacked.

By His death, our Lord became the necessary ransom. Man surely lacked that. The meaning of a ransom is clearly set forth in Leviticus 25:47-49, where a person is delivered by paying the price for which he is held captive. Man was held in the slave markets of sin and under sentence of death "sold under sin" (Rom. 7:14). Man had no ransom with which to be freed, but Christ by His death bought sinners out of the market, loosed the bonds and set the prisoner free by paying the price—that of His own precious blood.

"Forasmuch as ye were not redeemed with corruptible things, as silver and gold . . . but with the precious blood of Christ" (I Pet. 1:18-19). "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. 3:13). "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many" (Matt. 20:28).

By His death, our Lord reconciled man to God. Man had failed in this respect, for "the carnal man is at enmity against God" (Rom. 8:7). There was a state of enmity between the two—God and man—and man could do nothing to remove the barrier, for reconciliation is the removal of God's wrath toward man and not man's wrath toward God.

"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave thy gift before the altar, and go thy way; first be reconciled to thy brother [i.e. remove his enmity, not your own], and then come and offer thy gift" (Matt. 5:23-24).

The offender reconciles the offended and not himself. Thus the death of Christ was required, for "when we were enemies, we were reconciled to God by the death of His Son" (Rom. 5:10).



By His death, our Lord became man's substitute. "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed" (Isa. 53:5). No wonder the Christian can say with Paul, "God forbid that I should glory save in the cross of our Lord Jesus Christ." We were doomed by the curse of the law, but Christ became a curse for us, became our Substitute that we might not be made subject to the law. "Who his own self bare our sins in his own body on the tree" (I Pet. 2:24).

The meaning of the death of Christ to the Christian

We have thus discussed the necessity of Christ's death because of God's holiness and man's sinfulness, but in one sense of the word His death was demanded by the Christian. No one who accepts Christ by faith is left to drift about without any guidance. The sea is rough and the cargo light, but the cross of Christ acts as an anchor to hold each Christian in place. Thus it is the cross that gives the Christian a motive for service and love.

When we fully realize the meaning of the cross and why Christ had to die, we still realize immediately that the price that was paid for our salvation far exceeds anything that man can fathom. It is not for the Redeemer to magnify the cost of salvation, but the redeemed. "None of the ransomed ever knew." We can never fully understand why God would want to save us sinful creatures, and thus we sometimes fail to see the great love manifested for our salvation.

In England, it is said, over the burial place of a Crusader, lie side by side in effigy, their arms crossed over their breasts in everlasting stillness, the forms of a knight and his fair lady. Clad in armor, and complete from head to foot, rests the figure of the stalwart knight. The figure of the lady, however, while in all else perfect and entire, is marred by a missing hand. The curious traveler is told the following story in explanation of the handless arm: During the Crusades the knight was captured by Saladin, the Moslem leader. When asked to give a reason why he should not be put to death, the knight replied that he had, back in old England, a lady loyal who loved him; and if he were killed, her heart would break. Saladin, who had a scorn for a woman's love, mocked: "She will soon forget her friend, and will soon be married to another." "Not so," said the knight. "She would give her right hand for me." "Ah, we shall see," said Saladin, "I promise thy life if thy lady send to me her beautiful white hand." The message was sent, and the young lady had her right hand sent to Saladin. The knight was freed by the sacrifice of his lady. Could anyone doubt this love? So with the love of God. Why should He love us we do not know, but He paid a great price for our souls.

It is the cross of Christ that thrusts us out to win souls for Him. Not only does the cross mean "substitution" but "sharing." With this in mind let us share the burden of the cross, and tell others why Jesus Christ died at Calvary.

Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for every one,
And there's a cross for me.

The Cry From the Dark

By Arthur Carey, Pastor

Rialto Brethren Church
Rialto, California



We have here a passage that records the most stupendous spectacle of the ages. The Great God our Saviour who has created our universe and hurled worlds into far-flung space enclosed himself in human flesh and died on a cross. He was the great Logos, the Eternal Word going forth in action, the divine power creating whatsoever God decreed; for "He spake and it was done; He commanded and it stood fast." He said: "Let there be light," and there was light—day and night—and evening and morning appeared. "By the Word of the Lord were the heavens made; and all the host of them by the breath of His mouth." "Without him was not anything made that was made." Revelation tells us that His name shall be called the Word of God, and when on earth, He said he was the Truth. He is the living Word. The Epistle to the Colossians tells us Jesus created all things, for "He is before all things, and by him all things consist."

We have before us the greatest paradox of the ages. That our Maker and Preserver should himself suffer bonds and death seems impossible to our finite reasonings. By faith we accept the fact and know that with God all things are possible. God has reasons for everything He does, and perhaps the greatest remedial reason this side of heaven prompted the paradox of the cross.

We are dealing here with incontrovertible history. Moses stated that the testimony of two witnesses is true, and since his time this has been a generally accepted fact in the courts of law. But the death of Christ is attested to by four witnesses: a taxgatherer, a servant, a doctor, and a fisherman—Matthew, Mark, Luke, and John. Josephus and other historians mention it, to say nothing of Paul and other authors of sacred writ.

There was darkness over the land from the sixth hour unto the ninth hour—from noon till 3 o'clock. The passions in men must be capable of burning hotly, and sanguine curiosity of mounting feverishly that thousands should gather to watch human beings suffer indescribable pain and finally die that horrible, lingering death. Lew Wallace in **Ben Hur** estimates there were upwards of three million people there to watch the crucifixion, since it was the great feast of all Jewry, and people had been pouring in from lands of the Dispersion all around the Mediterranean Sea. Paul said to Agrippa: "For the king knoweth of these things . . . for this thing was not done in a corner" (Acts 26:26).

But out of the dark comes a piercing wail: "Eli, Eli, lama sabachthani—My God, my God, why hast thou forsaken me?" There was One who had poured out His soul as an offering for sin; all His bones were out of joint; He was poured out as water; His heart was like wax, melted in the midst of His bowels, His tongue cleaved to His jaws; He was about to give up His spirit to His Father. But He collected His remaining strength in order to quote from Psalm 22, which the church of Israel had sung on her religious festivals for a thouand years and which told over and over, one after another, all His sorrows and all His prayers. "My God, my God, why hast thou forsaken me?"

When David sang the 22d Psalm on Aijeleth and the 69th Psalm in Shoshannim did He know the prophetic meaning of all these words—of those hands and feet that were pierced, of that gall poured out, of that vinegar, of those garments that were parted, of that vesture on which a lot was cast, of that mocking populace, wagging their heads and mouthing oaths and desecrations? It matters little to us David's understanding of it, the Holy Spirit at least understood it, and David spake by the Spirit, so said Jesus Christ. The heaven and the earth shall pass away, but there is not in that book a jot or tittle that can pass away till all is fulfilled (Matt. 5:18; John 10:35).

From this cry of Jesus on the cross I propose to raise three questions: (1) Was Jesus merely a human being, as some say? (2) Was He forsaken? (3) Why was He forsaken? I shall look for three answers that at least satisfy my own inquiries.

Was Jesus Merely Human?

He cries "My God, my God." This is the cry of a subject—not an equal. If my memory serves me correctly, He never said "My God," until the cross. It was always, "My Father." What is the historical record after the cross? On that resurrection morning in the Garden of Gethsemane, Jesus said to Mary: "Touch me not, for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto My Father, and your Father; and to my God, and your God." Before the cross He addressed God as Father; on the cross and after the cross, as Father and God.

It might appear on first thought, as some say, that Jesus was under a hallucination, believing that He was the Messiah, God's Son; but that the ordeal of the cross stripped Him of all hallucination, and in His terrible fear and agony He appealed to God as a mere man.

But the truth is that all during His life men accused Him of being merely human, and a bastard at that. They said that He merely posed as the Son of God. And through every attack He steadfastly maintained His deity by using the phrase "My Father." Also during this time Jesus could say: "Which of you convinceth me of sin?" A Father-Son relationship admitted of no barrier of sin between them. That's why the Jews were surprised at His calling God His Father, considering Him to be one like themselves. They dared not call God their Father. They had more sense of the holiness of God than theologians today who think

God exercises a spiritual Fatherhood over all people.

But when Gethsemane opened her gates and agony in the garden began, Christ assumed the roll of the suffering servant. He was now fully aligned with man, having received the burden of the world's guilt. "He was made to be sin for us, who knew no sin; that we might be made the righteousness of God in him." One cannot fathom the depths of that wailing cry on the cross apart from the experience in the Garden of Gethsemane. The one is the consequence of the other. As the servant, as the bearer of sin, He must cry, "My God."

Was He Forsaken?

"My God, my God, why hast thou forsaken me?" On one occasion Jesus said: "And he that sent me is with me: the Father hath not left me alone: for I do always those things that please him" (John 8:29).

At the transfiguration there rang out from heaven these words: "This is my beloved Son, in whom I am well pleased; hear ye him."

At another time: "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me" (John 14:9-11). These words were spoken the night of the betrayal. That same night prior to the kiss, He prayed "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." Never was the unity of the Godhead more strong, and yet the hour of which He had spoken so many times as having not yet come, that hour was about to begin.

That hour was the hour in which He was forsaken of God. On the cross He said so. "Thou hast forsaken me." Why? It is the hour of which we read in Psalm 69: "Reproach hath broken mine heart: and I am full of heaviness: I looked for some to take pity, but there was none; and for comforters, but I found none." After He prayed alone in the Garden, He came to the disciples and said: "What, could ye not watch with me one hour?" The 22nd Psalm, which He quoted, opens: "Why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent." That daytime was from noon till 3 o'clock. That night season was the terrible darkness that seized the land at midday. (It is the hour of which Jesus said to Satan: "This is your hour and the power of darkness.") It was the hour in which Satan bruised the heel of the Saviour.

Why Was He Forsaken?

Modern theology has cringed from the idea of substitutionary atonement and blood sacrifice for sin. But the teaching is in the Bible from cover to cover, in type and shadow, in prophecy and fullfillment, in direct statement and inference, climaxed in the great Book of Revelation by the words: "And they overcame him by the blood of the Lamb."

We teach that God is omniscient, and we would not want a God who is not. Therefore, we must credit Him with a complete knowledge of the future. He can predict what men will do, and He knew before they were created what they would do and what they would need. The Bible calls Jesus Christ the Lamb slain from the foundation of the world. In counsels of the Godhead in the eternity before the world began the whole plan of salvation was drafted in response to the urgent need of a sinning race of men not yet created. Four thousand years of human history rolled by, proving more than ever that need anticipated by God. God said: "It is enough" and came down in the person of Christ robed in human flesh to bear in His own body the consequences of awful sin. The awful hour approached the pinpoint on eternity's time clock in the program for redemption of fallen mankind. This was the hour Jesus spoke of when He cried: "My God, my God, why hast thou forsaken me?"

God is holy. He lives in a holy place. All the angels about Him are called holy. Sin cannot stand in His presence. Satan in sinning was cast from Him. Adam was thrust from the Garden of Eden. When the Son of Man became sin for us, God had to hide His face from Him. This was the torture—the second death, separated from God—the torture of hell. "Thou art of purer eyes than to behold evil and canst not look on iniquity," wrote the prophet concerning God. He turned His face from Christ that day.

Only an infinite Personage could suffer an eternal punishment of separation from God in an instant of time. This Christ did when He stood in the place of the sinner that day, receiving the wrath of God for sin. I am aware that this is not a very popular doctrine, but it is the doctrine of Scripture. "He was wounded for our transgressions, he was bruised for our iniquities. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted and the Lord hath laid on Him the iniquity of us all" (Isa. 53: 4-6). "For God sent not the Son into the world to condemn the world; but that the world through him might be saved" (John 3:17).

This is why God forsook Him. He was covered with our sin; He was laden with our iniquities; the crawling, filthy vermin of our sin rendered His spotless, immaculate body an offence to God. The intense wracking pain of His physical body and the mental anguish are the realization of a frightful load of sin now placed on Him. The horror to His soul of the Father's face turned away induced the cry from the depths of His being: "My God, my God, why hast thou forsaken me?"

Consider then, in closing, this cry from the dark. Jesus had often spoken of the darkness. He said: "If the light that is in thee be darkness, how great is that darkness." "It is better to enter into heaven with one eye than to be cast into outer darkness, where there shall be wailing and gnashing of teeth." "I am the light of the world."

Jesus was entering the outer darkness for us. The wail from the dark fulfilled His own prophecy of what that darkness was like. Jude speaks of the lost, wandering stars forever groping in the eternal darkness. Hell is an awful thing. God knew it; Jesus knew it. Hence the cross, hence the wail from out of the dark, that we might escape to the inheritance in light, that we might be free from the penalty, power, and presence of sin, that we might enjoy the pleasures of heaven forevermore, that we might praise His wondrous name forever and ever, that we might gather round the Father's throne in a loud paean of joy and rejoicing.

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EDITORIALS



By Paul R. Bauman, Vice President in Charge of Public Relations

"My Father Does Not Believe in Heaven!"

Many years ago my father, Dr. Louis S. Bauman, was conducting evangelistic meetings at a church in a certain midwestern town. The Lord was blessing and souls were being saved. One evening after the service a farmer, greatly exercised over the spiritual welfare of his son, came to request that the evangelist call and urge the young man to do something about his eternal welfare.

The next day my father called at the farm and met the young man walking up the lane after he had let the cattle out into the pasture. He was soon talking with him about the claims of Christ upon his life, and the young man listened intently, but appeared to be little moved toward any decision. Finally, the evangelist said to him: "Your father is getting up in years; he is not well, and you may not have him with you much longer. Wouldn't you like to have the assurance that when he goes home to be with the Lord, you will meet him someday in heaven?" The son's answer was shocking. "My father does not believe in heaven," he said.

The evangelist was considerably taken back and hardly knew what to say next. "Your father has been a leading member of the church for many years. He and your mother took you to Sunday school and church until you were grown," he replied. "He is deeply concerned because you have never made any kind of a public decision for Christ and have not united with the church long ago. Why do you say your father does not believe in heaven?"

For several minutes the young man stood silent, but as he did so his eyes swept slowly from one side of the large farm to the other. Finally he broke the silence. Looking the evangelist straight in the eye he said: "I'm positive that my father does not believe in heaven. Do you see this large farm? Have you seen some of the other farms he owns? You show my father some land and prove to him that purchasing it will be a good investment, and he'll buy it. Did you see that fine bunch of blooded cattle I just led out to the pasture? My father bought those because he knew they were a good investment, and he expects to make several thousand dollars on them. My father has never failed to take advantage of anything he considered to be a good investment. Yet, I have attended church all my life, and again and again I have heard pastors tell about the opportunity to lay up treasure in heaven. My father has heard them talk about eternal investments, and he knows what the Bible says about them. Yet, when the offering plate is passed and when the missionary offerings come, he drops a mere pittance on the plate. If he really believed in heaven, he'd be investing some of his money there! No; my father does not believe in heaven, and I don't expect to meet him there!"

The story is a tragic one. It is even more tragic when one realizes that it is being reenacted over and over again by many who think they are on the way to heaven. Recently, in a midwestern state, the pastor of a church, whose offerings for missions and the educational work of his denomination have been pitifully small, told me about one man in the church who owns 1,000 acres of the very best farmland in that area. This man attends church about eight times a year and manages to drop about one dollar on the offering plate each time he attends. Another man in the same congregation a year or two ago put out 400 acres of corn. His land produced 100 bushels to the acre that year. The 40,000 bushels sold for approximately $70,000. This was only a part of his gross income. Yet, this man gives little to his church or to its missionary projects. It's no wonder that the children of such men manifest so little interest in spiritual matters.

It is utter folly for any of us to talk about heaven as a home in which we can invest for eternity, and then show so little interest in that place when we proceed to make all our investments in the perishing things of this world. The more I travel about through The Brethren Church the more firmly I am convinced that there is no lack of money with which to carry on the most ambitious of any of our missionary and educational programs. But, there are a great many unconsecrated pocketbooks which the Lord is never given any real opportunity to touch. There is a vast amount of money in this grossly materialistic age which is being spent for luxuries and upon investments that will never stand the test of eternity. If we actually believe in the reality of heaven and heavenly treasures, we will treat our eternal investments with no less interest and enthusiasm that we do the investments of this life.

Our Cover Page

It will not be many weeks until the halls of Grace College and the dormitory buildings will once more be filled with young people. The college dormitories will be open on September 3, registration of new college students will take place on September 4, and the returning students of the college will register on September 5. Seminary students will register on September 8.

Another good year is in prospect for the school. Applications from various parts of the country have been coming in. Young people planning to enroll in Grace Seminary or College, who have not yet submitted their applications, should do so immediately. Copies of the catalog are available on request.

The cover picture this month is a scene taken in the Westminster dormitory at "date time." Left to right are shown Caroline Dirienzo, Meyersdale, Pa.; Elizabeth Mollenkott, New Troy, Mich.; Wayne Tucker, Martinsburg, W. Va.; Sally Heckman, Long Beach, Calif.; Don Bonebrake, West Covina, Calif.; Willa Leidy, Martinsburg, Pa.; Ron Henry, Waterloo, Iowa.

THE BRETHREN MISSIONARY HERALD VOLUME 20, NUMBER 29
ARNOLD R. KRIEGBAUM, Executive Editor
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Immanuel College, a Friend to Grace

By W. A. Ogden, D.D., Executive Vice President

How many different items does it take to equip a college and make it usable for classwork? When is a college thus equipped? The good ladies of our national WMC have doubtless asked these questions many times as they have studied our list of suggested projects for things we need. The fact is that we do not know the answer ourselves. There is always something new to be added. The things we just got along without for so long eventually must be provided. We are deeply grateful for the many, many ways the Lord supplies the "thousand and one" things that are essential to His work in this busy Christian training center.

Recently the Lord gave us three truck loads of essential equipment at the very moderate price of $1,250, plus hauling. This is the way it happened. By September 1957, Immanuel College of the Bible, Wheeling, W. Va., had decided not to continue its course as a college. Immanuel was a young school having opened its doors about 1949 in Indiana, Pa. After moving to Wheeling, Dr. W. O. H. Garman, outstanding fundamental pastor, of Wilkensburg, Pa., was called to be the president of its board of directors. One of our graduates, the Rev. Emlyn Jones, now serving at Bell, Calif., took his college work at Immanuel. We were sorry to see this school close its doors.

When the decision was made to discontinue the school, Dr. Garman, a long-time friend of Grace Seminary, thought of us and of our effort also to build a new school. He invited us to visit the school at Wheeling and then to submit a bid for any or all of the furnishings and equipment that we might be able to use. Dr. Paul Bauman and Rev. Kenneth Ashman made the visit to Immanuel and reported to us their findings. A few days after mailing our bid a telegram came from Dr. Garman: "Your offer accepted in its entirety."

Our next problem was to bring to Winona Lake what we now owned in Wheeling. During the Easter vacation, Dr. Bauman and I went to Wheeling to prepare for the move. The task of boxing 10,000 books and moving them, with pianos, tables, chairs, and so forth, from the second and third floors added up to what both of us have put down as the hardest week's work we ever did. Pastor Ellis Rogers and his wife from nearby Washington, Pa., came over and gave us valuable assistance.

The item of greatest importance was the library. The theological section was quite large and of good quality. In the arts and sciences we found whole sets of books that we were wanting in our library, but the price had been too high for us. These were some rare books that are now out of print, but which we needed to fill out our shelves. One such book would have cost us $30, could we have found one for sale. These books will make a very fine addition to our library as they are slowly being processed and integrated onto our stacks. We were able to bring along most all of the bookshelves for the entire library.

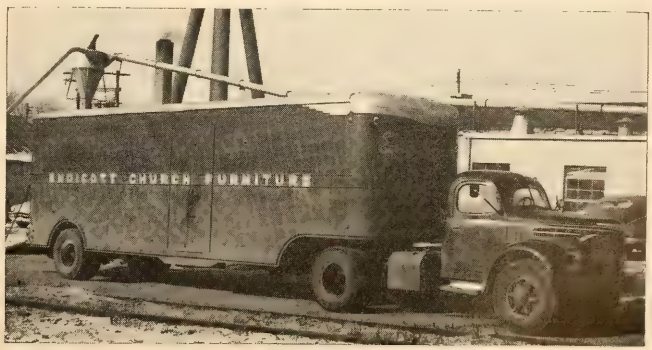
There were a number of good maps and charts. One item was a Smallwood Zoological collection comprised of thirty charts in color. A new electric microscope will be of value in our science department. The grand piano was estimated by our piano tuner to be worth about half of what we paid for the entire lot. The four upright pianos will do splendid service in our music practice rooms. The electric water cooler will be most practical, especially if we get it installed near the ping pong table that came along (new) for a small sum.

Chairs are always needed in a growing school. We obtained 66 oak side-arm classroom chairs that are in excellent condition. The hundred folding chairs are just what are needed in setting up for overflow meetings. About thirty other chairs are assigned to the library and other needy spots. Six heavy armchairs soon found a place behind the desks of professors who had been using folding chairs.

The bookstore yielded more than a hundred new books. Our librarian had first access to these and added quite a number to our shelves. The rest were put on a table at marked down prices and sold to the students. Four desks and 15 tables about completes the list of major items. We feel that never before have we bought so much at so low a cost. Our thanks are to Dr. Garman for his gracious attitude toward our school, and to our wonderful Lord who supplies our needs day by day.

Mr. Oren Taylor, a student at Grace, who also operates a farm nearby, made two trips to Wheeling with his truck and two extra men to haul the heavier part of the load, such as pianos and books. We appreciate Mr. Taylor's help in this enterprise, and especially the modest sum he charged for this service. Mr. Don Endicott, local builder of church furniture, rerouted one of his large vans which was in the east to come through Wheeling and pick up the more bulky things, such as chairs, tables and library shelves.

(Continued on page 471)



The Greatest of These

By Janice Grubb



(Ed: The following article was originally written for a course in Journalism at Grace College. We believe that this, like many of the articles written by our students, will be a source of pleasure and profit to the readers of the Missionary Herald. Miss Grubb is from Palmyra, Pa., and is a senior in the college.—P.R.B.)

Creamy candlelight was aided by the last rays of twilight that sifted through the curtained windows. The tiny flower girl had taken her place with the attendants when Gail entered, enveloped demurely in white. Her silk illusion veil touched her fingertips, and the satin dress billowed as she glided along the carpet. For a moment Gail thought of the dear family she was leaving, but these thoughts faded as she saw her groom. He was smiling encouragement, and his face was lighted with love. As Gail moved quietly down the aisle, she read in his face understanding and patience, strength and gentleness. Peace and calmness filled her, and she stepped more firmly on the carpet. She loved him. He took her arm as she neared the altar and a warm, joyful glow bubbled within. She was ready to follow him into a new life—a life of love.

Love is the silken cord, the golden chain that binds two hearts—and its characteristics are the same when it unties two human hearts, and when it joins a human heart with the heart of God. It makes the hard places softer, the rough places smoother, the problems less difficult, the questions easier, the burdens lighter. Love makes of sacrifice a golden opportunity for service. Love is not blind. Its insight is deep and sees what usually is not seen. When it sees defects, it thinks them precious. Love sees in the loved one the ideal.

To try to describe the power and effect of love is merely to set a candle to the sun, but although it is not explicable, love is vital to life. As long as a man can love and be beloved he finds a purpose in living. When he has no one to love, he has no reason for life and dies by his own hand. Why do you want to live tomorrow? Isn't it because there is someone who loves you, whom you want to see and be with tomorrow, and love back? "For life, with all it yields of joy or woe and hope and fear is just our chance o' the prize o' learning love—how love might be, hath been indeed, and is."

Love is vital, too, in the Christian life. A plan of love made possible salvation, and to the love-bought ones the only command is to love one another. It is the secret of a happy life, required for living for Christ, and the means of drawing others to Him. Love is the universal language, the only one that can be felt and understood by all people of every tongue. It crosses language barriers, and without it even eloquence is not effective. In the various aspects of life, too, it is essential. Character is determined by the amount of love present. Unselfishness, for example, depends on it. Without love it may become selfish self-denial instead of self-forgetfulness. Love removes pride and anger from character, and substitutes joy, peace, longsuffering, and goodness. Love is necessary in each phase of life from living with oneself to living with others.

Essential as it is, love cannot be premeditated or planned, and it never follows a set pattern. It comes when one sees the other as he really is. It may spring up in a spontaneous burst or grow slowly as from a babbling brook into a great flowing river. Sometimes it changes from dislike to true love while other times it grows from early youth. Sometimes it isn't realized until a time of separation, but knowledge of love may come through fellowship alone.

Fred took a young lady to a party as a favor to a friend, and during that first night he realized he loved her. It took several months, though for her to be convinced she loved him too. Some see Christ in His beauty and love Him the first time they are "introduced" to Him, but others don't truly see Him for weeks or months. To fall in love with Christ one must only think on His love, for love is a response, a reflection, or a returning of love that is given. In the field of science we find that an object becomes magnetized by being placed in contact with a magnet; and so love generates love. "We love him because he first loved us."

To respond to the love of Christ needs no prerequisite. Anyone who will may experience His love and know its fullness. But a personal knowledge of the love of Christ is the prerequisite to knowing the depths of love it is possible to have for another person. As more of the love of God is known and experience with Him deepens, greater is the capacity for human love.

When Eilene was married, she knew her husband was not a Christian. She thought their love would keep them happy, but when troubles came even their love wore thin. It was not enough. Then one day her husband accepted Christ and both their lives changed. As Christian love filled their home, it carried them through difficulties, and they found their love for each other exceeded its previous bounds. It grew deeper and sweeter with their experience with Christ, and it mellowed throughout the years. When love for God and for another are combined, the resulting love is beyond comparison with what was first considered love.

Love for God and human love strengthened by love of God have the same effect. This true love brings delight in each other's company and misery during separation. It brings a desire to talk to the one loved, whether it is a dear one on earth or the Heavenly Bridegroom, and joy in listening to the beloved speak. Conversation is full of the loved one. This love is also seen by the distress

(Continued on page 471)

Luck or Providence?

By George Beckley

(Note: George Beckley, a sophomore in Grace College, has suffered the handicap of spastic paralysis since birth. Many with far less serious handicaps have permitted these to be used as an excuse for failing to develop those abilities which they do possess. George's testimony is presented here with the hope that it will encourage others with afflictions or problems to see that these, through the direction and help of the Lord, can be largely overcome.)



George Beckley in his wheelchair desk chats with Professor Nathan Meyer between classes.

Until 1950 I believed in luck; that is, until I had the opportunity to attend vacation Bible school at the Brethren church in my hometown. At this Bible school my opinion was changed, for the lesson which was taught was on the subject, "The Omnipotence of God." Since that time I have known that instead of being guided by luck, as I had supposed, all the events that have taken place in my life were actually under the direction of God's hand.

To tell of all the times in my life when God's hand has been shown would be impossible here, so I will limit my examples to those that relate to three phases of my life: the improvement of my physical condition, the wisdom of God in choosing my parents, and my educational life.

When I was born, the doctor did not have much hope of my even living because I was born with a blood clot on the brain. However, despite what the doctor said, I did live, and through the prayers of my parents and constant exercise for the first five years of my life, I was able to minimize my handicap to the point where the only serious handicap I now have is the inability to walk without support. This truly demonstrates to me that the hand of God is directing my life.

The second facet of my life where the hand of God is demonstrated to me is the wisdom that God showed in having me born of Christian parents who loved me, understood my problems, and who also have a good income. As anyone who has had any experience with a handicapped child knows, there is a great deal more expense involved in caring for such a child than for a normal child—crutches, wheelchairs, braces, and so forth.

However, the part of my life where I think the hand of God has been shown the most is in the privileges I have had for receiving an education. When I was old enough to begin elementary school, my parents became worried as to how I would be able to receive an education with my handicap. But as always, God came to the rescue and provided a teacher from our school district to come to our home and teach me. This is how I accomplished my first three years of elementary school.

For the next two years my parents sent me to a combination hospital and school because they thought it would improve my condition. At the end of this time my parents brought me home because, although the school was helping me physically, the education I was receiving was not up to their expectations.

When I returned home, my parents arranged for me to attend a special school for handicapped children. In this way I was able to finish my elementary education. After the completion of this phase of my education, our next problem was how to enable me to attend high school. But again God's hand was shown, for He gave my father the idea of getting in touch with the head of the school board, even though he could not see how this person could help in solving our problem. However, the official of the school board suggested that I might be able to attend high school in a wheelchair.

After I graduated from high school, I thought that my formal education had been completed because I knew that very few colleges would have only one building like a high school would have. But again God's hand was at work, because early in my life I had met a very good friend, Bob Larson, who was one year my junior. He was already planning to attend Grace College. After I talked about this problem with him, he suggested I come to Grace with him. Even though this meant I had to wait a year for Bob to finish high school, I waited gladly because I felt it was God's will that I do this.

After this final obstacle had been cleared, I truly knew that God had His hand on my life ever since I was born and will continue to guide my life as long as I live. My belief in this truth is confirmed in Romans 8:28: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose."



GLORIOUS TREA

In the chapter of our text it is evident that the Apostle Paul was glad that he was a minister of the Gospel. He loved his calling. Nothing could compare with it in importance. Happy is the minister who has a like conception of his calling even to the extent that he is impelled to say with Paul: "Woe is unto me, if I preach not the gospel!" Paul recognized the hardships he had to endure in faithfully preaching the Gospel, but he conceived that which he had to give to lost men would far out-balance any suffering he had to bear, so he said: "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."

Paul may have been thinking of the customs of ancient days as he wrote these words. People often stored their treasures in vessels of clay. Certain monarchs would melt down the gold and silver which they had taken in conquest and pour it into earthen vessels. The vessels were afterwards removed leaving only the solid mass, but for a time the treasure was kept in earthen vessels. So Paul was thinking of the priceless treasure of heavenly things as residing in humble human vessels, and his heart was filled with amazement.

What Is the Treasure?

Let us think, in the first place, of the treasure of which Paul speaks. What is it? What is its value? Paul is not vague at this point. In verse 6, he refers to it as being "the light of the knowledge of the glory of God in the face of Jesus Christ." In verse 4, he speaks of it as "the light of the glorious gospel of Christ." Then in verse 3, he identifies it simply as "our gospel." Plainly then, the treasure is the Gospel of Christ, the light that dispels Satanic darkness, even the light that shines in the face of Jesus Christ. Paul looked into that face and all life was made new. The darkness was dispelled, his conscience was renewed, a transformation had been experienced, and the fullness of joy had been received. That look had saved him. He was still looking into that face, and the glory and the grace that he saw there was sufficient for every circumstance. It dispelled all the doubts that so often unsettle men.

Have you looked into that face? Are you looking into it today? A bright little lad of three years took his grandmother by the hand and led her into his playroom at the close of the day. The room was a bit too dim for a full enjoyment of the trains and the other toys, so the lad quickly said: "Grandma, put out the dark!" And so she turned on the light. It is Christ who can "put out the dark" in men's lives. He had done it for Paul. No wonder he looked upon the light of the Gospel as a constant treasure.

The Gospel is also as **manna** satisfying the hungry soul. It is as **medicine** providing a cure for every disease of the heart. It clothes us with proper **raiment** so that we can be dressed to stand in the presence of God. It provides us with those **ornaments** of the spirit so that we can be more and more like Christ if we will let them beautify our lives. Glorious treasure, treasure of surpassing value, but what else?

Where Is the Treasure?

We note, secondly, in the text that this treasure resides in earthen vessels. Surely this is remarkable. The glory of God, the Gospel of light, the power of God, the Holy Spirit are contained in vessels of clay, in human temples. As beneath the rough shell of the oyster the pearl of great price is hidden, so the presence of God, the Gospel of light and the privilege of preaching it, reside in "earthen vessels." Why has God arranged it so? "That the excellency of the power may be of God," or, in other words, that it may be perfectly evident that the Gospel is altogether of divine origin and that all human boasting may be excluded. God is the power. Believers are just clay vessels. Sometimes God permits the vessels to become marred, chipped or broken that the excellency of the Gospel may be the more evident. The vessels are frail, but God reveals himself to the world through them. As the pitchers of Gideon were for the lamps, so these bodies of ours are for the purpose of carrying the glorious Gospel of light to the ends of the earth.

During the speech of King George V, when he opened the Disarmament Conference in 1930, someone tripped over the generator wires of the Columbia Broadcasting Company, tearing them loose and interrupting the broadcast momentarily. The chief operator, sensing the seriousness of the situation, grasped the wires and for twenty minutes the electric current passed through his body. His hands were slightly burned and his nerves were strained to the breaking point, but through his body the words of the king passed to millions of listeners. Without his courage and endurance, the king's message would not have been heard. The King of Heaven has chosen to send His message to a lost world through human wires. Every believer is such a channel. Now what is the believer's duty?

What Kind of Vessels?

For one thing, believers need to **keep the vessels clean.** God will not use dirty vessels. "Be ye clean, that bear the vessels of the Lord," said the prophet (Isa. 52:11). We may not have great talents, brilliant minds, or high position, but we can keep our vessels clean for His sake. The power of a clean life is irresistible. What a serious lack there is at this point in the lives of many professed believers! Ofttimes there is an Achan in the camp who keeps back

RE IN EARTHEN VESSELS

(Chapel message on II Corinthians 4:7)

By Homer A. Kent, Sr., Th.D.

the victory which otherwise would be realized. Many are not counting much for God because of some besetting sin. There is no separation manifest, and the Holy Spirit is hindered in His working. The challenge of Christ is for likeness to himself in the purity of His life. In thought, word, and deed let us be clean!

Believers need also to possess **humble vessels.** Vessels are to be used by their owner. It is not for the vessels to say where they will be used. We belong to Christ. He bought us at tremendous cost to himself. He alone has the right to say how we shall be used. Are we ready to be used where and in the way God wants us to be used? There is no limit to what He can do with the human vessels that are usable. Remember how Jesus in His "earthen vessel" humbled himself and became a servant of both God and man. Let us follow His example.

Then, too, the vessels need to be **empty.** Our lives cannot be full of self, pride, worldliness, and similar things with the expectation that the Lord will use us. There needs to be a self-emptying before there will be a large usefulness. The reason oftimes many of us as believers manifest so few of the graces of the Spirit is because there is no room for them in our hearts. Too many contrary things are there. It is impossible to fully manifest the love of Christ if the love of the world occupies a large place in our lives. Let there be an emptying of all those things that defile the vessels and hinder their usefulness!

The vessels ought also to be **full.** It seems like a paradox to one moment say that the vessel should be empty and in the next say they should be full, but it is true. The vessels must be emptied in order that they may be full of the right sort of thing. You cannot fill a bottle with black ink and pure crystal water at the same time. The black liquid must be completely emptied first; then you can fill it with sparkling water. It is the same in the realm of the spiritual. The things of the self-life must be given over that the Christ-life may take its place. Believers need to be full of the Spirit, and of the Word, and of faith. They need to be full of grace, and of love, and abounding in every good work. With such a fullness something of the beauty and winsomeness of Christ will manifest itself from their lives.

Finally, Christians ought to keep their vessels **near the fountain** in order that they may be overflowing. Only as we walk close by the Master's side so that He can talk with us and we with Him will we live overflowing lives. Jesus told His disciples: "Apart from **me** ye can do nothing" (ASV). How important these words! We need Him every moment of our lives. We need His blood, His glorious resurrection power, His Word, His love and sympathy, His Holy Spirit, "the touch of His pierced hand upon us," if we are to live the overflowing life. And no other life should satisfy us.

The world is a desert thirsting for the water of life. Believers are the vessels to bear the satisfying portion. What is your desire today? Is it to be an overflowing Christian? Jesus said: "I am come that they might have life, and that they might have it more abundantly." This is the life Christ wants for you, and it is the life you can have. Thus you will truly be bearing glorious treasure in earthen vessels in a worthy manner.

IMMANUEL COLLEGE, A FRIEND OF GRACE

(Continued from page 467)

This was a great boost in our transportation problem. Our thanks are to Mr. Taylor and Mr. Endicott. For the record, our expenses in travel and hauling amounted to $470. The total cost of the project, $1,720.

This purchase, and the hauling, have been paid for out of our current funds. If the Lord should lay it on your heart to reimburse this fund, or some part of it, as an investment in our young people for years to come, you could hardly find more for your money than is offered in this package. We invite anyone who may be interested in a special memorial gift, or a dedication gift of any kind to get in touch with us as to our immediate needs.

THE GREATEST OF THESE

(Continued from page 468)

that comes when a misunderstanding arises. Apologies are made promptly, and one who loves will forgive as there is a need. Love brings anxiety to correct faults and improve conduct. All reservations are removed as experiences are shared, and even the most secret thoughts are entrusted to the lover. There is consideration for the desires of the loved one. And the beloved is everything to one who loves him. There is no one else. Only when love for God is present will human love satisfy the needs of a human heart. Then it is beautiful and enduring and the answer to one's deepest longing. This is the love God describes in His Word: "Love is strong as death. . . . Many waters cannot quench love, neither can the floods drown it" (Song of Solo. 8:6-7).

Mormon Additives

By Ben Hamilton, Research Librarian

Doubtless you have heard the word **additive** in connection with gasoline advertisements. One chemical additive, for example, is supposed to prevent formation of ice in carburetors and so prevent stalling when you start a car. Have you heard of ungodly additives to the Bible?

Ask a Mormon if he believes in the Christian Bible. His answer will be an affirmative one. On the surface that will make the undiscerning Bible student think that maybe Mormonism is not as awful as some say. The Mormons believe the Bible —the one dreamed up by Joseph Smith. This is not the Bible based solely on the Old and New Testaments. The Mormon Bible has a lot of Joseph Smith's "revelations." How these additives work is demonstrated in the Book of Genesis, is but one case.

Numerous verses written by Mormonism's prophet Smith are added to certain chapters of Genesis. In this way the number of chapters agree with those in the regular Christian Bible. By this process a total of 245 verses have been added to Genesis by the Mormons and 43 verses have been subtracted from other chapters. Thus the Mormon's version of the Book of Genesis has 202 unauthorized (by the Holy Spirit, that is) additives. Here are some examples in larger amounts: 49 verses have been added to Genesis 6, 61 verses to chapter 7, 34 verses to chapter 8, and 16 verses to chapter 14. In smaller amounts 12 or less verses have been added to Genesis, chapters 1-3, 9, 15-20, 22-24, and 50, with varying numbers of verses also subtracted. The other chapters of Genesis are like those in the Christian Bible.

The basis for juggling the Word of God

According to the Mormon hierarchy, such alteration of the Bible by inserting additives and removing subtractives has a twofold basis:

(1) A special revelation accorded Joseph Smith, in part by the angel Moroni.

(2) The corrupt condition of the Masoretic (Hebrew) Old Testament text and the dubious nature of the Koine (Greek) New Testament text.

The Answer

In the first place, there have been no known or substantiated special revelations from God since the closing of the canon of the Bible. Nor is Scripture written by an angel coming between man and God. The Bible has been written by holy men of old who were moved directly by the Holy Spirit and in this way only. The Mormon idea that Joseph Smith had the right to juggle Scriptures on the basis of some alleged "revelation" is in direct violation of Galatians 1:8. This is especially true when it is claimed that the angel Moroni was the instrument through which Smith's "revelation" was communicated.

As to the second basis advanced by Mormonism, this is founded on a reference work of dubious value. The book is listed in the introduction to the Mormon Bible. While that reference claims to hold the higher critical view, it is unrecognized by competent critical scholars as authoritative.



From Grace To Grace

Grace Seminary has been making a vital contribution to the cause of Christ, not only in The Brethren Church but in many other places throughout the world. Another Grace alumnus to enter the teaching field is Mr. Donald Tschetter who has recently been called by the Grace Bible Institute, of Omaha, Nebr., to serve as a teacher of history and Bible. Mr. Tschetter graduated from Grace Seminary in 1954 with the B.D. degree and with high honors. For the past three years he has been a teacher at the Berean Academy in Elbing, Kans. We rejoice to know that the Lord has led another of the Grace alumni to serve at the Grace Bible Institute; Vernon Duerkson ('57) is Director of Public Relations.

NOTICE OF CORPORATION MEETING

The annual meetings of the Ohio and Indiana Corporations of Grace Theological Seminary will be held Thursday, August 21, 1958, 10:10 to 10:45 a. m. at Winona Lake, Ind. This is given in correction of an error in the notice sent to corporation members which stated the time as p.m. instead of a.m.

The board of trustees will meet in the Seminary building on Monday, August 18, at 1:30 p.m. and if necessary on Wednesday, August 20 at 3:00 p.m. The executive committee will meet in the same place on Monday, August 18, at 9:00 a.m.

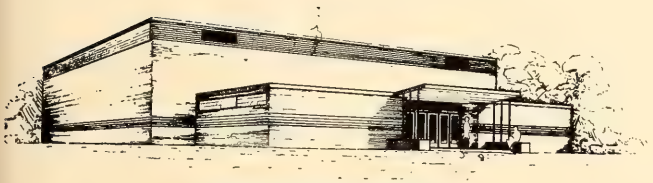
Lester Pifer, secretary
Paul Dick, president

Building Today for the Youth of Tomorrow



College Classroom Building

BUILDING FUND NEEDS	**$200,000**
RECEIVED TO DATE	**158,015**
AMOUNT NEEDED	**41,985**



Physical Education Building

CHURCHES ATTAINING THE GOAL OF ONE SQUARE FOOT ($10) PER MEMBER

Washington, D. C.
Philadelphia, Pa. (First)
Wheaton, Ill.
Waterloo, Iowa
Winona Lake, Ind. ($20 per member)

GIFTS TO GRACE THEOLOGICAL SEMINARY

June 1958

	General Fund	Building Fund
Alexandria, Va.	$22.50	
Allentown, Pa.		$105.85
Alto, Mich.		13.00
Altoona, Pa. (Grace)		14.00
Artesia, Calif.	4.50	1.50
Beaumont, Calif.	22.00	
Bell, Calif.	10.00	20.00
Clay City, Ind.	21.00	
Clayton, Ohio	12.00	23.00
Cleveland, Ohio	16.00	30.00
Covington, Va.	29.00	
Cuyahoga Falls, Ohio		9.00
Dallas Center, Iowa	2.00	
Dayton, Ohio (N. Riverd'le)	2.00	
Everett, Pa.	4.00	10.00
Flora, Ind.	25.00	10.00
Goshen, Ind.		50.00
Grandview, Wash.	30.90	
Hagerstown, Md. (Calvary)		10.00
Hagerstown, Md. (Grace)	147.80	98.00
Harrah, Wash.	50.00	
Hopewell, Pa.	30.00	40.00
Inglewood, Calif.	31.00	50.00
Johnson City, Tenn.	60.00	
Johnstown, Pa. (First)	1.00	
Kittanning, Pa. (First)	99.50	67.25
Long Beach, Calif. (First)	875.15	222.00
Long Beach, Calif. (North)	1.00	1.00
Mansfield, Ohio (Grace)	339.00	21.00
Martinsburg, W. Va.	15.00	105.00
New Troy, Mich.	19.00	2.00
Osceola, Ind.	29.00	3.00
Palmyra, Pa.	63.06	49.50
San Diego, Calif.	5.00	4.00
Sidney, Ind.	39.00	20.00
South Bend, Ind.	6.00	
Toppenish, Wash.	2.00	
Warsaw, Ind.	8.05	10.05
Washington, D. C.	42.50	1.50
Washington, Pa.	10.59	
Waterloo, Iowa	79.55	594.05
West Alexandria, Ohio	6.13	
Winchester, Va.	28.00	105.50
Winona Lake, Ind.	451.98	531.56
York, Pa.	25.00	
Isolated Brethren	5.00	5.00
Non-Brethren	81.50	99.99
Maintenance	615.00	
Totals	3,366.71	2,326.75
Designated Gifts:		
Fort Wayne, Ind. (First)		$44.00
Long Beach, Calif. (First)		150.00
Non-Brethren		200.00
Student Body		9.75
Total		403.75

NEWS



WINCHESTER, VA. The Sunday school of the First Brethren Church had an average attendance of 249 during June. This is an increase of 36 per Sunday over a year ago. Paul Dick is pastor.

COVINGTON, VA. Mason Cooper, pastor of the First Brethren Church, has been called unanimously to serve the church for another year with an increase in salary.

WASHINGTON, PA. James F. Hoffmeyer, a 1958 graduate from Grace Theological Seminary, has been called to the pastorate of the Grace Brethren Church. He took up his new duties July 1.

ANKENYTOWN, OHIO. The Northern Ohio District Fellowship WMC rally will convene at the First Brethren Church July 28.

NOTICE: THE ANNUAL MEETING OF THE BRETHREN MISSIONARY HERALD COMPANY, INC., WILL BE HELD IN THE AUDITORIUM OF THE WINONA LAKE CHRISTIAN ASSEMBLY AT WINONA LAKE, IND., ON TUESDAY, AUG. 19, 1958, AT 10:10 A.M.

SPECIAL. Each person who attends the National Fellowship of Brethren Churches convening here Aug. 17-24, is invited to visit the College Bookstore in The Brethren Missionary Herald Bldg., and receive a free gift souvenir.

WASHINGTON, D. C. Mr. and Mrs. H. M. Pennington, of the First Brethren Church, celebrated their golden wedding anniversary July 8.

WINONA LAKE, IND. All Brethren are urged to attend the sessions of the National Sunday School Convention Aug. 17-18, sponsored by the National Sunday School Board of The Brethren Church.

WATERLOO, IOWA. The Gleaner's Class of the Grace Brethren Church is doing its part to remember the shut-ins. The services of the church are being taken to the home of Mr. and Mrs. Noah Fike by phone service pick-up. Brother and Sister Fike were charter members of the church, and have faithfully served the Lord through the years. They were on the board of deacons for many years. Recent illness makes it impossible for them to attend the services, and therefore the channeling of the services.

NORTH ENGLISH, IOWA. Edward Clark has accepted the pastorate of the North English Brethren Church, and is now serving on the field.

WINONA LAKE, IND. Dr. and Mrs. Floyd Taber sailed July 10 from New York on their return trip to their field of service in French Equatorial Africa, and Rev. and Mrs. Lynn D. Schrock and family on July 11 for Argentina.

DALLAS CENTER, IOWA. New officers elected at the Iowa District Conference on June 26-27 are: Rev. Glen Welborn, moderator; Mr. Vernon Schrock, vice moderator; Rev. Forrest Jackson, secretary; and Rev. Robert Clouse, treasurer. The first district youth camp will be held July 28-Aug. 9 at Pine Lake near Eldora, Iowa.

SEAL BEACH, CALIF. Rev. Curtis C. Mitchell pastor of the First Brethren Church has been granted a month's leave of absence because of illness. Prayer is requested for a complete recovery.

BARBEE LAKE, IND. Al Hutton, of Roanoke, Va., a student at Grace College, has been unanimously called to the pastorate of the Barbee Brethren Church. Attendance at all services is on the increase with 188 present at the morning service July 6. A record was established for June when there was a total attendance of more than 1,200 at the church services.

ANKENYTOWN, OHIO. The First Brethren Church recently redecorated the downstairs of the parsonage and installed a new electric water heater. A grocery shower was given their new pastor, Rev. Homer R. Miller, and family on July 6.

The Brethren Missionary Herald

Executive Editor.....Arnold R. Kriegbaum
Winona Lake, Ind.

DEPARTMENTAL EDITORS

Foreign Missions.....R. D. Barnard
Winona Lake, Ind.
WMC Mrs. Dayton C. Cundiff
Beaver City, Nebr.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary Paul R. Bauman
Winona Lake, Ind.

Wedding Bells

All announcements for this column must be mailed to the Missionary Herald.

Quiniece Miller and Ronald G. Robertson, June 29, at the Cherry Valley Brethren Church, Beaumont, Calif.

Nancy Alley and James Grice, June 28, at the First Brethren Church, Dayton, Ohio.

Phyllis Campbell and Curtis W. Stroman, June 14, at the First Baptist Church, Fallbrook, Calif. Mr. Stroman is a member of the Harrisburg, Pa., church, and Phyllis is a member at Temple City, Calif.

Eldean Gudgeon and Chalmer Kreitzer, June 7, at the First Brethren Church, Dayton, Ohio.

Nancy L. Leffler and Robert L. Brown, June 14, at the Grace Brethren Church, Fremont, Ohio.

Georgena K. Gries and Kenneth R. Edmonds, June 15, at the Grace Brethren Church, Fremont, Ohio.

Ruth Ann Brooks and Wayne Gardner, June 21, at the Grace Brethren Church, Fremont, Ohio.

June Priest and Arnold Campbell, June 8, at the First Brethren Church, Buena Vista, Va.

Molly Fish and Patrick W. Meyers, July 12, at the North Long Beach (Calif.) Brethren Church.

Carol Jean Ries and Donald K. Lovegrove, June 29, Grace Brethren Church, Ozark, Mich.

Linda Lee Rynberk and Kenneth Victor Erickson, July 11, First Brethren Church, Inglewood, Calif.





NOTICE TO READERS: The purpose of this page is to provide our readers with worldwide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.

YOUNGSTOWN, OHIO. Mr. William J. Schnell now associated with the Lutheran church, reports that he has received letters from 663 former members of the Jehovah's Witnesses who "came free" after reading his book, **Thirty Years A Watchtower Slave.** Schnell is training 100 former Jehovah's Witnesses to work with members of that group. Printed copies of the American edition of **Thirty Years A Watchtower Slave** have reached the 50,000 mark. In addition, four foreign editions are now ready or in preparation in England, Sweden, Netherlands, and Latin America.

WHEATON, ILL. Effective Sept. 1, Wheaton Academy will undergo a change in its auspices. Since 1860 it has been a department of Wheaton College. Plans have been completed for a group of Christian businessmen, several of whom are local residents, to acquire the 104-year-old institution and to continue its operation as a co-educational orthodox Christian academy, conforming in every respect to the present standards of Wheaton College. No change is contemplated in the director, faculty, or staff for the coming school year. Under this new arrangement, the Wheaton Academy will function as an entity itself and not as a part of Wheaton College. Spokesmen for the acquisition group feel that their outreach of interest, coupled with continuance of the high standards that have established Wheaton Academy throughout the Christian world, will enlarge its constituency and expand its potential in the future.

CHICAGO, ILL. **Christ for the Millions . . . Now"** is this year's theme for National Sunday School Week, September 28-October 5, sponsored by National Sunday School Association. Beautiful church bulletins, Sunday-school tracts, and other materials depicting the theme have been prepared by the National Sunday School Association. A sample packet of these may be obtained free by writing to the National Sunday School Association at 542 South Dearborn St., Chicago 5, Ill.

MOSCOW. Groups of young men and women in sports attire paraded through the streets of Moscow and into massive Lenin Stadium on June 29 as the Soviet Union celebrated its first "Youth Day." Parades, games, and special programs marked the occasion.

SEOUL, KOREA. Japan, Korea, and sections of Red China face possible famine and certain water rationing because of Northeast Asia's driest spring in over ten years. Communist broadcasts monitored in Hong Kong tried to dismiss the reports as unfounded rumors, but Tokyo papers point to crisis situations in three provinces of Red China—Hopie, Shantung, and Honan. Japan faces its first drought alarm in 15 years; and South Korea will be unable to plant at least one third of its vital rice crop unless heavy rains come within a week. The water supply in Seoul is reported critically low—less than half the normal amount.

SAIGON, VIETNAM. The Reverend Nguyen Tong, former pastor of the Christian and Missionary Alliance Church, has been designated Chief of Chaplains in the Vietnamese Army. He is the first Protestant minister to become a chaplain in the nation's armed forces.

ONAMIA, MINN. "By their words, examples, and mere silence" pastors and other Christian leaders must share some of the blame for this country's auto accident totals. So declared the Minnesota district of the American Lutheran Church in a special resolution at its annual convention here. Pointing to 1957 traffic accidents which killed 40,000 people and injured two million more, the resolution declared: "This flouting of the law, with its consequent maiming and killing, convicts us under God's Fourth and Fifth Commandments." Pastors and other Christian leaders, who may have contributed to the grim totals "through giving people an easy conscience in reference to traffic violations," were told that they were "bound by their call as Christians to set an example in safe driving as in other matters."

PHILADELPHIA. Sunday, June 28, marked a Sunday school perfect-attendance record of 83 years for Miss Jennie Powers, 86. Officials of her church, Westside Presbyterian, claim this as a world's record. Among the obstacles overcome by Miss Powers through the years in chalking up her remarkable record was the foot-deep snowfall of last February. Two men carried her to a car and drove through huge drifts on Feb. 16 to bring her to services attended by a mere handful of younger persons.

LOWESCROFT, ENGLAND. A discussion of voting rights at the YMCA here turned into a dispute as to whether the YMCA should be a distinctly Christian organization. The divisional secretary pointed out that only those who sign a declaration of their belief in Christianity can enjoy full membership and have voting privileges. Although there are 165 in the local association, only ten are full members. Said the secretary: "Only declared Christians should govern a Christian body." He added, "The YMCA was not built up by billiards and table tennis, but by people interested in the Christian ideal."

MANILA. Police here say that hundreds of children missing from Central Philippine provinces may have been sold as "slaves" in North Borneo.

According to one Moslem Filipino leader, a Filipino child brings anywhere from $10,000 to $12,500 on the slave market.

Two hundred children, according to the Social Welfare Administration, are unaccounted for in Cebu Province alone.

Valedictorian Called To Preach

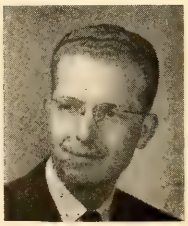
CRUSADE USED OF GOD TO BLESS A LIFE

Tension mounted in the auditorium of West Green High School in Rogersville, Pa. This was the night which sixty-seven seniors thought would never come—graduation night. A hush fell over the audience as the principal began a short speech before class honors were to be awarded.

Among the seniors sat Don Taylor, member of Aleppo Brethren Church, Aleppo, Pa. He could feel his heart pound in the moment of excitement. The seemingly never-ending years of high school now appeared only as a dream, and the future stretched hazily before him. That future had been settled for him nearly two years ago when one night he sat with a group of teen-agers around the campfire of Bethany Camp. As **Crusade** Evangelist Dean Fetterhoff preached on the Lordship of Christ and absolute surrender of the Christian to the Holy Spirit, Don was again brought face to face concerning God's will for his own life. The struggle had been going on in his heart for a long time, but now the Holy Spirit seemed to demand an answer. Don's heart yielded; he slipped out of his seat, walked down to the center of the circle, picked up a fagot, and placed it on the fire. "Tonight I want my own selfish desires burned out of my life, and I want the light of my life to burn brightly for Christ." The struggle was ended, and the Holy Spirit had won the battle.

Don's plans now began to change. He knew service for Christ meant preparation beyond high school. He yielded to the Holy Spirit's leading and began to make plans to enter Grace College upon graduation. Here, again, a problem faced him. He remembered that to the valedictorian of his high school class would go an $800 scholarship to a local college if the student desired to receive it. Surely he was not the top student, but what if he were? Would it be worth the sacrifice to follow what he believed to be God's will, turn down the scholarship, and enter Grace College? Once again the life that had yielded to Christ as Lord by the Bethany campfire won the victory. When the questionnaire came to the top students of the class asking their interest in receiving the scholarship, Don marked "No" on the appropriate line.

The short speech of the principal had now ended; the honors were to be presented. Don watched as one of the girls of the class was awarded the $800 scholarship. He wondered if she was at the top of the class (all those who had refused the scholarship could be above her). The principal then turned again to the audience and announced: "We now come to the awarding of the scholastic honors. I am happy to present the first award of $50 cash to the valedictorian of the class of 1958—Mr. Donald R. Taylor." Don's heart seemed to skip a beat; his mother felt a tear begin to trickle down her cheek and his father noticed a lump of justifiable pride in his throat. This was not only an honor for Don but also for Aleppo Brethren Church, for the previous year Glenn Baker, son of Pastor and Mrs. Wayne Baker and now a Grace College student, had carried off top honors. (Incidentally, one of the young ladies of the church has a good chance of making it three in a row for the Aleppo Brethren next year!)



Dean Fetterhoff
Crusade Evangelist

The tempter would question as to whether he had made the right decision; Don knew that the $800 scholarship could have been his. But his heart had surrendered to Christ as Lord, and he knew that the only path of joy and blessing is the path of God's will for the surrendered heart—even though it sometimes is a path where only one step at a time is visible. He was now to leave in a few days for Winona Lake where during the summer he was to be employed at the Winona Hotel, and then in September a freshman in Grace College. The distant future was not clear, but any future is bright when Jesus Christ is Lord.

(Ed. The Brethren Evangelistic Crusade is sponsored by the Board of Evangelism of The Brethren Church.)

ONLY THREE WEEKS UNTIL

BETHANY CAMP

and

THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES

FUN
FELLOWSHIP
INSPIRATION

AUGUST 17-24

Salvation Is of the Lord

By John Ritchey, Pastor

Grace Brethren Church
Chambersburg, Pa.

Jonah 2:9 states that "salvation is of the Lord." So many people try to make their works, church membership, communion, or baptism a necessary part of their salvation. But the Bible says salvation is of the Lord.

Psalm 3:8 says that "salvation belongeth unto the Lord." If salvation is of the Lord, we certainly have nothing to do with our salvation except to take His salvation as the free gift of God through Jesus Christ our Lord (Rom. 6:23).

There are those who claim that the Lord Jesus saves you, but if you want to keep saved, you must work for your salvation after you are saved. God tells us in Hebrews 5:9 that God is the **author of eternal salvation.** Such salvation is of the Lord. We can praise the Lord that He is also the finisher of our salvation. It belongs to Him, and we are justified freely by His grace through the redemption that is in Christ Jesus, not through any beggerly acts of ours but thoroughly through Him.

God of Salvation

Psalm 68:20 declares He is the **God** of our salvation, the Supreme Being of our salvation, the Ruler and Giver of the salvation which we have only from Him through Christ.

Then as we look at Psalm 91:6 we see that He will shew us His salvation. I am glad that He makes manifest, or brings to the open His salvation. He is not stingy as some of us, but manifests His salvation to us.

In Psalm 27:1 the Holy Spirit declares that Christ is the **Lord** of my salvation. Here we see Him the Lord of the individual's personal salvation. Oh, that people would let Him be Lord of **their** salvation. He is Lord of my salvation. Positionally and personally let Him actually be Lord.

". . . the Lord hath wrought salvation . . ." (I Sam. 11:13). Wrought means to work into shape. The author of that salvation is the Lord.

In Psalm 116:13 He is the **cup** of our salvation. On the cross He drank the cup of our wrath—our judgment. He took our sins, was made our sin, and cursed for us (II Cor. 5:17; Gal. 3:13). As we take Him, we receive a cup of blessing that is overflowing. ". . . my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever" (Ps. 23: 5-6). The Lord drinks the cup of wrath and gives an eternal cup of blessing, running over forever. The Lord is our salvation, even wells of living water springing up into eternal life (John 4:14). It is a wonderful thing to know that He drank our cup of wrath and has given us a cup of salvation full and running over.

God of Joy

Psalm 13:5: "My heart shall rejoice in thy salvation." The individual who has been saved by Him can rejoice in His salvation. The salvation that belongs to God and the joy of salvation is for the individual who will take Christ as his very own Saviour.

Now to those who have lost the joy of their salvation and think they are lost He has promised to restore the joy of their salvation. Salvation cannot be lost, although the joy of salvation is lost when out of fellowship with the Lord (Ps. 51:12). "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." When we fail to walk in the light, we walk in darkness and are out of fellowship. When we believe in Christ as our Saviour, we have everlasting life and we shall never perish (John 10:28-29; 3:14, 16; 5:24; Rom. 8:1; Heb. 10:10-12). God wants to restore to you the joy of salvation (Ps. 70:4; 51:12; I John 1:9).

He restores the joy of our salvation and then expects us to be the publishers of this salvation. My mouth shall publish His salvation. Whose mouth? The believer's mouth. Whose salvation? His salvation. Salvation is of the Lord. How are you publishing His salvation? In Acts 1:8 the Lord says: "Ye shall be witnesses unto me." In Matthew 28:19 He says: "Go ye therefore, and teach [disciple] all nations. . . ." Preach the Gospel to every creature. It is His salvation, He shews it to you from day to day, gives you joy, restores joy, and makes you a publisher.

God of Help

The Lord does not only save the soul, but He saves you in the time of trouble. "Be thou . . . our salvation in the time of trouble" (Isa. 33:2). We are depending on Him for help in the time of trouble.

Then there are those who try to save themselves or get someone who claims to be able to save them from sickness. If done according to the Scriptures as found in James 5, the Lord will heal. The sick one is to call upon the elders of the church, and the elders will pray over him anointing him with oil. Oil is a symbol of God the Holy Spirit. The elders anoint in the name of the Lord, the prayer of faith shall save the sick, and the Lord shall raise him up. If he has committed sins, they shall be forgiven him.

Who is the saviour in sickness? The Lord—not a man, a faith healer, the elder, nor the individual who has a certain amount of faith. The elder is called, who in turn calls on the Lord as he anoints with oil (the symbol of the Holy Spirit), thereby demonstrating faith by the act of anointing. The Lord saves from sickness according to His will. He used a thorn in the flesh to keep Paul in the joy of his salvation. Paul was able to give glory to the Lord in his ofttime infirmities.

God of Love

Realize your need of salvation if you are outside of Christ. The Bible says all flesh shall see His salvation: Salvation is of the Lord (Luke 19:9). We know that we are sinners for "all have sinned, and come short of the glory of God. The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 3:23; 6:23). "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6).



A JEKYLL AND

One of the strangest and most complex personalities in the Old Testament is the hireling prophet Balaam. This man is truly a double-minded, Dr. Jekyll and Mr. Hyde individual. The three chapters, Numbers 22-24, which are a complete section in themselves and which give the narrative account of the opportunities and abilities of Balaam, are notable for their literary form and style. We are also given a glimpse into the action of the camp of Israel's enemies as they determine to rout the people of Jehovah.

The Moabites and Midianites are blanched with fear from the Israelites who have proceeded victoriously toward the land of Canaan, and who are now to pass through the land of Moab. These heathen people thought it vain to fight against a people that were enjoying the blessing of God who seemed to be mightier than their gods, so they thought it might be possible to neutralize by a counteracting magical power they learned from the prophet of the east, Balaam. We would say: "How futile for this king Balak to think that through this means he could invoke the curse of the Supreme Power upon a nation!" There is a striking truth here that many well educated, gross-minded moderns have not yet learned! We could even go farther and say that this may not be learned, or at least not practiced, by many Christians today? What is it? That a spiritual power can only be matched by a spiritual weapon! The real power of the church is not invested in the pockets of rich men, nor in social prestige, nor intellectuality, nor outward amalgamations, but in the supernatural empowerment of the Holy Spirit.

The three reasons why we could call this man the Jekyll and Hyde prophet are his personality, his prophecies, and his influence. Let us first look at his personality.

Personality

His personality could be summed up in the compound word "double-mindedness." We note this because on one hand he sought God's guidance. Here was a man from the Euphrates area, over 18 days journey away, who had been given an insight in the true and living God. When the embassy from Balak came to him, he sought God's guidance: "The Lord shall speak unto me!" "The Lord refuseth to give me leave to go with you!" "That I may know what the Lord will say unto me" (22:8, 13, 19). After the donkey was used as an instrument to speak the Word of God, Balaam said: "I have sinned . . . if it displease thee, I will get me back again" (22:34). Balaam told Balak: "The word that God putteth in my mouth, that shall I speak" (22:38). Yes; here was a man who was a prophet of Jehovah and outwardly wanted to do His will; yet the Scripture reveals the other side of the record. Let us play this tune and see how it sounds!

He sought worldly gain; the "rewards of divination" acted strongly on his covetous mind. "He parleyed with temptation (22:7); but when the embassy returned "more and more honorable than they" with the message from Balak that he would "promote thee unto very great honor, and do whatsoever thou sayest" (22:15, 17), Balaam found himself slipping and compromising with the seduction. In one breath he said: "If Balak would give me his house full of gold and silver, I cannot go beyond the word of the Lord my God, to do less or more" (22:18), and in another breath he said: "Tarry ye also here this night that I may know what the Lord will say unto me more" (22:19). Now do you see the way that Balaam wanted to go? If he had really meant business with God, he would have said: "Get thee behind me Satan," and he would have turned and fled. But God knew this man's heart, and, as is always the case in such circumstances, while He sought to deter Balaam from folly and sin, He would not violate the human power of choice, so He permitted Balaam to go but with an interdict on his lips.

God's permissive will is seen in this episode of Balaam—"He rose up . . . and went with the princes of Moab" (22:21)—with the limitation from God that "the word which I shall say unto thee, that shalt thou do." Balaam thinks he has gained a point in his favor by his shrewdness, but in verse 22 it says that "God's anger was kindled because he went: and the angel of the Lord stood in the way for an adversary against him." But why was God angry if He had given His permission? It was because God knew what was in the heart of Balaam, so He wanted to warn him against a haughty Spirit. God did this by making even a dumb ass tell Balaam his "way was perverse" (vv. 23-32). It is amazing what God sometimes has to use to rebuke humans!

There is no need to argue the credibility of this strange miracle. All of us who accept Genesis 1:1 and the sovereign God certainly have no problem in accepting the physical possibility of this event. This miracle, just like all other miracles in the Bible, will stand or fall

YDE PROPHET

By Arthur Pekarek, Pastor
First Brethren Church
South Gate, Calif.

in the one, vital, all-comprehending answer—"The Bible indeed is the Word of God."

God still allowed Balaam to go on with his stupid folly. However, "God is not mocked," He knows our Jekyll and Hyde personality. With this we note the next reason why this man is the Jekyll-Hyde prophet, because of—

Prophecies

Three times Balaam now approaches Jehovah on behalf of Balak against Israel. Each time seven altars were built, seven bullocks and seven rams were offered, and each time Balaam is made to bless the flock he would have cursed.

In the first approach we note that Balaam asks Balak to build seven altars upon which he will offer each sacrifice. In 23:5 it says: "The Lord put a word in Balaam's mouth," and in verse 7 he utters a parable of praise to Israel which certainly did not comfort Balak. Now we see the significance of the talking ass incident. God was using an object lesson to forewarn Balaam that he would be dead clay in the Potter's hands, that he would be the dull bell which would bring forth God's melody. Balaam said: "How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied?" (v. 8).

Balaam makes a statement that reveals his enigmatical character in verse 10: "Let me die the death of the righteous, and let my last end be like his!" This queer mixture of a man wanted to die as a righteous person, but did not want to live as one. There are thousands today who desire the same, they even dress themselves in cloaks of righteousness and utter great swelling words of sentimental piosity, but never really yield themselves to the healthful discipline of godliness. This is clarified in II Peter 2:15, 20 as Peter refers in the context to those who "have forsaken the right way, and are gone astray, following the way of Balaam who loved the wages of unrighteousness . . . their latter end is worse with them than the beginning."

In the second approach again the words of prophecy were uttered as a parable of praise: "Behold, I have received commandment to bless . . . I cannot reverse it" (23:20). So Balak tells him "neither curse them at all nor bless them at all" (23:25). Poor Balaam is really in a quandary! He had too much religious conviction to restrain himself outwardly, but not enough to direct himself inwardly; he was a miserable wreck! He missed the earthly rewards of Balak; he missed the heavenly rewards of God!

In the third approach the first thing we note is that Balaam does not seek divinations as he had done in the past, but he turns his eyes toward God's people to bless them. Because of this the "spirit of God came upon him" and he uttered the great blessing which God gave to Abraham: "Blessed is he that blesseth thee, and cursed is he that curseth thee" (24:9). But above even that, he uttered that inspired addendum of prophecy concerning the Lord Jesus Christ: "There shall come a Star out of Jacob, and a Sceptre shall rise out of Israel . . . out of Jacob shall he come that shall have dominion" (24:17, 19). The Magi were guided by this prophecy to bear gifts to the newborn King in Bethlehem; the Sceptre, or Ruler, shall come and set-up His rule as Lord of lords and King of kings and then shall He destroy "all the children of Sheth" (means tumult). This is yet future when Israel shall do valiantly (means to acquire power or wealth in the kingdom age.)

Influence

The third reason why Balaam is the Jekyll-Hyde prophet is by his influence. The sorry sequel to Balaam's visit which we learn is that between these prophesyings and his departure, he gave Balak certain subtle and immoral advice in an influential manner that nearly ruined Israel. Oh, the strange, despicable meanness of this prophet-hypocrite! Even when he knew the special care and favor of Jehovah toward Israel, yet he whispered a filthy suggestion to Balak with a view to seducing Israel's sons by means of the Moabite and Midianite women! Chapter 25 gives the details, but 31:16 shows the influence behind it: "Behold, these caused the children of Israel to commit trespass through the counsel of Balaam."

Peter's remarks about the **way of Balaam** shows he was using spiritual gifts for selfish gains; Jude's remarks about the **error of Balaam** shows one trying to gain advantage of God's will by outwardly respecting His name; the **doctrine of Balaam** shows the influential effect in ruining God's people and thwarting God's plan (Rev. 2:14). The danger signal is flashing! There are many convention-going people who talk about the "deeper things"; yet condescend to groveling behavior and tricks of meanness which ordinary folk would blush to own. Outward profession does not bring inward possession. Let us examine ourselves. Make sure our personality, prophecies, and influence are honoring to God only.



Pray that the **Printed Preachers** might be use of God as our answer to the illicit literature that is being circulated by the cults, the isms, and by the godless of this world system. Such men as Moody and Spurgeon were first brought under conviction of sin through the reading of a gospel tract. Eternity alone will reveal the influence brought upon the world of men through the ministry of the printed page.

July 2, 1958

Dear Sirs:

For a long time I've been convinced that if we as Brethren with the true message of salvation had a literature campaign and were as zealous in its propagation as some of the false teachings, we would see many of those who are seeking the truth come to a true knowledge of the Saviour.

We would like very much to see the San Fernando Valley in which we live dotted with Brethren churches, and I feel that a heavy literature campaign is the only answer. As it is, the closest Brethren church is in Glendale, a distance of almost 18 miles. I for one am praying that in the near future something effective will be forthcoming along this line.

Prayerfully yours,
/s/ Mrs. Earl W. Nelson

Give and PRAY!

YOUR GIFT UNTO
THE LORD FOR
PUBLICATIONS
WILL HELP US
DO A MORE
EFFECTIVE WORK
FOR THE LORD JESUS

for the
BRETHREN
MISSIONARY
HERALD

The BRETHREN MISSIONARY HERALD

OREIGN MISSION NUMBER

AUGUST 2, 1958



Memorial Statue at Villa Mercedes

One of many in Argentina

Personal Evangelism in Argentina

PAGE 483

God's Command for a Day of Crisis

By Russell D. Barnard

Stand Still and See—

Just at a time when Israel was greatly tempted to turn tail and run, God instructed Moses to speak these tremendous words, "Stand still and see . . ." They were very far from being the words of defeat or retreat. These were God's words to a people hard pressed, and needing very much to see the moving hand of God. The Egyptian enemy was real! The Red Sea was real! Their utter helplessness was real! These were no imaginary problems—they were real problems. There are real problems in our Brethren work today. Brethren Institutions are hard pressed, as well as are local congregations. When there could easily be a feeling of defeat and retreat, we need as did those of old to "Stand still and see . . ." The eye of flesh sees the clouds, the foreboding of storm, but with the eye of faith we have every right to look up joyfully. God is able, abundantly able. Help us, O Lord, to "Stand still and see!"

Should We Retreat?

It is never a challenge to Satan to turn our backs and run. Jesus didn't! We can take two possible positions. Only one, however, will bring a blessing. Blessing comes only when we set our face to do the will of God, to advance His work, to evangelize a lost world, and to do it whatever the cost. Attack! No battle was ever won by defensive action. Unless we advance, we lose. The enemy of souls marches, and unless we push the battle into his territory, he will push it into ours. It is no secret that the Christian world is in a life and death struggle today. For generations we have not been holding our own. Nineteen people, we are told, are being born into the world for every one born into the kingdom of God! We have many missionaries going out from our gospel-believing churches, but they are not sufficient to evangelize even the increase of population. In forty years communism has made greater advance and gained more people to its cause than we believers have done in 1900 years! Is their message greater than ours? Is their Lenin greater than our Christ? To ask the question is to answer it. The One whom we worship is God, the Son! The difference is that the rank and file of believers have lost their first love, and so many have become lovers of things more than lovers of God.

Our Leaders Are Fearful

Our political leaders are straightened with mortal fear. They see no hope, other than to delay for a few years the world triumph of communism. As we write these words, our marines have just entered Lebanon. The President and all other political leaders know full well the danger this entails, but they seem to feel there are greater dangers should they not have entered. Even our Christian leaders have great fear. I have just heard many of them here at Youth for Christ meetings. I haven't heard one who had any reasonable hope that the forces of communism would be stopped, and the forces of Christ be able to command the situation. Has Christ failed? No; a thousand times **no**. But we have so miserably failed Him. While the devotees of communism have gone to any and every limit to expand and establish communism, we as the followers of the Lord of Glory have spent our time with new cars, television, home luxuries, beautiful homes, and tremendous expenditures for self and family gratification. We have so glaringly failed Jesus Christ!

We Can Do Something

Possibly we can't turn the tides of communism, but until we have been completely overrun, we can do something. There are a few hundred, possibly a few thousand members of our Brethren churches who are really alive to this situation, and are willing to spend themselves and what they have for the work of Jesus Christ. That is wonderful, but it is insufficient. The job can't be done by a few hundred or a few thousand. Only if we can have the undivided loyalty of **all** of the members of **all** of our Brethren churches can we hope to begin to attack Satan in his own territory. We have tried to carry this battle into Africa, Argentina, Brazil, France, Hawaii and Mexico. Other areas are so urgently beckoning to us. It will cost, and it will cost terribly to do it, and do it in any way commensurate with the challenge at hand. Yes; it will cost, but the cost will be as nothing with what it cost the Son of God to accomplish our salvation. The cost is as nothing compared with the cost if we fail Christ now. We will begin to realize the cost of failure when communism has overrun our land, and we will need to pay for our faith with our lives. The real danger today is not from atheism, unbelief, communism; the real danger is to our personal faith should we fail to spend ourselves utterly for Jesus Christ.

Home Missions, Too

Our interest in foreign missions is not to be considered as at the expense of home missions. With August first the **four**-months period begins, to which we usually refer as the "Home Mission Season." We hope you don't think of any of our Brethren interests just in the designated season. All of us have all of our work continuing throughout all the year. But in this season of special home-mission emphasis, give another thought to home missions! Please give, and give until it hurts toward the building of more home-mission churches.

Missionary Travels

As we write these lines, Dr. and Mrs. Floyd Taber are probably in France en route to Africa; Rev. and Mrs. Lynn Schrock and family are on the high seas going to Argentina; Rev. and Mrs. Solon Hoyt and family are awaiting passage to Argentina, promised passage having been cancelled; Rev. and Mrs. Thomas Julien are still waiting for visas and passage to France; and Rev. and Mrs. Charles Sumey are making last-minute preparations in Africa to leave for the USA and furlough in September. Pray for all of our missionaries.

THE BRETHREN MISSIONARY HERALD VOLUME 20, NUMBER 30
ARNOLD R. KRIEGBAUM, Executive Editor
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PERSONAL EVANGELISM IN ARGENTINA

by Rev. James B. Marshall

(First of a series)

In every age and in every nation, personal evangelism has always been extremely important as a means of winning souls to Christ. Even in the present-day mass evangelistic movement in the United States, the personal contact before and after conversion cannot be minimized.

This personal contact can be realized in various ways. I will not endeavor to set up a series of rules as to how it can best be accomplished; but if one insists on rules or methods, the most important is to have a deep conviction that the personal testimony of the individual believer in Christ, regardless of his place or position in society, is of infinite value. The factory worker can speak to his associates about the grace and love of God with as much authority as can the university professor. He who has been an object of God's love can and ought to be a witness.

The present need in Argentina is for this type of ministry. True, in recent years several important and successful campaigns involving thousands of people have been held in the larger cities, but generally speaking mass evangelism has not been successful as a means of reaching and winning souls to Christ. Many public manifestations of decisions to accept Christ have been made in tent meetings, but too often within a few weeks all contact with the "new converts" has been lost. I do not mean that follow-up work was not carried on, but rather that the people who raised their hands voluntarily withdrew from all contact with the evangelicals. Why? The reasons are many and varied.

One man told me he raised his hand because he felt sorry for the preacher. A lady replied that she had too much opposition from the family. A young lady had an unsaved boy friend who took all her time. Another man and his family stood up for Christ one night, and the next day when we visited them he had just returned from the mass. When we reminded him of his decision he said: "Of course I stood up for Christ! Who wouldn't do that?" He was merely taking himself out of the animal category, for quite often folks in Argentina use the term Christian to make the distinction between humans and animals.

In almost every case of this nature the real difficulty lay in the fact that the person was not ready to make a manifestation of his faith. That is, he did not fully understand what conversion means nor what he was doing when he raised his hand. No one had contacted him beforehand to explain the true Christian doctrines, and consequently his mind was still full of superstitions and false doctrines. These people, from the cradle to the grave, live in an atmosphere of religion, rites and forms that use Christian terminology, but in no sense of the word do they know the true meaning of evangelical Christianity. When we speak of Christ to them, their minds immediately interpret our words in the light of all previous teaching. It is similar to what happened to me when I first came to Argentina and someone offered me a dish of ice cream. I had visions of a dish of "Sealtest's Extra Special," but what I was served was milk and sugar with a little flavoring added. Our conceptions differed radically about ice cream.

Therefore, we believe that personal visitation is one of the most necessary phases of missionary activity today. Unfortunately, our time is limited in this field because of the shortage of workers and the many extra duties which each missionary must carry. But the Lord has given us many opportunities to visit both in the homes of believers and unsaved—with gratifying results.

Recently I visited a young man and his wife who had come to the evening service one Sunday. He lost his vision six months ago as a result of an infection that began in his nose, and the doctors gave him no hope of recovery.

Knowing only that he was blind, I called on him expecting to find a man bitterly angry with God. But not so! One of the first things he said was "God took away the natural light from my eyes in order that the spiritual light might shine into my heart." Then he told me how he had known Christ years ago but had gotten into the world and far from the church. As I listened to him speak, my heart was refreshed and encouraged to know a man who had found that the grace of Christ is sufficient for every need. In just six months he has made remarkable progress with Braille and is anxiously awaiting a copy of the New Testament in Braille so that he can read it when he pleases.

This is an exceptional case for me. Usually I am trying to encourage folks to trust God. This man was testifying to me and assuring me that God is able to do abundantly above all that we ask or think. I remember one thing he said. "At first I prayed that God would restore my sight. Now I ask only that His will be done." Brethren, that is Christian growth and character!

How different another visit two days later! A man I knew three years ago in another town recently lost his mother and is now living in Rio Cuarto. He is a "moderate Communist" politically speaking, and a professed atheist in regard to spiritual things. I found him in his room, sitting in a hard chair, smoking and just looking into space. We discussed various things, but he always returned to the loss of his mother. "I

have nothing to live for now," he said. "Life is empty. I can't believe that she exists in another world. Sometimes I wish that I could." Since then I have visited the man again, and he continues in his despondency and incredulity.

How many others like this man are living in Rio Cuarto and in other towns of Argentina? Perhaps thousands! How many others like him in the world, and even in the United States? Without doubt hundreds and hundreds.

It is rare that such folk drop into an evangelical service in Argentina. The background of the country is not evangelical in nature as is that of the United States. The only way to reach these people is to visit them in their homes. The individual believers are constantly witnessing to their friends and relatives in this way. They have gained far more confidence with their friends than the missionary can ever have and their testimony is of great value in winning them to Christ. We have observed that most folks who make public decisions to accept Christ and later continue to be faithful members of the church are those who have been witnessed to by the believers outside the confines of the church building.

We cannot over-emphasize the importance of personal evangelism in this land. Growth is slow, but we praise the Lord for what is being accomplished. Will you pray with us that each believer will be an effective witness in order that Argentina may soon become an evangelical nation? It could be a reality although almost every circumstance is against us. God, through His people, has changed hearts, lives, and the course of whole nations. God can change Argentina, too.

Foreign Missionary Directory

AFRICA

Balzer, Mr. and Mrs. Albert W., B. P. 36, Bossangoa via Bangui, French Equatorial Africa.
Beaver, Rev. and Mrs. S. Wayne, Bozoum via Bangui, Oubangui-Chari, French Equatorial Africa.
Cochran, Miss Rosella, Mission a Bassai, Bozoum via Bangui, French Equatorial Africa.
Cone, Rev. and Mrs. George E., Bossembele via Bangui, French Equatorial Africa.
Cripe, Miss Mary, Bozoum via Bangui, Oubangui-Chari, French Equatorial Africa.
Dunning, Rev. and Mrs. Harold L., Bozoum via Bangui, French Equatorial Africa.
Emmert, Miss Mary, Mission a Bassai, Bozoum via Bangui, Oubangui-Chari, French Equatorial Africa.
Garber, Rev. and Mrs. Martin M., Mission a Bekoro, Paoua via Bozoum via Bangui, French Equatorial Africa.
Geske, Miss Edith, Bellevue via Bossangoa via Bangui, French Equatorial Africa.
Goodman, Rev. and Mrs. Marvin L., Jr., Mission a Nzoro, Bocaranga via Bangui, French Equatorial Africa.
Habegger, Miss Mary Ann, Mission a Bekoro, Paoua via Bozoum via Bangui, French Equatorial Africa.
Hill, Rev. and Mrs. Robert W., Bossembele via Bangui, French Equatorial Africa.
Hocking, Rev. and Mrs. Donald G., M'Baiki via Bangui, French Equatorial Africa.
Jobson, Dr. and Mrs. Orville D., B. P. 240, Bangui, French Equatorial Africa.
Jones, Miss Gail, B. P. 10, Bossangoa via Bangui, French Equatorial Africa.
Kennedy, Rev. and Mrs. Lester W., M'Baiki via Bangui, French Equatorial Africa.
Kennedy, Mrs. Minnie, Mission a Bekoro, Paoua via Bozoum via Bangui, French Equatorial Africa.
Kent, Miss Ruth, Bozoum via Bangui, French Equatorial Africa.
Kliever, Rev. and Mrs. J. P., Mission a Bekoro, Paoua via Bozoum via Bangui, French Equatorial Africa.
Mason, Dr. and Mrs. Harold A., B. P. 10, Bossangoa via Bangui, French Equatorial Africa.
Miller, Rev. and Mrs. Donald F., Mission a Nzoro, Bocaranga via Bangui, French Equatorial Africa.
Mishler, Miss Marie, Bouca via Bangui, French Equatorial Africa.
Munn, Miss Mary Beth, B. P. 36, Bossangoa via Bangui, French Equatorial Africa.
Samarin, Rev. and Mrs. William J., Bellevue via Bossangoa via Bangui, French Equatorial Africa.
Sheldon, Rev. and Mrs. C. B., Bossangoa via Bangui, French Equatorial Africa.
Spangler, Mr. and Mrs. Donald A., Bozoum via Bangui, French Equatorial Africa.
Taber, Rev. and Mrs. Charles R., Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.
Taber, Dr. and Mrs. Floyd W., B. P. 36, Bossangoa via Bangui, French Equatorial Africa.
Thurston, Miss Marian, Mission a Nzoro, Bocaranga via Bangui, French Equatorial Africa.
Tyson, Miss Elizabeth, Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.
Williams, Rev. and Mrs. Robert S., Batangafo via Bangui, French Equatorial Africa.

ARGENTINA

Abel, Miss Bertha, Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.
Bishop, Rev. and Mrs. Donald E., 178 Calle Reconquista, Corral de Bustos, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.
Churchill, Rev. and Mrs. Jack B., Remedios de Escalada 74, Rio Tercero, F.C.B.M., Prov. Cordoba, Argentina, S. A.
Dowdy, Rev. and Mrs. J. Paul, Almirante Brown 808, Barrio Alberdi, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.
Hoyt, Rev. and Mrs. Solon W., Chiclana 1074, Don Bosco, F.C.G.R., Argentina, S. A.
Maconaghy, Rev. and Mrs. Hill, Bdo. de Irigoyen 564, Jose Marmol, F.C.N.G.R., Argentina, S. A.
Marshall, Rev. and Mrs. James B., Rivadavia 433, Rio Cuarto F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.
Rottler, Rev. and Mrs. Carson E., Fenoglio 71, Laboulaye, F.N.G.S.M. Prov. Cordoba, Argentina, S. A.
Schrock, Rev. and Mrs. Lynn D., Rivadavia 433, Rio Cuarto F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.
Sickel, Mrs. Loree, Remedios de Escalada 74, Rio Tercero, F.C.B.M. Prov. Cordoba, Argentina, S. A.

BRAZIL

Altig, Rev. and Mrs. J. Keith, Caixa Postal 861, Belem, Para, Brazil
Burk, Rev. and Mrs. Bill A., Caixa Postal 861, Belem, Para, Brazil
Zielasko, Rev. and Mrs. John W., 1630 Sebastiao Freitas, Capanema Para, Brazil.

FRANCE

Fogle, Rev. and Mrs. P. Fredrick, 79 Chemin de Vassieux, Caluire et Cuire, Rhone, France.
Snyder, Miss Ruth, c/o P. F. Fogle, 79 Chemin de Vassieux, Caluire et Cuire, Rhone, France.

HAWAII

Tresise, Rev. and Mrs. Foster R., 335 Manae Street, Kailua, Hawaii.

MEXICO

Edmiston, Rev. and Mrs. Sibley M., Apartado 36, Leon, Guanajuato Mexico.
Haag, Rev. and Mrs. Walter E., 439 Sunset Lane, San Ysidro, Calif. U. S. A.
Howard, Rev. and Mrs. A. L., 406 Mary Ave., Calexico, Calif., U. S. A.
Robinson, Miss Dorothy, 23 Roosevelt, Calexico, Calif., U. S. A.

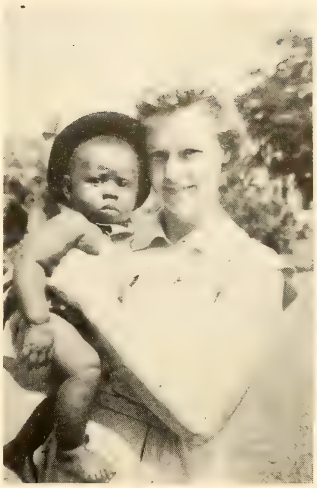
MISSIONARIES IN THE UNITED STATES

Bickel, Miss Florence, P. O. Box 588, Winona Lake, Ind.
Byron, Miss Grace, P. O. Box 588, Winona Lake, Ind.
Foster, Mrs. Rose A., 5337 N. Front St., Philadelphia 20, Pa.
Miller, Rev. and Mrs. Edward D., 1865 Maria Ct., Modesto, Calif.
Nielsen, Miss Johanna, 1819 Pine Ave., Long Beach 6, Calif.
Schwartz, Miss Clara, 4685 Adams Ave., Philadelphia 24, Pa.
Snyder, Rev. and Mrs. Roy B., 609-26th Street, Altoona, Pa.
Sumey, Rev. and Mrs. Charles R., c/o Mrs. Margaret Lucas, 162 Baile St., Uniontown, Pa.

Greetings From Boguila--

I'm back. Back to the Oubangui-Chari with its tall grass, gnarled hardwood trees, and its red dirt. Back to lizards, and goats, and white ants, and sandflies. Back to a friendly people with tribal scars and warm greetings. Back to sun helmets, quinine, boiled water, and tightly-screened windows and doors. Back to tropical storms that come suddenly with black clouds, wind, thunder, lightning, and rain, to be followed just as suddenly with a clear sky and sunshine. Back to a people who suffer with malaria, leprosy, filaria, and schistosoma. Back to the call of "Mademoiselle, I need medicine." Back to the fat nursing babies, pot-bellied toddlers, and skinny ten-year-olds. Back to eating mangoes, manioc, fresh peanuts, tiny eggs, guinea corn, and buffalo-burgers. Back to sleeping to the tune of beating drums, crickets, singing night birds, and the cry of a passing hyena. Back to having ants in the sugar, and elephants in the garden. Back to a people who are living in fear and darkness and who are in need of the only One who can bring deliverance from that fear and give light to their darkened hearts. I'm back to the place and the work to which God has called me. How wonderful it is to be back!

Mary Beth Munn



DEATH!

Before the good news of eternal life through Jesus Christ arrived in this land, death must have been a most dreadful thing. But wait, might it not be even worse for those who have heard the Gospel and refused? That thought came to me the other night as I ministered to a dying woman. She was unable to hear my words, but a great host of relatives surrounded her, forcefully restraining their weeping and wailing until she should take her last breath. During those last hours I tried to remind them once again that God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish, but have everlasting life. Perhaps they heard, perhaps not. The evil forces were at work and this was death—a heathen death. The morning cries and chants gained momentum as they descended the hill with the body, and before long I could hear the monotonous beating of the death drums. Oh, that these who have heard might come to the Giver of life! We must never become weary in giving out the message. How many times did we hear before we believed?

—Rosella Cochran

African Believers Have School Problems, as well as their children. Since there are not nearly enough government schools on the primary level, many children of African Christians have entered Roman Catholic schools. They are obliged to attend catechism classes and are being made Catholics. Unless they accept Roman Catholic baptism after several years of schooling, they are expelled or failed.

The number of schools Protestant missions can direct is limited. The African and missionary personnel qualified to teach is inadequate.

Missionary teachers are in great demand and help is urgently needed in the preparation of African teachers. **The answer is additional qualified missionary personnel.**

—"Missions Tomorrow" Number 4

Black Johnny Can Read!

By Rev. William J. Samarin

When the day's work is done and the sun shines more mercifully, one stops at home and leaves his hoe which he has used in his garden all day. In its place he takes his Sango New Testament, or one of the primers, and marches off to church.

Time was when all the readers gathered in one group. It was considered "wrong" or "bad" to sit off by oneself. But now in many places things are much different.

As one passes a church toward evening, he can see a black-skinned group reading a bright-red-covered booklet. These are the beginners. Then there is the group with the green covers and the one with the yellow covers. A smaller group under the shade of another tree reads the New Testament. These are the Christians, either learning to read or improving their reading.

Every class does not get its own teacher, for trained men are too few. But these have been taught to spend a little time with one group on its new lesson, then to go on to another.

Many such teachers have been trained in a series of ten-day teacher-training courses held in various parts of our Africa mission field. In this short time really good teachers are not produced, perhaps, but some glaring mistakes can be corrected. There always is a vast difference between the practice teaching of the first and last days. The most general one is "parroting": the teacher has the pupils repeat the lesson word by word after him. He does not teach them to syllabify a word or make sense out of a sentence. It is simply a matter of parrot-like memorization.

Africans should really have very little trouble learning to read in Sango. They do not have the trouble that "Johnny" has in America. The poor reader of English has to know the various renderings of **i (bite, bit, ink),** or **ou (rough, bought, bough)** and many others by sheer memorization. In Sango, however, **i** is simply and always the sound in English **beet** and **a** is always the sound in **father** (but not the Boston pronunciation!). Besides, the words are very short, monosyllabic or disyllabic, and very few more than that. Take the sentence, **"Ala ga bili na bi"** ("They came yesterday at night"). There is nothing to it! (But one should not assume from these remarks that all African languages are as simple as Sango.)

Now that a set of primers is in general use and available at a low price, the big need is to train teachers. These ten-day schools are just a part of an extensive program to produce teachers. Many missionaries are giving such courses in their station Bible schools. Mrs. (Floyd) Taber likewise does a thorough job in her school for teachers.

Little by little the quality of the teaching is improving. It is very encouraging, for example, to arrive at a village in the afternoon without any forewarning and find the reading classes well organized and well taught.

The ground is being prepared for more and better literature in Sango.



Teacher Samarin with book and pupil

Going Out by Faith

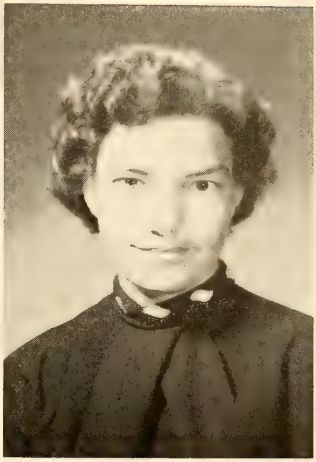
By Russell D. Barnard, D.D., General Secretary

Miss Barbara Hulse has been so patiently waiting for the day when she might sail for Brazil to serve there as a Brethren Foreign Missionary. During the time of waiting, others would gladly have sent her to the field of her choice, but she has wanted to be a "Brethren" missionary.

Now, it seems Miss Hulse is well on her way to her chosen field of service. No; she isn't in Brazil as yet, but she is making every plan to go very soon after our National Conference season. She and we are stepping out by faith into this venture, believing her going is pleasing to the Lord, and the will of all of you missionary-minded people. Our blessed Lord is more interested in her getting to Brazil than we could possibly be. We are sure, therefore, He will care for all of the details in health, permits, outfit, transportation, and support.

Just now we are making a special offer to all of you people who want a special part in her going. We refer to the privilege of sharing in her outfit needs. In most of our Brethren churches there are Outfit Clubs, and these Outfit Clubs will spearhead this noble work. They and we will be glad for help from all of you, whether actually members of the Outfit Club or not. Should you desire to help, the Outfit Club will give you opportunity, or, if you desire you may make your gift through your regular church channels, indicating that it is "HULSE OUTFIT" money. This is our second appeal within a period of many months. We present the need because we believe hundreds, possibly thousands of God's people will want to help with one dollar or more.

Miss Hulse is well fitted for the work she purposes to undertake. She is a graduate nurse, and also a graduate of Grace Seminary. She has been very successful in the study of the Portuguese language at the University of Arizona. She has had varied experiences in Christian work, and has been very active in the gathering together of the Brethren in the city of Tucson, Ariz., looking toward the establishing of a Brethren church in that great city.



She is a member of the McHenry Avenue Grace Brethren Church, in Modesto, Calif.

Above all she would desire that you pray for her as she goes. As you can, she would appreciate your help in making her going possible.

Operation Bamboo

By Mrs. George E. Cone

". . . Amassez 50 bamboo, 11 Fev." . . . Garber

So the telegram ran;
So the plans began.

Thus we see Mr. Cone one Friday afternoon with a few of his students—a jovial group of older pastors and catechists—and Kim—the proverbial tag-along—headed out to . . . well, some place to find bamboo. They are searching bamboo palm, not the kind of bamboo that the little barefooted feller carries over his shoulder on the way to the fishing hole. Palm bamboo does not have joints. It is straight and strong, and, after having been split, is used in the construction of roofs and ceilings.

Stopping at the most probable village, they find a man who offers to lead them to a virgin patch of bamboo. The people conversing with our helpers are full of questions. "But why, oh why, would you walk far into the bush to cut and carry bamboo for a white man?" they ask. It is a reasonable question indeed, for the men will carry a load of ten bamboo weighing over one hundred pounds for three miles at a pay of approximately two cents a bamboo. One of our black brothers answers. "Isn't this our teacher? How can we refuse to help our teacher?" A warm glow that is not soon forgotten fills the missionary's heart.

The huskiest native takes Kim piggy-back and off our merry group goes along a very narrow trail. At the stream he deposits Kim on the other side and then unexpectedly

(Continued on page 489)

THE CHILDREN'S PAGE

Clyde K. Landrum, Director

Box 588—Winona Lake, Ind.



More Missionary Helpers. Top row (left to right): Sandra Miller, Martinsburg, W. Va.; Carole Barnes, Wooster, Ohio; Deane and Bobby Slagle, Canton, Ohio; Helen Best, San Gabriel, Calif.; Vicki Lou Agler, Berne, Ind.; Jean Johnson, Winona Lake, Ind. Bottom row: Stella Horn, West Salem, Ohio; Verna and Phil Bergen, Osler, Sask., Canada; Reeder Swartz, Harrisburg, Pa.; Douglas Haag, San Ysidro, Calif.; Ellen Bryden, Torrance, Calif.; Bradford Miller, Fredericksburg, Ohio: Perhaps your picture will be next!

Dear Missionary Helpers,

Greetings to you all across the USA, and around the world. That's correct, for we now have MH'ers in Canada and other countries! I'd like to talk to you about two Missionary Helpers Club rallies. First of all, I want to mention the June Rally that was held at Sunnyside, Wash. All of you should have been there, for we had a great time. That was a real live-wire group of kids!! I had hoped to have pictures of the group for you in this issue, but they did not arrive in time. I hope to have them later for you. The reason I want to talk about this Washington Rally is that we sort of felt that it was a good preparation for the next Rally that is coming up very soon.

That is the special Rally to be held at Winona Lake in connection with National Conference. Already several kids have returned their cards saying that they plan to attend the Rally. We're looking for you all at that time. Have you forgotten the date and time? Well, the date is August 23—that's Saturday—and the time is 4:00 p.m. Won't you plan to be there? Miss Schumacher and I will be at the Rally to greet you, and some of our missionaries will be there, too. We hope Dr. Barnard will be able to attend. We are going to show a special set of MH slides. These slides were made up especially for our MH group, so you'll want to see them. Now this Rally is only a part of the interesting things planned for National Conference.

(Continued on next page)

REMEMBER THESE JUNIOR MISSIONARIES ON THEIR BIRTHDAYS!

Stephen Mason—August 6, will be 9 years old—in Africa
Gloria Mason—August 13, will be 7 years old—in Africa
Duane Edmiston—August 14, will be 3 years old—in Mexico
Aldo Hoyt—August 21, will be 8 years old—in Argentina

MARY MISSIONARY—



Hold Tight

There's a bird in the Brazilian forest about the size of a pigeon. The mother looks after her young ones very carefully for the first week or two, simply stuffing food into their gaping beaks. Then suddenly, before they are able to fly and look after themselves, the mother bird flies away and never returns!

You may be sure that the Indians know all about these birds, including the exact time of the year when the young ones are plump, ready for eating and unable to use their wings.

But how to reach them is a problem, for the mother birds make their nests in the most inaccessible places, usually in holes on the face of a sheer cliff. Tough as the Indians are, they know that alone they can do nothing, that those coveted prizes can be won only by teamwork.

First of all, they make a strong rope of wild vines from the forest. Then just one of their number is lowered over the cliff edge, while the others hold on.

"Why not tie the rope to a tree trunk?" Is that what you are asking? That would be no good, for there has to be constant communication with the one being let down.

"More to the right!"

"A little farther down!"

"Please let me have a bush knife."

And so, all working together, those hideouts are discovered and their occupants captured.

What one Indian could never do becomes ever so much easier when there's a team. Our missionaries, too, go into difficult and sometimes dangerous places seeking after that which is not easily won. Not birds, oh no, but precious souls to bring to Jesus! They are ready to go down the cliff face, but they surely need **you** to hold the ropes for them.

If **you** should go down, you would not be happy to know that you are just hanging there, tied to a dead stump. But you would be thrilled to know that friends are holding you, friends just as interested in winning that treasure as you are yourself, friends ready to shout down words of encouragement, to let you have anything you might need in the way of supplies, to keep you mobile, and enable you to be in the right place at the right time.

So make a point, young folk, of teaming up with some missionary. Your prayers, your letters, and your gifts will enable him, or her, to do a job for Jesus which could not even be attempted alone.

—Missionary Horace Banner in **The Prairie Overcomer**

OPERATION BAMBOO

(Continued from page 487)

returns for Mr. Cone. What a nuisance, shoes!

Arriving at the bamboo grove, the men make a clearing for Kim and then the hacking begins on trees of the proper size. To show that his head is good for bamboo if his feet weren't for water, Mr. Missionary hoists a load aloft and starts back to the truck with his young son trailing behind. Before long our missionary decides that his baby girl isn't the only one with a soft spot on her head. "Whew!" he exclaims, "this is hard work! This is harder than school!" After a thoughtful moment, the burly darky behind replies: "No, not as hard as school, for school you have to use your head!"

A weary father and son reach the village at last only to discover that the truck keys have been lost along the dark trail. Thus in the brief hour of light remaining, Mr. 1947 Dodge undergoes minor surgery. They wait. It is dark—Africa dark! Eight o'clock. No supper. Still the two older men do not come. Lost! That terrifying word! Two men with torches search and those remaining pray. God is faithful. By 9:30 all are back, 96 bamboo are in the truck, and this missionary incident comes to a close—operation bamboo completed!

A PRAYER FOR POWER

A dying world is about us—nay, a dead world—but the Word of Life is in our hands. Oh, for the Spirit of Life! Let Him endue us, and our speech is no more with enticing words of man's wisdom, but with demonstration of the Holy Ghost. In the Valley of Indecision the Wind of Heaven breathes, signs of life appear—the dry bones move—bone cleaves to bone: the skeleton of creed is clad with the flesh of faith, and, where the slain of Satan lay, the hosts of God encamp. For such power from on high let us so earnestly seek that every breath of spiritual life shall become a prayer!

—Dr. A. T. Pierson

MISSIONARY HELPERS

(Continued from Children's Page)

A MH booth is being planned where you can register, and, where you may receive a special souvenir! You are to bring your MH scrapbook. Prizes will be given for the five best ones. I'd like to see **yours** on display. If you bring some of your friends who are not MH'ers, they may enroll at the booth. And one more thing before I close: If you can't come to the National Conference Rally, would you write me a letter? I'll choose some of these letters and read them at the Rally. Won't that be fun? I think so. Goodby for now. Keep on living for the Lord and keep on being good Missionary Helpers.

Sincerely in Christ,
Clyde K. Landrum

Newspage



ALTO, MICH. William Johnson has resigned the pastorate of the Calvary Brethren Church effective Sept. 26. The church celebrated its tenth anniversary July 13. Dr. L. L. Grubb, secretary of the Brethren Home Missions Council, was the guest speaker.

CHEYENNE, WYO. Rev. Harold Leppke, Chaplain Owen Mullet, and Mr. Earl Harper were guest speakers at the First Brethren Church July 20 and 27 during the absence of the pastor, Russell Williams.

FORT WAYNE, IND. Miss Mary Bauman, daughter of Dr. and Mrs. Paul Bauman, of Winona Lake; Mrs. Glenda Minear Miller, of Winona Lake; Miss Audrey Kuhn, of Berne, Ind.; and Miss Sharon Dreher, of Osceola, Ind., all members of The Brethren Church, graduated July 27 from the Parkview Methodist School of Nursing.

INGLEWOOD, CALIF. A get-acquainted fellowship was held following the evening service at the First Brethren Church July 20 in honor of Mr. and Mrs. Don Locke and family. Brother Locke is the new assistant pastor. A canned food shower was given the family. Dr. Glenn O'Neal is pastor.

KOKOMO, IND. The first services of the Indian Heights Grace Brethren Church were held in the basement of their new building on July 13. William Kolb is pastor.

BEAUMONT, CALIF. The Cherry Valley Brethren Church, Wendell E. Kent, pastor, held a special Homecoming Day service on July 20 at which Rev. and Mrs. Gene Farrell were the special afternoon guests.

SPOKANE, WASH. At the conference of the Northwest Fellowship of Brethren Churches held at the First Brethren Church June 24-27 the following were elected as officers: Leslie Moore, moderator; Henry Dalke, vice moderator; Neil Beery, secretary; Robert Griffith, assistant secretary; and Ernest Morrell, treasurer. A temporary organization of Laymen was effected with Keith McDaniels, of Sunnyside, as chairman, and Tom Jensen, of Harrah, as secretary-treasurer.

ASHLAND, OHIO. Miles Taber, pastor of the Grace Brethren Church, was recently unanimously called to serve for his eighth year.

PHILADELPHIA, PA. Robert Crees, pastor of the Third Brethren Church, has started a "70 Year Club" in his church in which all who are 70 years and over in the church, Sunday school, or community will be recognized and honored.

DAYTON, OHIO. A demonstration class on the "Art of Memorization" will be conducted at the North Riverdale Brethren Church on Aug. 11. Russell Ward is pastor.

WINCHESTER, VA. Paul Dick, pastor of the First Brethren Church, broke a record in his ministry following the evening service of July 6 when he baptized 18 people.

PHILADELPHIA, PA. Rev. William Male of the First Brethren Church, Rev. Robert Crees of the Third Brethren Church, Rev. Lester Smitley of the Suburban Brethren Church, Hatboro, Pa.; Doug Cassell '58 graduate of Grace Seminary, and Howard Crist, directors of the HiBA Clubs of Philadelphia are to be speakers at the Carson-Simpson Young People's conference Aug. 29-Sept. 1.

LAKE ODESSA, MICH. Galen Mark arrived to make a welcome addition to the family of Rev. and Mrs. William Ernest, of the Grace Brethren Church, on June 23. He weighed 8 lbs. 4½ oz.

DAYTON, OHIO. Rev. Charles Noffsinger, '56 graduate of Grace Seminary, occupied the pulpit at the morning and evening services of the North Riverdale Church July 20. Russell Ward is pastor.

The BRETHREN MISSIONARY HERALD

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Winona Lake, Ind.

TRENTON, N. J. A new bill backed by churches, which would end Sunday sales in all but three counties of New Jersey has been passed by the New Jersey Assembly here. It has been forwarded to Governor Robert E. Meyner for signature.

In Memoriam

Mrs. Guy Stutzman was called to be with the Lord June 11. She was a faithful member of the First Brethren Church, of Johnstown, Pa., for many years.

—Russell H. Weber, pastor

M. B. Altemus, a faithful member of the First Brethren Church, Johnstown, Pa., for many years, was called home June 28. He was 74 years of age. He served as sexton of the church for almost seven years.

—Russell H. Weber, pastor

Clarence R. Strawsburg, a member of the First Brethren Church, Long Beach, Calif., since 1941, was suddenly called home to be with the Lord July 5.

—C. W. Mayes, pastor

Charles C. Auge, whose beloved wife went to be with the Lord in February of this year, joined her in her heavenly home on July 7. Both were faithful in their attendance and service at the First Brethren Church, Long Beach, Calif., as long as health permitted.

—C. W. Mayes, pastor

Mrs. Laura Wissinger was called to be with the Lord on July 7. Her Christian personality was a blessing in the First Brethren Church, Johnstown, Pa., for many years. She would have been 89 years old if she had lived until July 15.

—Russell H. Weber, pastor

Modernism, Fanaticism, and Unscriptural Ritualism

By Dr. W. E. Pietsch

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

I desire to make it crystal clear from the very outset of this message that I thank God for every child of God—every Christian—and I recognize that God has His children in most all of the various denominations, for which we do thank Him. Our Lord's prayer in John 17 was that all Christians might be one. Note carefully John 17:21: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." Surely if this is the desire of our lovely Lord, we should endeavor to comply with His request. We need to have clear in our mind that a Christian is one who has, by faith, accepted the Lord Jesus Christ as his own personal Saviour, and recognizes Him as the one who has saved him, and not the church or any ordinance. Salvation is in Jesus Christ alone. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

Religion, as such, has been one of Satan's most successful weapons to bring confusion and deceive men and women. Beware of any false religion that gives you false security, and does not change your life and conduct. Any religious system, by whatever name it may be called, that does not change the life and conduct of its constituents is a false religion.

Church and State

Our wise founding fathers recognized the danger of church and state, and constructed our constitution separating these, for they recognized the tragedy that it had produced in Europe. The ministers of the Gospel of the Lord Jesus Christ should stay by their God-given task in preaching the Gospel, denouncing sin wherever they find it, and bring God's remedy, Jesus Christ the Lord. There is a grave danger in a consolidated religious movement that compromises in the great fundamentals of the Christian faith. Their objective may be to fight evil, but God never intends that we should do evil that good may come. No true child of God should join in a religious union that denies the deity of our Lord Jesus Christ. While we may differ on church government and church sacraments, we must not dare to compromise on the deity of Christ, His virgin birth, His substitutionary atonement, His physical, bodily resurrection, and His second coming.

The Apostasy

The root of all the confusion in the world today is the sin of apostasy —departing from God-given light, humanizing Christ, and deifying man. Note carefully one of Satan's approaches. "Now for a recompence in the same, (I speak as unto my children,) be ye also enlarged. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" (II Cor. 6: 13-15). The Devil, as an angel of light, in the realm of religion, is more dangerous than he is, as a roaring lion, in the underworld. Some deny the personality of Satan, but the Bible is very definite and clear on the subject.

Modernism, Fanaticism, and Unscriptural Ritualism

Modernism is that false teaching of theology that denies the deity of Christ. A Modernist is an apostate, and one of the most dangerous persons in a community. Satan realizes that if he can get one of his agents to act for him in the realm of religion, questioning the deity of Christ and the verbal inspiration of the Word of God, he will be more able to accomplish his diabolical purpose than he would be through the more vulgar outward sins of the flesh. Beware that you do not call a person a Modernist who merely differs with you on church government or the sacraments. A Modernist is one who repudiates the deity of the Lord Jesus Christ.

Fanaticism

Heresy is truth mixed with error. It has been well stated that the most dangerous individuals in the religious world are those who partially obey the Word of God. Let us never forget that one cannot preach or teach the Gospel without antagonizing sin. The most devisive thing in the world is the Gospel. It demands complete separation from sin. Light and darkness cannot be mixed. It is necessary to rightly divide the word of truth and not take Scripture out of its context. Many sincere Christians have been in a fog on divine healing, speaking in tongues, keeping Saturday instead of Sunday, and other subjects. They try to fit them into this present day and age, and apply them to every life. As I have told you before, every Christian has a redeemed soul in an unredeemed body, and when the Lord Jesus comes they will receive a complete, new body. Until then, we are subject to sickness, disease and death. Divine healing for this age is in the will of God, and He can and does heal, for which we thank Him. Others are left to take medicine, as Timothy was. God instructed him to

(Continued on page 493)

The Triune God in Christian Baptism

By Miles Taber, Pastor

Grace Brethren Church
Ashland, Ohio

We believe that God has graciously revealed to us some additional truths that have been neglected by many of our brethren in other groups.

If we seem to stress these things, it is not with any desire to divide God's people. Neither is it even to suggest that we are in any way superior to our brethren. Nor is it an attempt to proselyte and gain members from other churches. We stress them simply because we believe that they are the commands of our Lord, that they have a distinct value to God's people, but that they are generally misunderstood or neglected. We urge our readers to search the Scriptures daily, to see whether these things are so.

The neglected truth we wish to emphasize is that believers should be baptized in water by trine immersion. This is the command of our Lord in His Great Commission: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19).

This command clearly gives the proper mode of baptism, and it is immersion in water, not once but three times. The word **baptizing** in this command is not of Anglo-Saxon origin. It is the Greek word that Jesus spoke and Matthew wrote, not translated, but transliterated into English letters. To determine its meaning, it is absolutely necessary to learn the primary meaning of the original Greek word **baptizo.** All authorities agree with Dr. Joseph Henry Thayer, who says that the first and primary meaning of this word is "to dip repeatedly." So if we translate this word in the Great Commission, instead of simply transliterating it, we find Jesus saying to His disciples: "Go ye therefore, and teach all nations, dipping them repeatedly in the name of the Father, and of the Son, and of the Holy Ghost." The number of times that converts are to be dipped is clearly limited by the naming of the three persons of the Trinity: Father, Son, and Holy Spirit. Thus the clear command of Jesus to His disciples requires baptism by trine, or threefold, immersion.

The best evidence that this is the correct interpretation of our Lord's command is the practice of the early church. The uniform testimony of church history is that for many centuries after the beginning of the church, trine immersion was the only generally recognized mode of Christian baptism. We do not quote church history as equal in authority with the Bible. But when the interpretation of the Bible is in question, it is certainly significant to learn what Christians believed and practiced who lived near the time of the apostles and who spoke the language in which the New Testament is written. It is reasonable to assume that the universal practice of the early church was in harmony with the teachings of Christ, and that conflicting practices of later origin should be rejected.

Tertullian, one of the early church fathers, is clear in his statement. Speaking of Christ, Tertullian said: "He gave as His last command that they should immerse into the Father and the Son and the Holy Ghost, not into one person. For we are immersed not once, but thrice, at the naming of each person of the Trinity."

Jerome confirms this testimony. He wrote: "We are dipped in water that the mystery of the Trinity may appear to be but one, and therefore, though we be thrice put under water to represent the mystery of the Trinity, yet it is reputed but one baptism."

We will not weary our readers with further quotations, but there are literally hundreds of them available, which show that the general practice in the church during the first thirteen centuries of its history was to baptize by trine immersion, in harmony with the Lord's command.

Our interest in this subject does not arise from any desire to preserve an empty form. We believe that Christ had sufficient reasons for commanding trine immersion, and that these reasons still maintain today. Baptism is a symbol of our salvation. Therefore the form should exhibit the fundamental facts which are involved in God's plan for saving sinners. We believe that only trine immersion safeguards and bears witness to these facts.

From the standpoint of our experience, salvation is our identification with the Lord Jesus Christ so that His death becomes our death, and His life our life. We are so identified with Him that we are crucified with Him, sharing the merit of His atoning death. And we are so identified with Him that we are raised with Him, sharing His eternal life. The only hope of sinful man is in union with Christ by faith in Him so that God may treat the redeemed sinner as He treats His only begotten Son. Now it requires immersion to symbolize the death, burial, and the resurrection of the believer with Christ. Thus far, our friends who practice single immersion will doubtless agree.

But salvation also has its divine side. In fact, it is wholly the work of God. But what God is it that saves us? Is it the unipersonal God of the Mohammedan, the Jew, or the Unitarian? No; the God of the Bible is a God who exists in three persons, Father, Son, and Holy Spirit. Each of these persons is God; yet there is but one God. This mystery of the Trinity we cannot explain—we merely accept it as a

matter of revelation. But as every Bible-taught believer knows, each of these divine persons takes an active part in our redemption. The Father gave His Son. The Son gave himself, is now our great High Priest, and is coming again to complete our salvation. The Holy Spirit wooed us and won us to Christ, and now dwells within us to guide and purify our lives. Christian baptism by its very form, should indicate the convert's faith in the Christian God, the Holy Trinity. And so the candidate kneels in the water and bows his head as each of these divine persons is named by the minister. Trine immersion, by its very form, demonstrates faith in a triune God, the only God who can save lost men.

Therefore we believe that there is great value in preserving the very form which Jesus instituted, not only because He commanded it, but also because of its deep significance. One great need in the Christian church today is a realization on the part of church members that we have been crucified with Christ and that we have been raised together with Him. If we were properly baptized, the memory of that ordinance should ever remind us that we have no right to live the old selfish life of the natural man. That old life is buried with Christ, having been crucified with Him. And our coming forth out of the baptismal water should be a continual reminder that we should live a new kind of life—even the Christ-life. We all need to be reminded of these things, and baptism by immersion in any church is a constant reminder of what salvation really is.

But another great need of the church today is to preserve faith in the Triune God. The deity of Christ and the personality of the Holy Spirit are being denied in many pulpits. Christ is being presented as merely a good man, and the Spirit of God as only an impersonal influence. Brethren, this apostasy never could have arisen in the Christian church if both the form and the meaning of baptism had been reserved. In fact, history records that single immersion was originated by men who denied the deity of Christ. Seeing that trine immersion bore testimony to the Triune God, these men actually changed the form of baptism in their churches for the purpose of destroying this testimony. Unfortunately, many of our brethren who believe in the Trinity have accepted the baptism of the Unitarians. Our plea is for a return to the original mode in order to preserve the truths it symbolizes.

While we believe that it is important to practice all of the ordinances of the church just as our Lord instituted them, nevertheless it is more important to be sure that we have the great spiritual realities which are only pictured in the ordinances. Baptism by trine immersion in water is important as an act of obedience to the Lord, and as a testimony of our faith in the great doctrines of salvation from sin. But it is far more important to know that one's own sins have been forgiven. It is important to be baptized in water and received into the membership of a visible church, but it is infinitely more important to be baptized by the Son of God, with the Holy Spirit, into the church which is His body. The great truths of revelation tower above the mere forms that picture them. Be sure that you have the reality first—then the form will have meaning and value.

The reality is that Christ died for our sins, that we pass from death to life when we receive Him to be our own personal Saviour, that thereafter He meets every need of our life, and that He is coming again to change us into His glorious image, and to bring us as His friends into the presence of God the Father. Baptism, church membership, and everything else can wait until you have settled the question of your own salvation by receiving the Son of God to be your Lord and Saviour. First you must trust Him; then you will obey Him.

MODERNISM

(Continued from page 491)

take a little wine, or medicine, for his stomach's sake and his often infirmities. This was a chronic, physical infirmity. Some dear Christians need to take medicine under the prescription of a wise doctor, and can do it to the glory of God and carry on their work more efficiently.

Speaking in Tongues

There are some very sincere Christians who believe that it is necessary to speak in tongues as an evidence of the baptism of the Holy Spirit. A careful study of the Word of God will clearly indicate that we receive the Holy Spirit when we are born again. There can be only one baptism of the Holy Spirit, but there can be many fillings. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his" (Rom. 8:9).

The matter of speaking in tongues, if you will carefully note in the Book of Acts, was more in the hearing than in the speaking. Every one heard in his own tongue. There was, I believe, in the early church, such a gift, but I believe that this gift passed away after Christianity was introduced. In writing on the tongues question, the divinely inspired Apostle Paul says: "Whether there be tongues, they shall cease" (I Cor. 13).

If you will carefully read I Corinthians 14, you will see God's instructions for regulating a tongues meeting. It is definitely stated that one was to speak in a tongue only if there was an interpreter present. If there was no interpreter, they were to be silent. Then Paul states: "Let the women keep silence in the church, for it is not permitted unto them to speak, but they are commanded to be under obedience, as also saith the law." This does not mean that a woman was not to testify or pray, but that she was not to talk in a tongues meeting.

God enable us as Christians to rightly divide His Word. Beware of fanaticism. Our salvation is in the Lord Jesus Christ and has nothing to do with any of the ordinances, or with keeping any particular day.

(Reprint from the Pastoral Call)

From a Cult to Christ

As Told to Evangelist Dean Fetterhoff

Evangelistic Crusade, Board of Evangelism

It isn't often you read a story written by a two-year-old! Yet the one who is telling this story is just two years old. Perhaps I'd better explain. Although physically I'm twenty-seven years of age, my real life began only two years ago. But let me start at the beginning.

My physical life began one cold December day in the year 1931 in the little city of Iron Mountain, Mich., when I, Robert Sperling, was born into a home where Mother and Dad were not Christians. Two years later my parents moved to Wisconsin where I was to spend the next fourteen years of my life. Near the farm where we lived dwelt a Seventh-Day Adventist couple with whom my mother became acquainted. During the depression days times were hard at our house, but the Adventist family was very friendly and often helped us in a physical way by giving us food and clothing. These people soon won the heart of my mother and filled it with their doctrine.

Before my fifth birthday I became the victim of a broken home, for my parents separated. Things seemed to go from bad to worse as financial difficulties increased. However, an Adventist pastor who lived near my grandparents (with whom we were living) learned of my mother's contact with the church and immediately came to see us. Each Saturday he would take us to church and come once a week to our home for Bible study. The Adventist group also came to our aid financially. They helped us find a house near the church, gave us a car, helped my mother find work as a saleslady, and started my brother, sister, and myself in an Adventist grade school. I attended the school for two years after which it closed; I then attended public school through the eighth grade.

In September 1945, my mother sent me to a Seventh-Day Adventist Academy in Hutchinson, Minn. About this age in a boy's life he begins to rebel at discipline, and I was no different, so I jumped at the chance to get away from home. It did not take long, however, for me to find out that the discipline of the school was as bad as home. Most of all I hated the study of "religion." I wanted nothing to do with it until I was too old to have a "good time." Because of this I soon returned home. During my high-school days I became more and more opposed to discipline and religion.

In March of '48 we moved to Mount Vernon, Ohio, where I was again entered in an Adventist Academy. My mother had hoped that this would produce a change in my rebellious spirit, but her hopes were in vain. In the fall of the same year I met the girl who was to become my wife, and we were married the following May. God blessed our home with three lovely children, but something was missing. I was constantly restless and always wanted to be doing something or going somewhere. I kept driving myself down the path of sin, not daring to stop very long at one time because each time I stopped I was forced to face reality. I finally came to the place where I didn't care whom I hurt or how much; our home headed for the rocks.

It was at this tragic hour of my life that a gracious God came on the scene. The Brethren Evangelistic Crusade was conducting an evangelistic meeting in the Danville Brethren Church (Ohio) where my wife's mother attended. She was quite enthused about the meetings and often invited my wife and me to go with her. My wife began to attend and after a few services gave her life to Christ. Each night following she would come home, tell me of the service, and plead with me to go along. Finally I reluctantly conceded. The first meeting I attended was a whole new experience for me. I had gone to church many times but had never heard the type of preaching I heard that night. At the close an invitation was given for those who wanted to receive Christ as Saviour. I thought this rather silly, since I had always been taught that no one could ever be sure of salvation until the second coming of Christ.

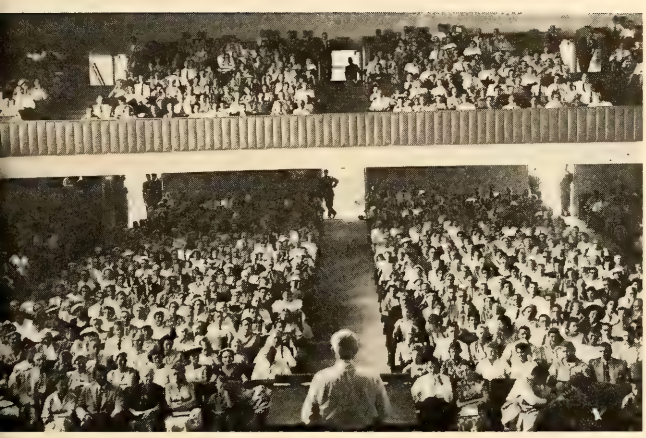
I returned to the meetings several nights and one Friday night heard the song, "The Great Judgment Morning." The words struck my heart like an arrow. The message that night was about hell, and for the first time in my life I knew that I was hearing the truth about hell.

I went to work that night about midnight but spent the most miserable, restless night of my life. For the first time I saw myself in the light of eternity. The words of the song I had heard at the service kept going through my mind: "The soul that had put off salvation, 'not tonight, I'll get saved by and by; no time now to think of religion'; at last he had found time to die." At four o'clock in the morning I went to the phone to call the evangelist to tell him I wanted to be saved. However, something said: "Put it off until tomorrow night at the service." I did. The next night something said: "Wait 'til Sunday night." I did. The final night of the meeting arrived, and I determined to settle the matter, but as the invitation was given the old stubbornness came up in my heart and I failed to yield to Christ. After the service I went straight to the car and told my wife I wanted to go home. She insisted that we wait to say good-bye to the evangelist (thank God for that insistence!). As we did so, he looked me straight in the eye and said: "Bob, don't you want to be saved tonight?" My heart melted, and as we sat in his car I surrendered my sinful heart and life to Jesus Christ.

What a change has come into my life and home over these past two years! God has given me a life of peace and joy I never thought possible and has drawn our home closer together than ever before. My wife and I have obeyed the Lord in baptism and are now members of the First Brethren Church, of Ankenytown, Ohio.

North Long Beach Church

DEDICATED



Mr. Bert Carter, chairman of the board of trustees, and the congregation at the dedication service of the North Long Beach Brethren Church.

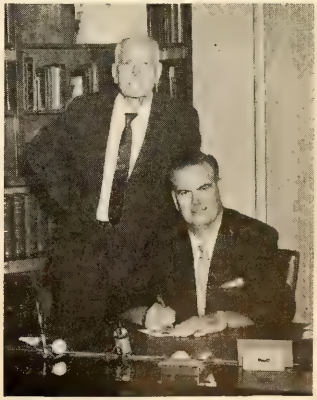
The new sanctuary of the North Long Beach (Calif.) Brethren Church was dedicated to the glory of God on June 15 at 3:00 p.m. Dr. Louis T. Talbot was the speaker. The sanctuary which seats 1100 was filled for the occasion. Mr. Vere Raley sang "How Great Thou Art" as a testimony of praise to God for His goodness and sufficiency in making the building possible. In the morning service, five public confessions of faith in Christ as Lord and Saviour were like a token from God indicating His approval and continued blessing on the work in North Long Beach.

The beautiful new sanctuary, with adjoining classrooms and offices, is made of concrete and steel and was under construction 18 months. The cost of the building and furnishings is about 400,000 dollars. This amount was raised through the sale of bonds to the members and friends of the church.

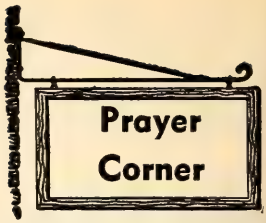
The old church and day-school buildings will be remodeled to provide for the growing Sunday school which is expected to have a regular attendance of two thousand in another year. Dr. George O. Peek has pastored the church for ten years.



Mr. J. Wilbur Snively directing the choir at the dedication service of the North Long Beach Brethren Church.



Dr. Louis T. Talbot, speaker, and Dr. George O. Peek, pastor, at the dedication service of the North Long Beach Brethren Church.



"Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved" (Ps. 55:22).

BRETHREN DAY OF PRAYER AUGUST 15

HOME MISSIONS—

Pray for the Montclair, Calif., church in its special program of Bible reading and memory work to develop a strong church.

Praise God for the additions to the church in Goshen, Ind., and pray for the radio broadcast which is reaching a large listening audience, but faces a real crisis.

Pray for the Navajo Mission work and especially for the staff and a new boarding school year starting within a few days.

Praise God for making possible a new work in Tucson, Ariz., and pray for the Ralph Askins family just now getting situated on their new field.

Pray for the 1959 program in Brethren Home Missions as tentative plans are being made by the board of directors in session August 15.

Pray for the home-missions challenge of our National Conference to be carried back to each church, that it might be used of God in increasing the offerings during the months of special emphasis for home missions.

GRACE SEMINARY, COLLEGE

Pray for student-aid funds that we can loan to worthy students that will enable them to finish their work here and then return their loans to be used again by others. This fund should eventually be several thousand dollars.

Pray for the young people who are yet trying to decide about coming to Grace this fall.

FOREIGN MISSIONS—

Pray for Miss Barbara Hulse as she get things together for her outfit. It is hoped that she will be ready to leave soon after National Conference for the field of Brazil.

Continue to pray that visas will come through for the Tom Juliens.

Pray for the board meeting of the Foreign Missionary Society beginning August 11 at 7:45 p.m.

Praise the Lord for the funds that are coming in. Continue to pray that financial needs will be met.

Pray for Miss Bertha Abel who recently had operations on both feet. Her feet are in casts for a few months.

SUNDAY SCHOOL—

The Sunday School Convention August 17 and 18. Pray that every session and every workshop will be profitable to our Sunday-school workers.

Pray for a burning desire to reach the unreached through our Sunday schools.

Pray for our Sunday-school superintendents and teachers that they may be faithful to the high calling of God.

Pray for the fall enlargement campaign and the itineration of the director.

WMC—

Pray for the guidance of the Holy Spirit in the election of the national WMC officers and the appointments of committees, and other decisions made during our National Conference.

Pray that many WMC ladies will be able to attend National Conference this year.

Pray that more prayer warriors will attend the Day of Prayer the 15th of each month.

SMM—

Pray for the new national officers that will be elected at Bethany Camp this year that they may be dedicated to the work of SMM.

Pray for the SMM National board meetings that will be held before Conference that the Lord's will may be sought as they plan for the coming year.

Pray for those attending the National SMM meetings that they may receive a new vision for SMM for the coming year.

BYF—

Continue to pray for the summer missionaries who are working in Taos, New Mexico and in Kentucky. Also, remember the two teenagers ministering in the Navajo Indian work.

Pray for National Camp Bethany that many will attend and that many will answer the challenge of dedication and service.

Pray for the national competition at Bethany. Pray that each district will furnish contestants in at least some of the catagories.

Pray for your director's ministry among the district camps during the remainder of the summer.

Pray that youth will use the vacation time to enlarge their testimony and reach many others for Christ.

MISSIONARY HERALD—

Pray for the sale of the book, "250 Years . . . Conquering Frontiers," that it may prove a blessing to our entire Brotherhood.

Pray for the Missionary Herald Company board meetings as they meet at this particular prayer season that the needs of the Herald Company may be considered and furthered in the will of the Lord.

Pray for the Sunday-school curriculum committee's plans for the furtherance of the Sunday-school literature that the literature may be more greatly used in our Brotherhood than ever before.

LAYMEN—

Pray for the many unsaved in our churches.

Pray for a more faithful testimony among our men and a greater desire to win the lost to Christ.

The BRETHREN MISSIONARY HERALD

VMC NUMBER

AUGUST 9, 1958



Aerial View of Winona Lake, Indiana

THE 69th ANNUAL CONFERENCE OF THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES--AUGUST 17-24



PRESENTED FAULTLESS

By Mrs. Fred Walters

In most races and contests in this world, we cannot be assured beforehand that we will win. Someone else may be better than we are, and gain the laurels. But in the race of life in Christ Jesus we can be sure of victory. In regard to God's plan of salvation for us, we can truly say: "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"

We all, no doubt, are mindful that the Scriptures teach that there are three tenses to salvation for the believer: Past tense, which provides freedom from the penalty of sin; present tense, which provides freedom from the power of sin; future tense, which provides freedom from the presence of sin. How our hearts thrill as the Holy Spirit brings these truths more and more to our attention.

The new birth, through accepting Christ, brings us the first freedom—deliverance from the penalty of sin. This starts the remarkable procession of mercies coming our way, making us eligible, through Christ, for those blessings yet to follow.

Then we are amazed to learn from Romans 6, and other Scriptures that through our crucified, risen Lord, provision is made whereby we do not have to sin in our daily life. As we know this, and reckon ourselves to be dead to sin, and yield ourselves to Christ, the Holy Spirit will give us power to overcome temptation. Most of us are slow to appropriate this, and so live a "teeter-totter" life—sometimes up and sometimes down. Our will is strong, and the old nature is so selfish! As we study the Word, pray, and seek to yield all to the Lord, we grow, and He gives us victory over the power of sin.

In spite of God's gracious provision for victory in this present life, and whatever degree of development we may attain, there is still plenty to be ashamed of in each of our lives. We recall hateful sins of the past. We know they are under the blood, but we think of them with deep regret. The Holy Spirit convicts so often of failures of the present. We offend by word and deed. We struggle inwardly with our own selfish thoughts and motives. We offend by omitting many things the Lord would have us do. We omit spending time in communion with Him. We omit many kind and helpful things we should have done and said for God's glory and to help others. We hold ill-will toward those who do not please us.

Then anew He brings to us the precious promise: "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." How we are humbled as we kneel in contrition and accept His unfailing grace of cleansing! He also gives strength to go on and trust Him more and obey Him better next time.

Throughout the past year as WMC ladies we have been rejoicing together that "We are the Lord's." Each month has supplied a new thrill and delight as we have had brought to our attention additional material to show us the privileges of being "betrothed" to Him.

And now, this month, as a grand finale, what could be more fitting than to consider, "We are the Lord's at His Coming"?

As the young bride-to-be prepares for the coming of her fiance she has great joy and expectancy. There may have been a stormy courtship. There may have been almost insurmountable obstacles which kept them apart for months. There even may have been influences wielded to spoil their plans altogether. But at last love has conquered. The bridegroom is on his way. They will soon be joined in a sweet union that will last forever. Their dearest dream is on the verge of fulfillment. But this is only a faint picture, an incomplete illustration of what will take place when Jesus comes. All who belong to Him by receiving Christ will be His bride. We are a part of it. He is coming for you and me. We are going to be with Him throughout the eternal ages. Aren't we glad for the third tense, the future tense, of salvation—even deliverance from the presence of sin!

Like the earthly lovers, our fondest dream will be fulfilled. We will be with our Heavenly Bridegroom forever. Unlike the earthly lovers, we will no longer be subject to earthly frailties and weaknesses. Our fellowship will never be broken by sin of any kind. We will be free forever from the presence of sin. Our natures will be changed, and we will not even be tempted to displease our Lord any more. Never again will we have to confess sin and failure. No wonder it is written that in heaven the redeemed fall at Christ's feet worshiping. We also praise "him that is able to keep you from falling, and to **present you faultless** before the presence of His glory with exceeding joy."

THE BRETHREN MISSIONARY HERALD

ARNOLD R. KRIEGBAUM, Executive Editor

VOLUME 20, NUMBER 31

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Expectant World

The world today is living in expectancy. Most people do not know what they are expecting. Some people expect Utopia. Others expect destruction by nuclear weapons, and still others expect the earth to be overrun by communism. But one and all are expecting something. The wise Christian expects the Rapture of the church—the next great prophetic fulfillment—when the Lord shall catch away His church—His bride (Eph. 5:23-27).

What will the Rapture be like? How will it effect the people of the earth? All saved people—dead or alive—those who have accepted Christ as their personal Saviour according to Romans 10:9-10, Ephesians 2:8-9, and John 3:16, will be caught up to meet the Lord in the air, and go immediately to heaven. Those who have neglected this very important matter will remain behind and will have to go through what is known as the seven years of the Tribulation or the Time of Jacob's Trouble (Rev. 6 through 19). How will the Rapture—the triumph of the believers—effect those that are left (I Cor. 15:51-58; I Thess. 4:16-18)? The following story is told with the purpose of causing us to think on these things:

It was after midnight and the noisy city was comparatively quiet. In the distance a sputtering truck backfired occasionally, and a yapping dog tried to make himself heard by his static yaps or prolonged howls, but no one paid any attention to him. Traffic had slowed down, patrol cars moved less frequently, and ships in the harbor seemed at a standstill. Only a few stragglers were seen on the streets.

Suddenly there was a shout heard —a shout of victory, a voice as the sound of many waters, a trumpet of marching orders. The effect was one of triumph, as though the lost chord had been found again. Then the whole universe lighted; praises came from the air—"Glory to God in the Highest! Hosanna! Hallelujah! Amen!" Then all was dark again.

Then there followed the sound of cars out of control; airplanes crashed; trains ran wild; busses left the highways because their operators had suddenly disappeared and that without warning. People were gone without bothering to take their clothing.

A woman, awakened by the crashing sounds, called her husband—there was no answer. She called her children, but there was no answer. She ran to their room and found them gone! She ran to her husband's bed, and found him gone. She tried the telephone, but all she got was the busy signal. She tried the radio and all was static; she tried the television, and it only flickered. What was she to do?

In panic she ran from the house frantically calling her family, but no answer. The man across the street ran from his house calling for his family, but he received no answer. Another man and his wife stood nearby weeping. Their three small children were gone and that without any trace. People were everywhere in the streets looking for loved ones—but all had slipped away unannounced!

Mr. Newsman, a man who lived nearby, was also looking for his wife who had disappeared. He soon discovered a car all battered and wrecked, and immediately thought someone was in it, but on going to it, he found no one. Farther away two cars had met head on and were burning. He rushed to the cars, but he found no one there either. Still farther on a city bus had plunged into a building, for the driver had suddenly left his post. A small plane had gone down in a field nearby—the pilot could not be found. People were everywhere in the streets, and all seemed dazed. Some were talking incoherently, and many were weeping; some were even cursing God, and raving against Him for all the things that had come to pass. The next morning few people had any desire to go to their places of employment.

Some people tried to drown their grief and fears with liquor, but others stood around not caring to talk, just staring into space. Mr. Newsman decided to visit Church Street. The first church he visited was full. The pastor was vainly trying to pacify the people with

(Continued on page 502)

RED LETTER DAY

By Mrs. Orville Jobson

Last Lord's Day (written June 18,) was an outstanding day for 21 of the African women who had read the New Testament through. It was recognition day. After a few words of introduction these faithful Ouali ti Tene-Ndjoni received their OTN pins. Their African sisters, who had previously read the New Testament through, and supervised the reading classes, were the ones to decorate their pupils. Then several of the groups recited memory verses, some quite long. The local pastor, Noel Gaiwaka, exhorted the congregation and encouraged all of the women, members of the church, to join the reading classes to complete the New Testament.

New classes were started the following day, and a goodly number of the women recently baptized have joined the classes. Please continue to pray for your African sisters that they may be faithful reading God's Word, hiding it in their hearts, and using it in family devotions.

The Women's Missionary Council members and the missionary ladies wish to thank you for the



pins that you have so kindly given. Besides being a real silent testimony, the pins open the opportunity for these women to tell about God's Word to others. The first question others ask, when they see the pins, is, "What is OTN?" After answering the question by saying that it means "Women of the Good News," they go on to tell about that Good News.



YOU AND YOUR TENSIONS

One can hardly pick up a magazine of any worth without finding an article on the ever-present, ever-increasing problem of tensions. Pick any newspaper at random and note the so-called "reasons" given for some of the blackest crimes ever perpetrated on humanity. "Something snapped; I didn't mean to do it." "I just blacked out. I don't know that I really did it." "I am not responsible because at the time of the crime I was totally under the influence of alcohol."

Without going into any kernels of truth contained in the above statements we are forced to admit that such situations do exist, no matter how weak, or improbable, or insane they may appear to one looking on from the outside.

There is little doubt in my mind that tensions often cause the crack ups in people whom society chooses to call "mixed up" and/or "confused." Psychiatrists can sometime diagnose the causes quite accurately; yet they are often helpless to effect a cure which is satisfactory. My heart has pondered long and often the whys and wherefores of tensions, their causes and man's ineffectual thrust against them.

No less an authority than Webster's Unabridged Dictionary affirms that tension "is the act of straining or stretching to the degree or state of stiffness." By extension the word has been carried over into the physical realm thus: "mental strain; intensity of feeling or effort; nervous discontent or anxiety."

In working with and counseling people from all walks of life over a period of years, one learns something of the ramifications of tension. Further, it is not difficult to discover that men and women without Christ would naturally be more susceptible to tensions because their lives have very little genuine security—no "Rock of Defense."

What has been difficult to acknowledge and accept is the fact that ever-increasing numbers of God's children, who have been born into His family by faith in Christ's finished work on Calvary, are succumbing to tensions. Why? If every Christian has at his disposal the promise of the Word: "I can do all things through Christ which strengtheneth me" (Phil. 4:13), why does this not include the problems of tension?

Most of us know the answer to this question almost before it is asked. God's Word is for all of God's people for all of time and eternity. God is never inadequate, nor can He ever fail in ought that He has spoken. We deduce from this knowledge, therefore, that any lack or any failure must spring from us.

Going back to our definition, which includes: "nervous discontent or anxiety," I was immediately reminded of the Scriptural admonition to "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee nor forsake thee" (Heb. 13:5).

Can there be any doubt that if we adhered to and obeyed the injunction of this portion of Scripture that tensions among believers would be unknown? Why don't we obey? Could it be that we simply don't want to obey, that we have no desire to give up our pet tensions? After all, tensions are attention getters!

Not long ago a young lady told me her mother tells her how she is close to a breaking point because of the father's tense fussiness. Then the father confides the same story to the daughter regarding the mother. It appears that the tensions of these parents interact upon each other to the extent of a coldness in the home atmosphere. In spite of the fact that a crippling ailment of the father makes some degree of tensions understandable, the over-all effect of the parents' reaction is devastating and incomprehensible to their Christian, 16-year-old daughter.

Perhaps your tensions arise from a wife who nags you into extra hours of money-making in vain attempt to keep up with the Joneses. Or at least you **blame** your tensions on that. Or your husband is a grumpy old stick-in-the-mud who tells you (when he is inclined to speak) he works so hard every day trying to please his employers that he shouldn't be expected to put himself out for you when he is home. Granted he is no longer a Don Juan, have you taken a hard, critical look at yourself in the mirror lately?

Husband and wife, mother and father set the pace for the general tenor of the home. Tensions can be very contagious. Isn't it past time for us to stop blaming the other fellow for our tensions, but put the blame on our own shoulders, and **do** something about it? Most of us talk too much. We talk ourselves into tensions we would not have if we were busy cultivating "a meek and quiet spirit." Self-indulgence will feed the flames of tension; but the meek and quiet spirit will cover an iron hand of self-discipline.

We must take a new look at the verse before us. We are to be satisfield, content, if you please, with the **things** we have. Nowhere in the Scriptures are we allowed to be content with **ourselves** as we are. The grand apostle set us the example we do well to emulate if we honestly want to rid ourselves of tensions and frustrations. He said: "I keep my body under . . ." "Forgetting those things which are behind, and reaching . . . I press toward the mark . . ." "If ye then be risen with Christ, **seek** those things which are above . . ." "Study to show thyself approved . . ."

Here, then is the heart of the matter. The ground isn't very conducive to the development of tensions where the individual is busy being actively content with such things as he has, and at the same time disciplining his body and mind in order to serve his Lord more effectively. Self is the author of tensions; God is the Author of peace. Whom have you enthroned in your home?

Introducing



The writer of the Bible studies in Philippians is Richard P. DeArmey, pastor of the Winona Lake Brethren Church. He was born near Orbisonia, Pa., but lived most of his life in Johnstown where he became a member of the First Brethren Church in 1944. He served as an interim pastor at the Listie and Jenners churches before entering Grace College in 1948. While a student in the college and seminary, he served as pastor of the Sidney Brethren Church from 1949 to 1953. Following his graduation from Grace Seminary in May 1953, he assumed the pastorate of the Grace Brethren Church, of Waterloo, Iowa, and remained there until accepting the call to the Winona Lake church in May 1957.

When asked to write the Bible studies for this year, he gladly consented because this particular book had been the source of much personal blessing for a long time. He said: "I feel the Book of Philippians is one of the most vital and practical books in the Bible for the day in which we live. Paul's emphasis on Christian unity is certainly appropriate for this hour when we find so much strife and dissension within the ranks of the professed church of Christ. In his Ephesian letter Paul exhorts the believers to 'keep the unity of the Spirit in the bond of peace,' and in Philippians he further defines true Christian unity and tells us how to maintain it. I trust the studies will be of real blessing to each member of the WMC and a source of blessing to their respective churches."

Pastor DeArmey is married to the former Lois McAchren, of Johnstown, and they are the parents of four children: Larry, 16; Kathy, 13; Neal, 10; and Lynne Anne, 20 months. A new arrival came to the household during July when Allen Taber, 15, son of Dr. and Mrs. Floyd Taber, came to be with them during this term of the Taber's service in Africa.

The President's Pen

By Mrs. Paul Dick

"We are the Lord's—at His coming." What a glorious climax to our monthly Bible studies this past year. Our entire WMC program should be planned with the anticipation of the Lord's coming. One who believes heartily in the imminent return of our Lord will be a missionary-minded, soul-winning person. Those who are "waiting" for His coming, will be witnessing. Have we witnessed more effectively this year because of the blessings received in the assurance of knowing that moment by moment "We are the Lord's —in Service—in Praise—Through God's Gift—in Life—in Companionship—in Death—by His Resurrection — for Fruitfulness — for Stewardship—To Be Content—and at His Coming"?

National WMC Board

Our National WMC Board will meet at 9:00 a. m. in the Seminary Lounge on Friday and Saturday, August 15 and 16. This Board is composed of all national officers and the district presidents. Pray for this group to be given wisdom for the planning of our WMC work for the coming year. These ladies are representing **you.** We will be meeting one day earlier this year so that our ladies will be able to attend the National Sunday School Convention on Sunday and Monday.

250th Anniversary

The theme of our National Conference this year, "The Challenge of our Heritage" is in celebration of the 250th anniversary of the origin of our church. There are plans to care for children of all ages at conference. Our goal is for 300 WMC delegates. Will **you** be one of that number? Last year we had 262 WMC delegates.

What a joy to be in attendance at our WMC sessions and listen to the various challenges and notes of praise. Sometimes in our local councils we look forward to hearing the detailed reports from our National Conference at our September meetings. This is good, but your hearts would be gladdened if you could hear these challenges while enjoying the fellowship with many of like faith.

Words seem inadequate to express our gratitude to home and foreign missionaries who present the work so vividly to us. When we know how to pray more intelligently for their needs, we sometimes feel so close to them that we could almost reach out and touch them, although we are separated by many miles.

A new portrayal of our Jewish Missions will be presented by Mrs. Bruce Button and Miss Isobel Fraser through the medium of the "Question Box." This should help us to remember our slogan of "A penny a day for Jewish Missions" through our prayer reminder and thank offering synagogue banks.

We appreciate the fine planning of our conference program committee: Mrs. Miles Taber, Mrs. Earl Cole, and Mrs. Howard Lenhart from the Northern Ohio district. They have included all the missionaries on furlough and home missionaries available, along with skits, forums, and many helpful suggestions for WMC. Don't miss a single session. Come to the conference expecting a blessing, and the blessing will be yours.

Our Project



Some Midwest ladies, as pictured above, are engrossed in reading from the WMC Missionary Herald and a Pen Pointer, examples of the provision made by the General and Publication offering given each year at this time.

The general and publication offering supplies many helps for Women Manifesting Christ.

The five pages (the first five) in the WMC issue of the Missionary Herald, put out each second Saturday of the month, is only one of the provisions made by this offering taken during the months of June, July, and August.

Stationery (paper, envelopes, and cards) used by our national and district officers is a part of this provision. Printed matter is needful at the National Conference sessions. Our lesson packets are included in this list. And wouldn't we miss them?

Newest on the list are the Pen Pointers: What is WMC, Women Manifesting Christ, Beyond Our Borders, Working in My Church, and Home Frontiers. If you haven't received any of these in your council, check with your local officers, then with your district officers. They're good reading with helpful information.

Other printed matter includes copies of the goals and aims made each year, Bible reading bookmarks, and our space in the Annual.

Add to all these the use of a portion of this offering for some real current need of one of our boards, or of some definite missionary endeavor and you have a worthy cause with great returns. How have you and your council given to this offering this year?

The offering is due in the hands of our financial secretary by September 10.

EXPECTANT WORLD

(Continued from page 499)

words of encouragement, trying to reassure the parents their children would soon return, and that things would be all right.

Mr. Newsman went to another church. It was almost empty. The few members in the church told him their pastor had told them of the Rapture, and they were sure that what had happened to their pastor and the folk who had disappeared was that they had been caught away. They reproached themselves for not accepting Christ.

And so the day wore on. Many reports of accidents and missing people were heard. Transportation was at a standstill. Schedules seemed thrown to the winds. Deliveries of all kinds had to be curtailed. Every available doctor, nurse, ambulance employee, policeman, patrolman, fireman, watchman, and all employees of every work were called to their place of duty. Public buildings had to be pressed into service as receiving centers; hospitals became overcrowded, crowds became unruly—chaos prevailed everywhere.

The salt of the earth (Mat. 5:13-14), and the light of the world will be removed, and man will be left to his own devices to face the coming judgment of the world. This judgment is told in the Book of Revelation, chapters 4 to 19.

Gleanings from a tract by Ralph Miller entitled "The Next Great Prophetic Fulfillment"

Do You Have?

Local president and program chairman, do you have your lesson packet? If you have not received your packet you may obtain it by contacting Mrs. Jesse Deloe, Literature Secretary, 2728 Pittsburgh, Fort Wayne, Ind.

The program committee reports they did not have a complete list of officers so was unable to send the program packets and Bible reading markers to all groups.

MISSIONARY BIRTHDAYS FOR OCTOBER

Africa—

James Stephen Beaver October 1, 1949
Bozoum via Bangui, French Equatorial Africa.

John Wayne Beaver October 14, 1948
Bozoum via Bangui, French Equatorial Africa.

Kimberly Joe Cone October 14, 1953
Bossembele via Bangui, French Equatorial Africa.

Karisse Ann Cone October 16, 1957
Bossembele via Bangui, French Equatorial Africa.

Mrs. Donald Spangler October 20
Bozoum via Bangui, French Equatorial Africa.

Rev. Marvin L. Goodman, Jr. October 22
Mission a Nzoro, Bocaranga via Bangui, French Equatorial Africa.

Manya Ivanne Samarin October 23, 1949
Mission a Bellevue, Bossangoa via Bangui, French Equatorial Africa.

Nancy Jo Miller October 24, 1944
Mission a Nzoro, Bocaranga via Bangui, French Equatorial Africa.

Anne Jeanette Goodman October 27, 1948
Mission a Nzoro, Bocaranga via Bangui, French Equatorial Africa.

Mrs. Harold L. Dunning October 29
Bozoum via Bangui, French Equatorial Africa.

Argentina—

Rev. J. Paul Dowdy October 18
Almirante Brown 808, Barrio Alberdi, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina.

Mrs. Donald E. Bishop October 24
178 Calle Reconquista, Corral de Bustos, F.C.N.G.B.M., Prov. Cordoba, Argentina.

Brazil—

Mrs. Bill A. Burk October 18
Macapa, Terr. Federal do Amapa, Brazil.

Mrs. John W. Zielasko October 28
1630 Sebastiao, Freitas, Capanema, Para, Brazil.

Mexico—

Mrs. A. L. Howard October 7
406 Mary Avenue, Calexico, Calif., U.S.A.

Daniel Edward Edmiston October 11, 1952
Lista de Correos, Leon, Guanajuato, Mexico.

In the United States—

Edward Douglas Miller, Jr. October 8, 1952
1865 Maria Ct., Modesto, Calif.

Mrs. Roy B. Snyder October 20
609—26th Street, Altoona, Pa.

SMM THEME FOR 1958-59:

SURRENDER, MY MOTTO

Theme Verse: Romans 12:1

SCRIPTURE, MY MEDITATION

By Marie Sackett

"Scripture, My Meditation."—As we ponder for a minute on the title of this lesson, let us stop first to consider what we mean by "meditation." It seems that in the world in which we live we are so busy hurrying here and there, doing this and that, that we really have little time to stop and meditate. However, as Christians, we should make sure that we stop to take time for private devotions and times of meditation on the Word of God. There perhaps is not time more profitably spent than the time which is set apart for quiet musing, for talking with God and meditating upon His Word.

For our meditation in this lesson, let us choose the first Psalm, the introduction to the Book of Psalms. We may say that we have here a contrast between two men —the godly man and the ungodly man. We have the godly man described in the first three verses, and the ungodly man described in the last three verses.

Let us first consider the godly man. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in His law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper" (Ps. 1:1-3).

Who is this godly man? We find the answer first negatively in verse 1 and then positively in verse 2. He is one who does not **walk** in the counsel of the ungodly, does not **stand** in the way of sinners, and does not **sit** in the seat of the scornful. In this negative description of the godly man we also can see somewhat of a warning. Those who **walk** with the ungodly or keep company with them are soon found **standing** in, or looking on, the way of sinners, and it is not long before they are **sitting** with the scorner.

All of these things, the godly man is not, but he is one who delights in the law of the Lord, and one who meditates day and night upon God's Word. His will, desire, affection, and every motive is centered in the Lord Jesus Christ, and his daily food is meditating upon God's precious Word.

The picture of a godly man is given in verse 3: "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." As we consider the godly man as a tree, we think of him growing in grace and becoming more deeply rooted in the knowledge of Jesus Christ, and then bearing fruit to the glory and praise of Christ.

We then have a sharp contrast as we turn to the ungodly man. "The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish" (vv. 4-6).

In contrast to the tree, the ungodly man is like the "chaff which the wind driveth away." He is not steady or solid, but can easily be blown away; therefore he is unable to stand in the judgment.

To stand in the judgment means to be justified before God. The believer in the Lord Jesus will be able to stand before God clothed in His righteousness, but the sinner cannot be acquitted.

In the closing verse, we find why the believer or godly man can be happy, and why the wicked or ungodly man is unhappy. The godly man has the Lord God directing him, guiding his every step; whereas the plans, purposes, and ideas of the wicked man will all end in destruction, and the wicked man himself will be condemned.

What a contrast and worthwhile meditation we have in this first chapter of the Psalms The godly man's life is stable, sure, fruitful, and prosperous; whereas the ungodly man leads a life of insecurity, has nothing but worldly possessions and in the end is condemned.

The secret of it all is found in Christ and the continual meditating upon His Word. "This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success" (Josh. 1:8). As SMM girls, I don't think there could be any better way to start the new Sisterhood year than to take the motto: "Scripture, My Meditation." If our meditations are centered upon Christ and His Word, our lives will be "blessed," or happy.

NAZARE

By Mrs. Bill Burk

Nazare was fourteen years old and in the second grade! She was one of the members of our first Christian day school in Icoraci. Being the oldest of a large family of children and that family being extremely poor, Nazare had many responsibilities that had kept her from school for so many years. She started the year well, was a good student, and learned quickly, but all too soon her mother became ill, and Nazare had to leave school to care for the little ones at home. By the time her mother recovered, too much time had been lost and Nazare did not return to school that year.

Coming from a Christian background she knew the Lord and attended church when she could. She had no Bible nor could she read it if she had; yet she memorized the books of the Bible and was one of the first of our young people to earn a Bible by so doing. Now she could follow along with the pastor or teacher as the Word was read and was better able to remember and meditate upon the Scriptures.

In March she enrolled again in our school, again in the second grade. The Brazilian school term runs from March to the middle of December with the month of July for a holiday.

Being a bright student and having already studied part of the second grade material, Nazare easily led her class. Her reading ability improved rapidly, her attendance at church was more regular, and she often brought friends and neighbors with her. Suddenly Nazare stopped coming to school. The first few days she was reported ill; then the truth came out—she was working.

All of us girls and women know how it feels to have "nothing to wear." When we Americans say that, we usually mean we have nothing we **want** to wear, but in Nazare's case it was almost literally true. She was quite used to wearing the same dress for a good four months at a time, but now she had a boyfriend and wanted some new clothes. It was near the time of a big holiday, and there was a great demand for firecrackers. So for many hours a day she worked at the monotonous and somewhat dangerous occupation of making them. Since she had done her schoolwork so well, her teacher said that if she would only return and take her test, she would be able to continue after the month's holiday. This Nazare consented to do.

Good progress was reported by the teacher and in September when the missionary family took a vacation, Nazare again led her class. But alas, when the family returned we found that she had once more quit school. She had lost her boyfriend, grown discouraged, and decided school just wasn't worth the effort. She supposed the missionary family had gone back to America and would neither know nor care what happened to her.

Even though no longer in school she continued faithful at church, read her Bible regularly, memorized verses and took part often in the giving of the Bible study in the young people's class.

Both missionary and teacher felt Nazare's schooldays were over. She was now sixteen and still in the second grade. Her parents were anxious for her to work and help out the constantly growing family. However, when March returned, so did Nazare, returning for her third try at the second grade. Needless to say, we all rejoiced at her decision. Being a girl with great ability, she is one whom we're looking forward to see take part as a Sunday-school teacher or child-evangelism teacher. No matter what her future service might be, her ability to read will largely determine her ability to meditate upon the Scriptures.

THE CHRISTIAN HOME

Happy the home when God is there,
And love fills every breast;
When one their wish, and one their prayer,
And one their heavenly rest.

Happy the home where Jesus' name
Is sweet to every ear;
Where children early lisp His fame,
And parents hold Him dear.

Happy the home where the prayer is heard,
And praise is wont to rise;
Where parents love the sacred Word,
And live but for the skies.

Lord, let us in our homes agree,
The blessed peace to gain;
Unite our hearts in love to Thee,
And love to all will reign.

—Old Hymn

YOUR REMINDER

By Marie Sackett



Fall cabinet meeting—Right away you should plan a meeting of all of your officers and make plans for the coming months in Sisterhood. This is very important if you want to have good meetings and expect growth in SMM. Don't forget that the Lord should have **first place** in your plans.

No material? If you received no material for the new year, please write to the National Brethren Youth Office, Winona Lake, Ind. You should have it by your September meeting to get started in the new year right.

The Lord has blessed SMM this past year, and we want to give Him all the glory. We know this new year is going to be just as good and with the help of all it can be a great deal better.

Scriptures, My Meditation

By Mrs. Scott Weaver

What a challenge to begin our year in Sisterhood with Scriptures —My Meditation!

Scriptures means the Bible.

Meditation means "to think on."

So we might say that our lesson is "The Bible is mine to think on." What do I think everyday? Schoolwork? Yes; I hope so, for every SMM girl should learn to be a good student at school. But what else do I think on? Games? Jokes? All the funny things we have heard so that we can repeat them to get a laugh? Boys? Seriously, that's what some girls "meditate," or think on, all day long! Are you a daydreamer? Teachers and parents sometimes point out the daydreamers whose minds are meditating, or thinking, but not on the subject at hand. Do you fill your mind with problems? Something someone has said that has upset you? Then, some girls minds are filthy because they think on unbecoming things.

We want to learn four things that are ours if we "meditate"—or think on—the things in the Bible.

We Shall Be Happy!

Can you say you are always happy thinking on the things you think on now? Psalm 1:1 says: "Blessed [or happy] is that one who doesn't walk around with ungodly people, but delights in the law of the Lord." Do we honestly delight in the Bible? Or do we just read it because we have to for our SMM quiet time?

Verse 2 says: "But his delight is in the law of the Lord, and in his law doth he meditate day and night." This verse says a happy man thinks on the Bible both day and night. How wonderful if every SMM girl could have her quiet time and read a chapter each morning; then again at night before she turns off her light to sleep. The psalmist guarantees that girl to be happy.

Approved of God

Our verse in II Timothy 2:15, "Study to shew thyself approved unto God," tells us if we want our Lord Jesus' nod of approval, we should study. Study what? Study the Bible. How important it is to **know** what we are reading, and not just skim over the words. Just like we have to study everyday to win our teacher's approval, so should we study and win our Lord's approval. How wonderful to please Him by meditating night and day in the Bible!

Not Ashamed

II Timothy 2:15: "Study . . . a workman that needeth not to be ashamed, rightly dividing the word of truth." Has the teacher ever called your name—and you didn't know the answer? How ashamed and embarrassed one is before the other students and friends! We need not be ashamed **ever** if we study and meditate on the Bible. Whatever our friends ask us, we can tell them what the Bible says about it. Whatever we choose to do personally, should anyone question us, we will **know the truth,** whether we are right or wrong, if we have meditated on and studied in the Bible. What a comfort to know we need never be ashamed before anyone if we study the Bible!

Always Fresh

"He shall be like a tree planted by the rivers of water . . . his leaf shall not wither" (v. 3). Why are children and young people so refreshing? They are full of fresh ideas, abounding with energy, never dry, never dull. Some folks get so dry, withered, empty, and drawn. Dear girls, do you want a personality that always seems to be bubbling over? Jesus said: "The water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14). I'm sure that no SMM girl wants to be old and shriveled, but even a girl **can be dull!** Psalm 1:2-3 says if we meditate day and night in the Scriptures, we shall be fresh like a tree planted by the river of water . . . and our leaf shall not wither—even when we grow old!

If you haven't begun your quiet time of reading a chapter a day in the Bible and praying to the Lord, decide to do it now. Four things will be yours if you will think on the Bible as you read: (1.) You will be happy. (2.) You will be approved of God. (3.) You will not be ashamed before others. (4.) You will always be fresh throughout life. How wonderful!

SUGGESTED PROGRAM FOR SEPTEMBER

THEME SONG—The new year's theme song is "Surrender, My Motto," and is to be sung to the tune of "Everyday With Jesus." Mrs. Scott Weaver wrote it. It is printed in the "Squibbles" column this month. After singing it over several times, sing some other choruses and close with the new theme song again.

SCRIPTURE—Psalm 1.

PRAYER—by the patroness.

DEVOTIONAL TOPIC—"Scriptures, My Meditation." The Seniors' and Middlers' lesson is by Marie Sackett; the Juniors' by Mrs. Scott Weaver.

PRAYER CIRCLE—Use the requests printed in the Missionary Herald plus those from your own group.

SPECIAL NUMBER

MISSIONARY TOPIC—Seniors and Middlers read "Nazare" by Mrs. Bill Burk. Juniors read "Study Like a Missionary" by Mrs. Foster Tresise.

DISCUSSION — Patronesses take charge while Seniors and Middlers discuss chapter 1 of **Christian Girls' Problems** and Juniors discuss chapter 1 of **Little Shepherds of Navajoland.** (Both books may be obtained from the Brethren Missionary Herald Bookstore.)

CHORUS—"Thy Word Have I Hid in My Heart."

BUSINESS MEETING—Roll call for Seniors and Middlers: John 5:39; for Juniors: II Timothy 2:15. Be sure to read the president's reminders.

SMM BENEDICTION — Psalm 145:1-2.

Study Like a Missionary

By Mrs. Foster Tresise

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

The first word in the verse above is "study." Some girls do not like to even think of that word. As we apply it to school, it means really getting down to business with our studies.

But as we continue with the remainder of the verse, it says, "study . . . not to be ashamed." As we think of our different subjects in school, we have received good marks in those subjects for which we have studied, but on others for which we have not studied as we should, well, we are really ashamed of those poor grades, aren't we?

Let us think of the verse again. "Study to show thyself approved unto God. . . ." Many times we study to please our parents; sometimes we study to please our teachers, while many times only because we have to do it. But God's Word says we should rather study to "show ourselves approved **unto God."** What a blessed privilege to have the Word of God for ourselves that we might study it to be approved of **Him.**

The latter part of this verse speaks of God's Word as the "Word of Truth." Many times when we hear or read a story, we like to know if it is a true story. It seems to mean more to us when it is a true story. Therefore, the Word of God should mean more to us, than any other book because it is "the truth."

In Psalm 1, verse 2, we see that the godly man delights, and meditates in the law of the Lord. A professor once told us what the word "meditate" meant to him. He told how a cow walks over the pasture gathering only the choice bits of grass, and then she lays down and chews her cud. Can't you see that cow chewing her cud and enjoying it? She is "meditating" on that which she has gathered.

God's Word, for the child of God, is full of good things and becomes rich spiritual food for those who believe it. Isn't it wonderful that we can read, believe, think, have our hearts and minds fixed upon, and rejoice in the Word of God? That's what it is to "meditate" on God's Word. I am reminded of a verse in Jeremiah, that says: "Thy words were found, and I did eat them; and thy Word was unto me the joy and rejoicing of mine heart."

Let us study (especially the Word of God) that we may not be ashamed, and that we may be approved "unto God."

SQUIBBLES

By Jeanette Turner

The new theme chorus for the year 1958-59, "Surrender, My Motto," was written by Mrs. Scott Weaver, a pastor's wife, of Osceola, Ind. Mrs. Weaver also wrote all the devotional lessons for the Juniors for the new year. Here are the words of the theme chorus to be sung to the tune of "Every Day With Jesus":

"Surrender, My Motto," makes
SMM mean so much more;
Every meeting's better than others
seemed before;
Surrender means giving: my heart,
my will, my life, my all,
Give my life to Jesus, I'll answer,
"Yes," to His clear call!

Most of the Middlers' and Seniors' devotional lessons were written by teen-age SMM girls from all over the United States! These will surely be a challenge to every Sisterhood girl as she studies those things chosen for her by other girls her own age.

The **North Buffalo, Pa.,** SMM gave a short program during their recent evangelistic services on Sisterhood night.

The **Martinsburg, Pa.,** Senior Sisterhood made stockings for underprivileged children at Christmastime and filled them with goodies.

A quilt containing green and white blocks was completed by the **North English, Iowa,** girls and given to a missionary as one of their projects.

The children at the Navajo school received Christmas gifts of pencils, books, tablets, combs, and other articles from the Junior SMM, of **Waterloo, Iowa.**

A special picnic was held for the election of officers in **Yakima, Wash.** They also served at a Father-Son Banquet.

Junior girls, of **Winchester, Va.,** have helped in the nursery, arranged Sunday-school papers, and cut out material for Bible school as their Christian service goals.

The combined SMM of **Uniontown, Pa.,** had a bake contest with the pastor, Sunday-school superintendent, and assistant patroness as judges. They gave blue ribbons to the three best entries of cookies and candy. The Junior WMC of their church prepared a spaghetti dinner for them and then helped them roll bandages.

A new Sisterhood (combined) is reported from **Tucson, Ariz.**

In April the Junior SMM, of **Bell, Calif.,** held a Mother-Daughter Tea in which they had a regular meeting and took in a new member.

Among the projects of the Senior SMM of Woodville Brethren Church of **Mansfield, Ohio,** the one the girls enjoyed most was making aprons and tea towels for Miss Evelyn Fuqua to use for Christmas gifts.

PRAYER REQUESTS

Pray for each new officer, local, district, and national, that she will use her office to glorify Christ.

Pray for the two missionary ladies who wrote the missionary topics for this month.

Pray for Marie Sackett and for Mrs. Scott Weaver, who wrote the two devotional articles, that the Lord will guide and bless each of them as they go about their many duties for Him.

Pray for SMM girls who have just entered college for the first time that they will keep the Lord and His Word before them upon every occasion.

Pray for requests from your own group.

Newspage

LONDON, ENGLAND. In a letter to the editor of the Brethren Missionary Herald, the International Review of Missions states: "The editors have pleasure in notifying you that the following book, 'Conquering Oubangui-Chari for Christ,' published by your house has received mention in the International Missions Bibliography in the current issue of the Review."

CHANGE OF ADDRESS. Until further notice the address of Mrs. Rose Foster will be Box 604, Winona Lake, Ind.

INGLEWOOD, CALIF. Dr. Glenn O'Neal, pastor of the First Brethren Church, was guest speaker at his home church, in Sunnyside, Wash., Aug. 3. H. Leslie Moore is pastor.

CUBA, N. MEX. Gene Johnston, Jim Starbuck, and Leo Lancaster, of the First Brethren Church, Inglewood, Calif., recently assisted with the work on the new school buildings of the Navajo Mission.

WINONA LAKE, IND. Rev. Harold Etling, director of the Brethren National Sunday School Board, was one of the speakers at the Gospel Light Press Sunday-school convention held at the Christian Assembly grounds, July 28-Aug. 2. Brother Etling will also be a speaker at the Pastor's Seminar at the Winona Lake School of Theology, Aug. 25-29.

WAYNESBORO, PA. At a special congregational meeting July 30, contract for the new Sunday-school unit was considered. William Gray is pastor.

FORT LAUDERDALE, FLA. According to a bulletin received from Ralph Colburn, pastor of the Grace Brethren Church, the attendance at their VBS was the best ever. There was an enrollment of 256 and an average attendance of 205. Of special interest was a notice to the Sunday school: "Please don't send any more junior Hi's or junior boys as these departments are bulging at the seams." The Leo Polmans were guest speakers at the Family Night on July 30.

NORWALK, CALIF. Henry G. Rempel, pastor of the Norwalk Brethren Church, has been called to serve the congregation for his tenth year. Building operations on the new unit are underway, and it is hoped that it will be ready for occupancy by Sept. 1. Rev. Alfred Dodds was guest speaker on Aug. 3.

ASHLAND, OHIO. Dr. Charles W. Mayes, pastor of the First Brethren Church, Long Beach, Calif., will be the dedication speaker of the new church building of the Grace Brethren Church, Aug. 10. Miles Taber is pastor.

LEAMERSVILLE, PA. J. L. Gingrich, pastor of the Leamersville Brethren Church has been called to serve his fourth year.

MARTINSBURG, PA. The First Brethren Church has called Pastor Richard Grant to serve another year with an increase in salary.

CONEMAUGH, PA. Clair Gartland, pastor of the Pike Brethren Church since April 1944, has been called to serve his 14th year.

JOHNSTOWN, PA. The 20th annual conference of the East Fellowship of Brethren Churches convened here July 21-24. The newly elected officers for the next year are: Richard Grant, moderator; Bruce Baker, vice moderator; Fred Walter, secretary; Kenneth Wilt, assistant secretary; Sheldon Snyder, treasurer; and J. L. Gingrich, statistician. Guest speaker for the conference was Rev. Frank Kennedy, pastor of the First Baptist Church, of Altoona, Pa.

In Memoriam

Mrs. Lena Mae Haney suffered a heart attack July 13 which took her life.

—C. W. Mayes, pastor

Mrs. Nellie M. Helm departed to be with Christ July 8 after an illness which had her confined to a hospital. She became a member of the First Brethren Church in 1921, and was active in the work of the church until they moved to Fresno in 1929. She and her husband, who survives her, returned to Long Beach in 1956 and have made their home here since.

—C. W. Mayes, pastor

Mrs. Elizabeth Phillips went to be with the Lord June 29, after a full life of 71 years of pilgrimage here. She was a quiet spoken, humble woman who worked "behind the scenes" and was very faithful in church attendance, as well as her prayers, and gifts to the work of the Lord.

—Arthur L. Pekarek, pastor

Richard Leedy, a faithful member of the First Brethren Church, of Ankenytown, Ohio, went to be with the Lord July 27.

—Homer R. Miller, pastor

The Brethren Missionary Herald

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Winona Lake, Ind.

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Grace Seminary Paul R. Bauman
Winona Lake, Ind.

Congratulations

WEDDING BELLS

Mrs. Lucie Robertson and Ralph W. Pepper, July 15, at the First Brethren Church, Long Beach, Calif.

Nancy Lynne Whittaker and Howard W. Mayes, son of Dr. and Mrs. Charles W. Mayes, July 18, First Brethren Church, Long Beach, Calif.

Muriel Furney and Arthur Cunningham, July 25, at the View Ridge Brethren Church, Seattle, Wash.

Nancy Doney and James Campbell, June 14, First Brethren Church, Middlebranch, Ohio.

Eleanor Dudley and Linwood Chittum, July 16, at the First Brethren Church parsonage, Buena Vista, Va.

Carol Ann Davis and John Ivan Schuler, July 25, at the North Long Beach Brethren Church, Long Beach, Calif.

Ruth Shallcross and John Terwilliger, July 9, of the Grace Brethren Church, Fort Lauderdale, Fla.

Judy Stewart and Donald R. Hudson, July 19, First Brethren Church, Dayton, Ohio.

FALSE TEACHERS

"There shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them and bring upon them swift destruction" (II Pet. 2:1).

Of these, Jude says: "There are certain men crept in unawares, who were of old ordained to this condemnation, ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ" (Jude 4). What an awful condition! We would not believe it were it not plainly revealed in God's Holy Word to be so. To get a fuller understanding of these false teachers it is well to read also the Book of Jude.

Way of Balaam

These false teachers have gone the way of Balaam (II Pet. 2:15-16).

Balaam was a prophet who was an hireling, commercializing his office. It is not hard to find strong tendencies toward this in the great modernistic religious movements of our day. The ministry—purely a "job" or professionalism—becomes the god of empty movements seeking to build a better world, while rejecting the very truths of God's Word upon which that better world must be built. Such false teachers desire to build a great religious movement seeking to regiment all religion under its control. In the Protestant world this is seen in the National Council of Churches which pretends to be fitted to control all Protestantism, even to telling men what is truth and what is not, where churches can be built and where they cannot, who is to be a leader and who is not. Many of these leaders deny the deity of Christ, His virgin birth, His blood atonement, and the verbal inspiration of the Scriptures. Balaam was just such a professional preacher who used his office to advantage but cared nothing about being a true mouthpiece for God.

Empty Words

These false teachers have only empty words (2:17-18).

Powerful expressions are used by the Holy Spirit to describe these religious babblers. They are wells without water. Traveling through a desert land, what could be more disappointing than to find a dry well? Every preacher who does not know the Christ of the Bible is a dry well. But imagine again a traveler in the barren land of this sinful world anticipating the black accumulating clouds in the sky as a sign of the certainty of rain. Then imagine his disappointment when the cloud is "all wind." So it is with the modernistic preacher who never provides any real water of life from God's Word.

For a generation these clouds without water have been blowing across our country. After World War I they prophesied that they were bringing in a warless world. They claimed to have a new slant on religion—the social slant. They promised to bring in the kingdom by their efforts for world reform, world programs, and world peace. They refused the plain statements of God's Word to the contrary. Now that another world catastrophe looms before the nations (in perfect harmony with the Word of God) they are again proving themselves to be diametrically opposed to the teachings of the Bible. But they are still speaking their "great swelling words of vanity" (v. 18). Such men, who ignore the prophetic teachings of the Bible, have certainly proved themselves thoroughly incompetent to speak. However, they will continue their empty and dry words from clouds without water.

Fleshly Works

These false teachers promise liberty through the works and efforts of the flesh (vv. 18-19).

It is not uncommon to hear of great and glorious man-made religious schemes which promise freedom from everything but sin and death. Some of these world planners are now asserting that the **church** should sit around the peace table. Of course, the true church and true men of God are not bringing peace that way. They know that salvation is the only source of any kind of peace. It must be personal peace first. Then world peace is only the result of the Prince of Peace, the Lord Jesus Christ having His rightful place in the affairs of men. If He is in the hearts of the multitudes there may be periods of peace for the earth. If He sits on the throne as King of kings and Lord of lords, then the wind of world peace the Bible reveals will come to pass with His second appearing.



By C. W. Mayes, D.D.

Pastor, First Brethren Church
Long Beach, Calif.

Peter declares that while false teachers promise liberty, they themselves are servants of corruption. That is, while they are promising a new social order to relieve men from physical want, they themselves are dominated by sin, for they are unsaved or ungodly men, as Jude states. What advantage is it to be freed from want in this life and spend eternity in the lake of fire?

These false teachers are living examples of the tragic fact that men may be good after a fashion by the knowledge of religion, while at the same time falling short of regeneration and salvation (vv. 20-22).

These religious leaders have been influenced by the Bible so that they have escaped the pollutions of the world. That is, they are good moral men with high ideals; yet they themselves are victims of the philosophies of the very world which they are trying to reform. The chief characteristic of the ungodly world is unbelief, and these religious leaders are unbelievers! They received their education from a world which denies every fundamental of the Word of God and substitutes in its stead the antichristian theory of evolution. To be steeped in such unbelief is a worse condition than they had when they were just ordinary unsaved men. It is one thing to be lost in unbelief, it is a worse thing to be schooled and confirmed in it.

The "way of righteousness" here refers to God's broad revelation of salvation for a lost world. That these men should have heard of it and

(Continued on page 511)

Woe to the Balaamites

"And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day? was I ever wont to do so unto thee? And he said, Nay" (Num. 22:30).

"Yes, but if I— er—." But his words came to a sudden halt, for there in his path and just ahead stood an angel with "his sword drawn in his hand."

Balaam knew his way was perverse in the eyes of the Lord; he knew this trip was not in the will of God, but the King of Moab had offered wealth and honor if he would come and curse Israel. Of course, it would mean sorrow in the camp and a few thousand men of Israel would die, but what did Balaam care for the death of a few men if he could get the money and secure a job with the king?

God forbade Balaam to curse Israel (but later, through his counsel, 24,000 men of Israel died). The dumb ass also rebuked him "speaking with man's voice forbad the madness of the prophet" (II Pet. 2:16).

But Balaam is dead. The dumb ass is also dead. But hark! What is that? We look and lo, in ten thousand pulpits in America, not Balaam, nor even the little ass, but preachers—men ordained to preach the truth and pledged to defend the faith.

The Way of Balaam

Of course, the literature in the primary department is not true to the Word of God, but it is denominational literature, and he dare not object or he might lose his job. Why should he care if a few innocent hearts are turned away from the truth if he can only keep his job and draw his salary? Thus he follows the way of Balaam "who loved the wages of unrighteousness" and sought for selfish gain (II Pet. 2:15).

Of course, the seminary will destroy their faith, but he must supply a young man from his church from time to time, or the big bosses will get suspicious. And, of course, he dare not lose his job, for he has a family to support. And why should he care for the faith of a few young men if his job is at stake? Woe to him, for he runs "greedily after the error of Balaam for reward" (Jude 11).

He knows full well that the money will be used to destroy precious faith; yet his church must be urged to keep their portion of the denominational budget paid up or they may not give him a church next year. Of course, souls may perish through the use of that money, but why should he care as long as he can keep his job? But woe unto him, for he runs "greedily after the error of Balaam for reward."

Compromise

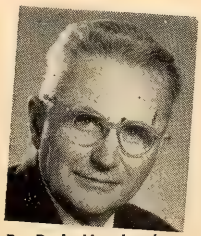
I one time asked a fundamental pastor how he could keep his church so long when the denominational setup was modernistic. "Oh," he answered carelessly, "we keep the benevolences paid up and they let us go on." But woe unto him who runs after the error of Balaam for reward.

A "friend" of mine boasted of his learning in a well-known fundamental seminary. Yet his church was in the National Council and he supported its program because he just didn't know what he would do if his church turned him down. Of course, a few souls might perish because they looked to him as their spiritual leader, but didn't he have a good job, and must he not support his family? But woe to him who runs after the error of Balaam for a job and to make money at the expense of precious souls.

But some fearful soul may ask: "Should I oppose false teaching if it would bring trouble to my church and even endanger my job?" Let us answer this question with an illustration from the physical side of life.

Your "Friend."

You have a fine little babe some two years old. One summer day, in company with a friend, you go to the big city park. At noon you select a nice shady spot near a pond and spread out your dinner. The pand is only about two feet deep and a few little fish are swimming about in its clear waters.



By R. I. Humberd
Bible Teacher
Flora, Ind.

It is a hot sultry day and after dinner you notice an ice-cream booth some two or three blocks away. Realizing what an ice-cream cone can do for a little child on a hot summer day, you go in quest of a cone, leaving your babe in the care of your friend.

You secure the cone and turn to retrace your steps when you hear a cry and see a splash. You run and scream; you yell and intreat, but your friend stands quietly by, watching your little babe drown.

You come running up all out of breath and dash into the pool and bring out the little body. But why did not your friend rescue your child? Oh, but why should he? Isn't he an undertaker? And won't the death of your child give him a job?

And what will that father do? Yea, verily, he will lay that wet little form upon the grass just long enough to tear that undertaker into a thousand pieces.

That Little Word "Woe."

And if the heart of an earthly father burns hot at such an incident, what righteous indignation must blaze from the eyes of the true Shepherd when He sees the hireling flee when danger comes to the lambs of the flock? Or, when error creeps in, he who receives wages as a shepherd stands idly by while precious souls are being destroyed.

Verily, the answer is found in just one little word, **"woe."** But who knows the length and breadth, the heighth and depth of the vengeance that will be theirs when they must drink to the last drop in the cup of that word, "woe"?

"Whoso shall offend [cause to stumble] one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 18:6).



Compiled by Roy H. Lowery

THE BREAD OF LIFE

The feeding of the five thousand with five loaves and two fishes is the only miracle of Christ that is recorded by all four of the gospel writers (Matt. 14:13-23; Mark 6:30-46; Luke 9:10-17; John 6:1-15). John rarely related what the other gospel writers recorded. John must had had a reason for this exception (John 6:48).

Thinking that Jesus could meet their every temporary need, the multitude sought to make Jesus their king, but He sought solitude in a mountain (vv. 1-4, 15). The next day He informed them that He had a bread superior to that which they had eaten the day before (vv. 25-27) but a bread which He could give only to those who believed on Him. They inferred that the manna which their fathers ate in the wilderness wanderings was superior to that which He had fed them the day before (v. 31). Yesterday's bread was not inferior to wilderness manna, for Christ was the giver in both instances. But Christ, the true bread from Heaven is superior to yesterday's bread and also the wilderness manna (vv. 32-33). The manna was only a type of the true, a shadow of that which was to come. The Lamb of God on the altar of the cross was superior to the lamb sacrificed by Aaron, the priest, on the altar. The wilderness manna only preserved life, while the true Bread perpetuates life (vv. 48-50). The dead manna was assimilated by a living body, but the living Bread gives life to a dead soul and body (v. 51). The quickening Bread gives life to a dead soul which it did not possess.

The Bread meets every need and satisfies every desire (v. 35). Material riches, the honors and pleasures of this world will not do this (v. 27). Only the Bread of Life can satisfy the human heart. Christ did this because of what He is (Col. 2: 9). Man shall not live by the "meat" of worldly wealth, honors, and pleasures alone (Matt. 4:4). These things perish while they last, and man will lose them when he dies. There is enough of the true Bread for every soul born into this world. The manna was for Israel: Christ is for the whole world (John 6:51).

When they learned that this Bread was superior to manna, they besought Him to give them this Bread "evermore" (v. 34). But, when they understood that by this bread Christ meant himself, they were offended (vv. 41-42, 60-61, 66). Peter realized man's necessity for the Bread of Life (vv. 66-69). To reject His words is to reject Him.

As you have failed to send in any news for publication this month, we will share with you what is upon our heart. We regret to say we will not be able to be with you this year at conference, although the Lord knows it is our desire, so many of our friends and possibly you will ask, "Why?"

Why:

Every believer has doubtless at some time asked why depressions, misunderstanding, and suffering are the lot of those who try so honestly to do the will of God even as Job did (10:2). To ask why is not necessarily rebellion (Matt. 27:46). Before we became Christians we asked "How?" (John 3:4). In Christian experience our question is changed to "Why?" Hebrews 12:6-10 is the answer.

Christians in difficulty are not necessarily being punished for their own sin (John 9:3). Suffering may be the result of the violation of the laws of nature (Prov. 6:28). It may be the result of disobedience to spiritual laws as in the case of the children of Israel (Deut. 28:20-22). Sickness and reverses may be the direct attack of Satan permitted upon the children of God (Job 1:10-12; Luke 13:16). Sincere Christians often suffer purely for the glory of God (John 11:4). There is a chastening which only the children of God experience, but God is very tender toward His children in trial (Ps. 103: 13-14; Isa. 54:10). God was not punishing our Saviour when He allowed Him to be tempted and tried "in all points as we are, yet without sin" (Heb. 2:10, 18; 4:15). God chastens us for our profit (Heb. 12: 10).

Like Peter, we through experience may revise our opinions about suffering. Peter rebuked His Lord for predicting His necessary sufferings as he wanted to spare His master all pain (Matt. 16:21-22). In later years, however, Peter thought it strange that any Christians should escape suffering (I Pet. 4:12-13). There are lessons to be learned in the storm that can be learned in no other way (Matt. 14:29-31). Peter learned to take suffering with "rejoicing" (Acts 5:40-41). And knew the "peaceable fruit of righteousness" it brings (Heb. 12:11).

"God, who am I to pout, complain about thy will and way, or grumble at Thy matchless plan in which a part I play; just help me Lord to do Thy will whatever it may be; and use my life as seemeth best to do Thy work through me."

NEWS BRIEF

Hagerstown, Md. (Grace Brethren). A fine Father and Son Banquet, with 133 present, was enjoyed June 3. Mr. Lee Eckel, Boys Club chief, and 76 boys were hosts to the men at a wiener roast at the Eckel home, May 29. Two young lads accepted Christ as Saviour at this meeting bringing the total to 37 for the past year. Rev. Warren Tamkin is pastor of this church.

SUGGESTED PROGRAM FOR SEPTEMBER

Opening Hymns—"All Hail the Power of Jesus Name"; "Take the Name of Jesus With You."
Scripture Reading—Exodus 16:1-15.
Prayer Time.
Hymn—"More Love to Thee."
Business Session—Have reports from delegates from National Conference, and make plans to meet the goals.
Hymn—"Break Thou the Bread of Life."
Bible Study—John 6 (The Bread of Life).
Closing Hymn—"I Surrender All"; closing prayer.

(Continued from page 508)

seen it in God's Word and then substituted another religion, man-made, puts them in a worse condition than they were in at first.

Some have thought that false teachers are men who once were saved and then lost their salvation. The last verse of the lesson corrects this notion. They are dogs who have returned to their own vomit. They come back to the same place they started. They were lost in the beginning, then adopted a **form** of religion, but are still lost. A dog, in the Bible, is a symbol of that which is low and debased.

If God did not say so plainly in His Word, we would not dare to call these false teachers sows, but that is exactly God's estimate of the unbelieving religious leaders who have wormed their ways into the professing church. A hog always represents that which is low, debased and outside the camp. Swine flesh was even prohibited for Israel. These false teachers are members of the swine family. They are that today, they always have been, and they always will be. They are not sheep (God's people) who have turned into hogs. God's Word is uncompromising on this truth.

God's people must separate themselves from all such unbelief. If God's true people would obey Him they would never give support, either moral or financial, to the ungodly and modernistic movements of the day.

Jude gives us a practical application to all this in verses 17-23.

While at Conference

secure your

FREE GIFT

(No Purchase Necessary)

at the

COLLEGE BOOKSTORE

Missionary Herald Building

An Accident

This morning at 7:55 I killed a woman. Many times you hear of such an accident happening, but now it is you.

Last summer I accepted the Lord as my Saviour. God knows I was a very disobedient child, but His love and compassion had sent forth in the fullness of time His Son to be crucified for all sins (past, present, and future) of those who would and will believe in Him (John 3:16) and receive Him (John 1:12).

In the past years in my disobedience to God's Word, I almost died several times, but the mighty power of God saved me. Then one Sunday in my living room while watching a religious television program I accepted Jesus Christ. Words cannot explain the miracle of God's grace, but it happened.

Faith lifted up and made me a better and cleaner person, for now I was a child of God. Through the power of the Holy Spirit, and by talking with God through Jesus Christ (I Tim. 2:5) I prospered in many ways with God's blessing. I wanted as earnestly and wholeheartedly as I knew how to let His will, His way be done, and He was working through me. The Word of God teaches us in the words of Jesus: "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it to you" (John 15:16).

I have asked God in the name of our Lord many times, and He has blessed me more than I deserve. Then this morning this terrible accident happened to me. Immediately I fell to my knees to ask God His forgiveness. I tried to talk to the helpless body, the breath of life still in her body, her eyes looking into mine, her lips quivering. I tried to talk to her, with New Testament already in my hand. I opened to John 14:16 to give her Jesus' words of comfort.

As she pleaded for God's forgiveness, I tried to read to her. Helplessly in pain she was lying beneath my milk-truck—it had happened to me. The course of events followed fast. There was so much to be done. I called to the driver of another truck to run to the farmhouse, get somebody, call the sheriff—a doctor—the dairy—please hurry and do something! But the mighty power of God was working as it always does. He kept me there on my knees as I tried to comfort her. I directed and shouted orders and the people rushed off to get help. I was alone with her and God—and God's Word. I believe that if it had not been for my faith in God and His mighty power, I would have collapsed.

Why did it happen to me? How does it effect my salvation? What does God's Word say. Romans 8:28, 38-39 showed me the way. Satan would really like to pull me back into his hell-hole of sin, but God's grace and His will shall be done.

As one minister said: "There on Calvary's mountain stood a cross with arms outstretched, saying, 'Whosoever will may come.' " This terrible, unbelievable thing had happened. Many thoughts were running through my mind. I tried to seek out her husband or someone related to her to ask forgiveness. Then came a soft voice, saying: "Forget it, son. It's all right now, it's all right!"

But how can a person just forget —you cannot! The main thing now was to do God's will. "Thy will be done on earth, as it is in heaven." I went to my church to seek the answer. There I talked to God with my pastors, Rev. Miles Taber and Rev. Edwin Cashman. Shortly after I returned home I picked up a little book called "The Answer." It had arrived in the noon mail. It could have come yesterday, or tomorrow —but no, it came that day.

There in the book, coinciding with the counsel my pastors had given were the comforting words which told me to continue my witnessing for the Lord, and not to be shaken but to pray, and God would give the strength and courage I needed.

This tragedy had happened, and now had passed, but my life, my walk, my talk, my being, were alive to do God's will.

—By Paul Corral
Layman, Ashland, Ohio

THOUGHTS IN PASSING

"From Where I Sit"

BY THE EDITOR

The Vote Was Taken

The largest voting body ever assembled for the Annual Meeting of the Church of the Brethren convened at Des Moines, Iowa, the last of June. There were 1,100 delegates in attendance, representing the five regions of the church. It should be remembered that this conference celebrated the "250th Anniversary of the Brotherhood."

Perhaps no conference in the history of the Church of the Brethren saw so many controversial resolutions presented to the floor of the conference as this one.

Rebaptism

The most controversial subject on the agenda of the conference was the question of Christian baptism. Here the point in question was concerned with the attitude of the church toward the acceptance of members from other denominations by church letter rather than following the historic position of the church in demanding rebaptism of all believers by trine immersion.

Debate surged through the conference, with amendment after amendment introduced. One amendment proposed that the church "would have recognized the validity of forms of baptism which were administered to believers but would not have recognized infant baptism." This amendment was defeated. Following a period of extended discussion, THE VOTE WAS TAKEN. When the ballots were tallied 771 delegates (three-fourths) had voted in favor of recognizing any form of baptism when individuals desire to come into the fellowship of the church by letter from another denomination. The negative vote was 228.

Mack Insulted

Those delegates who opposed this resolution being passed argued that to vote in favor of such a resolution would be an "insult to the memory of Alexander Mack." At least it is ironic indeed that such action should be passed on the 250th anniversary of the birth of the church in 1708, when in Schwarzenau, Germany, those five men and three women with stalwart faith in Almighty God and His Word, covenanted with each other that they would follow the Lord in that form of Christian baptism so clearly taught in the Word of God. Those God-loving, God-fearing souls had but one desire; namely, to show "obedience to all the commands of the Lord Jesus Christ, and follow Him as their good shepherd and leader through good and evil report." They had the courage and the faith to stand against the ecumenical spirit of their day, which is more than can be said of some present-day Brethren. They had the conviction to stand for what the Lord Jesus declared, rather than try to satisfy the so-called aesthetic natures of carnal people. In such an hour the voice of Henry Holsinger needed to echo again through the Annual Meeting, when as in 1865 he decried the increasing authority that was assumed by the Annual Meeting (this year held at Des Moines, Iowa) with the Standing Committee (now numbering 88) which was guilty of glaring deficiencies.

There is a problem far deeper than the acceptance or rejection of trine immersion. It is the acceptance of the entire counsel of God. A gradual departure from the faith will ultimately destroy the soul.

Co-operation

Another resolution which reached the floor of the conference in Des Moines was the enlarging of the committee to "seek contacts with other Christian churches relative to closer co-operation." The whole idea of the ecumenical church is the result of weakness from within. When one becomes so weak they cannot stand alone, they seek to stand with the aid of another. Paul did not have the ecumenical spirit when he preached on Mar's Hill.

Greetings were taken to the Annual Meeting of the Church of the Brethren by G. Forrest Jackson, pastor of the First Brethren Church,



Elder Henry Holsinger

of Dallas Center, Iowa. His words which were timely, are as follows:

"It is my privilege, in the absence of our moderator, Rev. Miles Taber, of Ashland, Ohio, to bring greetings in the name of our Lord Jesus Christ to this Convention from the National Fellowship of Brethren Churches. Since the year 1937 our Fellowship has stood without compromise "for the faith which was once delivered unto the saints." We have held in highest esteem the Biblical doctrines of the Virgin birth of Christ, the deity of Christ, the vicarious atonement of Christ, the bodily resurrection of Christ, and His imminent return for the believer. We have practiced faithfully the church ordinances including the threefold communion service, baptism by trine immersion, laying-on of hands, and the anointing of the sick with oil.

"In this the 250th anniversary year of our beginning we too are praising God for the rich heritage which we have as Brethren. Our 1958 National Conference convenes August 17 and ends August 24 with our theme for the Conference being, "The Challenge of Our Heritage." We here extend to you the privilege of sharing with us in our National Conference at Winona Lake, Ind. It is my earnest prayer that this coming year may be the greatest of all years in reaching the lost for the Saviour that the Church of the Brethren has ever known.

"May I convey the official greeting from our Fellowship of Brethren Churches to each of you who is here at this convention of the Church of the Brethren. May God's richest blessing be yours as you live for Christ, the only hope of the world, through the coming year and until Jesus comes."

The BRETHREN MISSIONARY HERALD

HOME MISSION NUMBER

AUGUST 16, 1958

THE 1958 CHALLENGE IN HOME MISSIONS:

MORE BRETHREN CHURCHES IN MORE CITIES



The Brethren Church Grows With Home Missions



Editorials

By L. L. Grubb



250 Years . . . Conquering Frontiers

This is the title of a new book written by our own Dr. Homer A. Kent, Sr., on the history of the Brethren movement. Every Brethren family should have one of these books and read it in order to fully understand the church of which they are a part.

Exactly 250 years ago eight people were baptized in the River Eder (Eider) at Schwarzenau, Germany. That day, even though it was not officially known as The Brethren Church, the Brethren movement came into existence. Many generations have come and gone, and God has manifested himself and His power in many wonderful ways during this period. Just twenty years ago the National Fellowship of Brethren Churches emerged from this movement, and the Brethren Home Missions Council came into existence as a part of this Fellowship.

Anniversary a Time of Retrospect

Looking back, taking inventory, is always profitable, whether in secular or in spiritual business. Often the nature of the forward look is determined by the backward look. Therefore, it is well for us to stress our heritage and evaluate it from the standpoint of what has been done. Could we have done better? What has the Lord done for us?

Anniversary a Time of Thanksgiving

Since its inception God has blessed the work of Brethren Home Missions with the salvation of many thousands of souls. It is difficult to arrive at an exact number, but certainly this number would run between ten and fifteen thousand souls. Not enough, but we have been accomplishing our primary task for Christ.

Approximately ninety of our present churches have received help through Brethren Home Missions in their establishment and development. This assistance has reached into every angle of the church's life and program.

A large number of our pastors have at some time been occupied in the work of the Brethren Home Missions Council. In recent years the number of home-mission workers has always been in excess of one hundred —thus using a large group of our spiritual leaders.

Many hundreds of thousands of dollars have been given to Brethren Home Missions during the twenty years of our existence which have been prayerfully used in every aspect of the work. The people who have graciously, often generously and sometimes sacrificially, laid these gifts on the altar, have made this work possible. Much of this giving may be traced to faithful pastors who have led their people in praying for and giving to church extension.

New Brethren church buildings may be seen all over America today and more are being constructed constantly because many Brethren people have seen the vision of investing their savings and principal money through the Brethren Investment Foundation. Never could we have had a construction company or would we have seen so many new sanctuaries otherwise.

Indeed we can say with the psalmist: "The LORD hath done great things for us; whereof we are glad" (Ps. 126:3).

Anniversary is a Time of Instruction

Through our increased home-mission activity, we have made some mistakes as a Fellowship and as a Council. We should face these facts squarely.

We have certainly made the sad mistake of not emphasizing church extension in our Fellowship sufficiently. Through the twenty years of our existence it has been extremely difficult at times to promote home-mission endeavor. Many churches have grown in home-mission vision and response. The home-mission and former home-mission churches usually have this vision. Some of our churches are not yet vitally interested in this basic aspect of missionary endeavor. On the whole we have seen a great surge of home-mission activity, but not enough. We are still making the mistake of failing to see **practically** that "The Brethren Church Grows With Home Missions."

We have been unbiblical and grievously mistaken in confining home-mission emphasis to a certain time in the year and not stressing this basic work the whole year round in our churches. Missions is not seasonal with God.

We have made a serious mistake in not carrying this home-mission emphasis into our Sunday schools in a systematic way so that our children and young people would develop with this emphasis in their hearts.

Many local churches have lost opportunities to start branch works, Sunday schools, or Bible classes in their areas. Most of these opportunities are gone. This is the result of the mistake of keeping our eyes too exclusively on our own local churches and concluding that what we are doing locally is home missions.

Certainly we have been mistaken in not grasping the opportunities to start new churches which God has offered. This is the direct result of not having sufficient funds for that purpose. These same opportunities will never return and the **whole Fellowship in every agency has permanently suffered as a result.**

We have been mistaken in allowing prejudices and personalities to govern our decisions rather than the Word and will of God.

(Continued on next page)

THE BRETHREN MISSIONARY HERALD VOLUME 20, NUMBER 32
ARNOLD R. KRIEGBAUM, Executive Editor
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Welcome

The Brethren Home Missions Council board of directors and office staff welcome the delegates and other Brethren to Winona Lake, Ind., for this 1958 historic conference.

We invite you to visit your home-missions office and meet the staff. We will try not to be too busy to say "hello."

There will be Thanksgiving offering materials ready for a number of churches, and we would like for you to carry as much of it back as it is possible for you. The new higher postal rates are in effect. It is no longer pennies saved but dollars on this item alone. So here is a good reason to stop around.

You will be planning to take in everything on the program and we would like to remind you of the home-missions play entitled "Light in The Night" to be presented on Wednesday night. The cast will include the following: Henry Hendricks, Jesse Deloe; Ethel Hendricks, Naomi Henning; Ruth Hendricks, Donna Kliever; Walter Wilcox, Leo Polman; Grace Wilcox, Leila Polman; John Wilcox, Larry Poland; Susan Wilcox, Karen Kriegbaum; Butch Wilcox, Ronald Grubb; Narrator, Arnold Kriegbaum.

We who live here have been praying for the greatest conference in history and we know you have been joining us.

We would like the opportunity of welcoming each one of you who are unable to be with us to share in the blessings of our Fellowship. We realize many of you cannot join us for various reasons, and we will be praying that you will be doing a good job at your home base.

EDITORIAL (Continued)

This is history. Only as we learn its lessons may we gain any profit from our past mistakes. If in the future we see substantially greater growth in our home base, it will come as a result of facing these facts and altering our course so we shall not be guilty of making the same mistakes again.

Anniversary is a Time of Challenge

In all of the ways already mentioned this anniversary is a time of challenge.

During the twenty years of our existence as a Council, the American mission field has grown in importance, in population, in the vastness of the opportunity.

Regardless of mass evangelism, the work of the Church in general, the work of various independent evangelical organizations, America is farther from God today than it was twenty years ago. This fact is proved by an increase in the apostasy of the church. Crime has increased four times faster than the population. Missionaries of pagan religions are pouring into America in increasing numbers. Immorality is breaking down the sanctity of the marriage vows. Neglected classes, such as the Indians, foreign populations, and other groups are growing with few attempts being made for their evangelization. Many church buildings are being constructed but a very limited percentage of them are dedicated for the preaching of the pure grace and Gospel of our Lord Jesus Christ. **If America was a challenging mission field twenty years ago, it is immensely more that NOW!**

Our time for evangelization is shorter. We are twenty years closer to the return of our Lord. He said: I [we] must work the works of him that sent me, while it is day: the night cometh, when no man can work" (John 9:4).

Daily it becomes more difficult to establish Bible-teaching churches. The forces of apostasy are crowding and pressuring us from every side. The cost of church building has increased phenominally. Satan is indeed having his last fling and throwing all of his own forces together with the world and the flesh into the battle. We may count on these conditions worsening as we approach the end of the Age.

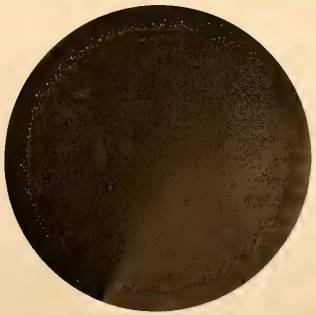
Yet our own young people are giving themselves for missionary service in such numbers that we cannot support them. We have sought the Lord of the Harvest in prayer for laborers. He has given them, but we cannot use all of them. Marking time when we should be moving forward with accelerated speed and in a time when the greatest Gospel-preaching opportunities in the history of man are upon us, is an eternal tragedy.

CHALLENGE? Yes; the greatest in our history! What of tomorrow? We who know the Lord hold the answer.

Brethren! We are in the

Home Missions Offering Period

Pray Daily --- Give Weekly



Welcome to America, Brethren

By an Old Navajo Man

I do not know about the distant lands of the **Bilagaiana.** I have heard that many different groups of your people live in a land across the great sea that is far to the east of our homeland.

Is it true that for many years the people of these lands have been reading from the Book that brings quickening to the heart? Just recently I have been hearing from this Book called God **Bizaad;** they say that it is a story breathed out to us by the Holy One. I am old and cannot understand how the black markings on paper can have such power. When I hear them they speak strong to me. I have made pictures of colored sand that have power too. But these words that I don't read have such power toward me. They say, "read." The young people can read, but it is too hard for me. The words are doing things to our young people. The young people want to forget the ancient and holy ways of their people. They say there is a better way. If I had been able to hear the same words when I was a boy, I might now understand more. When one's hair is white, it is too late to learn new ways.

My grandfather used to tell me the story of the first time our people saw the **Bilagaiana.** In the time of my grandfather's grandfather some of the people walked far to the east, along the great river of the village dwellers. They were looking for corn for the winter months. They came back in haste and with great fear. They forgot to find corn. They told of seeing men with iron hats riding on fierce beasts along the river of the village-dwellers. Later we learned that these men had come from the lands where the morning sun rises. That is why they had such power and were so wise. That is why they were bright skinned like the sun in the early morning. Later when our warriors learned that these men had brought many wonderful new things, they too wanted them. They wanted the fierce animals that could run so fast. We could be proud on those swift runners. We could run faster than our neighbors, and nearly as fast as the antelope in the dry valleys. Now we have the swift horses in great numbers. We have many other things that these men brought from their far away homes. But somehow the people still go faster than we. And the antelope are nearly all gone. Did you have the same paper and stories with such power long ago too?

I am told that more of the people from the lands of the **Bilagaiana** came to this land later. They say that they knew very much about the words of the precious Book. They came here because they wanted to do only as the words of the Book told them to do. They wanted a quiet place to pray to the Holy One. Yes; we too like a quiet place to pray to our holy people that gave us the corn.

You say that two hundred years ago there were people coming to this land with the words of life? You mean that some of them were the fathers of the people that built the school right here in the midst of our people? You say that they built the school because they wanted our young people to know the Holy Word? Did the fathers have the same words then that you have here now? We didn't hear about this for many years.

Just three years ago I began to listen to the story. Surely it must be the ways of the ancient **Bilagaiana,** I thought to myself. But they say that the stories are for me too. But they are not the things I was taught of the ancient and holy ways. That the Holy One from above the highest skies would know us and love us is too hard to know. I am old and my hair is white. My mother and father were in the great captivity of our tribe nearly one hundred years ago. They never told me of this story. Did they not tell this same story when our people were under bondage to the soldiers for those years? If your story is a story of life, why did you wait so long to teach our children of it? My grandfather didn't know of it I am sure. He has been dead long ago. Teach my grandchildren of it. They can understand new things. They are confused by the many changes. They want to throw off the sacred ways of the ancient ones. Can your story make them happy in their homeland?



EVANGELICAL NAVAJO LITERATURE COMMITTEE
Left to right: Mr. Irvey Goossen, Wide Ruins Mennonite Mission; Miss Faye Edgerton, Wyclif Translators; Mr. Evan Adams, Brethren Navajo Mission; Mr. Albert Tsosie, and Mr. Carlton Lucas, Navajo Gospel Mission.

Navajo Student Center

By Evan M. Adams

The long wait for the needed student housing center was noisily broken when the bulldozer clawed its way into the hard clay of the mission compound early on the morning of July 1, 1958. Plans drawn up in the past years had been laid aside because of the costs involved. Just when the problem of caring for the Navajo children seemed most acute, and the solution most remote, we received notification that the Department of Health, Education and Welfare had named the Brethren Navajo Mission School as recipient of a large building that was to be moved off of a military base 120 miles away. The size of the building and the distance involved were only part of the many problems that had to be solved to prepare for the generous offer. Without funds in sight, The Brethren Home Mission Council, felt led to accept the building from the government for the token price at which it was offered.

At the same time the Lord was preparing circumstances so that someone might be ready to assume the responsibility of the building work. Tom Bailey, Brethren Construction Company director, was just completing the work on the new building at Lansing, Mich. He took the challenge of the Navajo housing needs and shipped his tools to the mission station. He and his family arrived on June 10.

Volunteer helpers came from California to assist in the labor of the preparations for placing this building on the site. Bob Krasick spent his two-week vacation using pick and shovel helping prepare the location. Mr. Krasick is a member of the Cherry Valley Brethren Church, Beaumont, Calif. Three men took time off from their work as bookkeeper, aircraft worker, and carpenter to spend a week mixing cement for the foundations. Mr. James Starbuck, Mr. Eugene Johnston, and Mr. Leo Lancaster came from the First Brethren Church, of Inglewood, Calif. Daryl Umbower from Grace College, a member of the Martinsburg, Pa. First Brethren Church is spending his summer on the job. All these with the men from the mission staff have had the joy of seeing years of waiting and planning begin to take shape in the soil of New Mexico.

At the writing of this, the blocks are being laid for the lower half of the building. Perhaps by the time this is read the building will have been moved in to form the upper area. The location is such that the front of the "T" shaped building will be a one story unit, with the lower floor under ground. At the rear of the building the structure will appear a two-story unit, out of the graded slope. The building is to be used to house boys and girls in the opposite wings of the "T." The dividing portion will include kitchen, dining hall, offices, and recreation area. Complete toilet and washroom facilities will be in the building to comply with the health laws of the State of New Mexico. Certain areas of the building will be set aside for staff quarters.

The large building is to be acquired from the government for $1200. It has been assessed at $22,000 value. Acquisition, moving, preparation of the site at the mission will cost $6000. It will require another $4000 to make the building completely ready for use. If you are interested in helping with this project please correspond with the Brethren Home Missions Council, Winona Lake, Ind., or directly with the Brethren Navajo Mission, Star Route, Cuba, N. Mex.



A Navajo placing a loaf of bread in the outdoor oven

Navajo News Notes

Picture Illustrates Point. A Navajo is seen here preparing bread for the physical body, but God's Word says: "That man shall not live by bread alone, but by every word of God" (Luke 4:4). Did it ever occur to you that the Navajos do not have "every word of God" in their language? Something is being done about it, and in the picture on the opposite page a committee is working diligently to complete the Bible in the Navajo language.

Summer worker. Miss Iva Dell Anspach, of Fort Wayne, Ind., returned to her home July 31. Miss Anspach will be a senior in the Fort Wayne High School this year. Her name appeared in the Fort Wayne Journal-Gazette under a columnist's heading "Be an Indian Giver." Of course it referred to giving items needed for the Navajo work that Iva Dell had mentioned in a letter.







Top down: Increased attendance, one of the visible changes. Grace Brethren Church, Wheaton, Ill. Pastor and Mrs. James Sweeton and family.

Wheaton Church Changes Appearance

The Grace Brethren Church has taken on a "new look" in recent months. The lower auditorium has had ceiling tile added and new paint on the walls. With some new classroom equipment it is more attractive and usable for Sunday-school purposes. The main floor has even a greater change. The platform has been extended and new furniture added to enhance it. New drapes and curtains give it more of a "church-like" appearance.

The most important change has been an increase in the attendance of services, missionary giving, and finances in general. The pastor, James Sweeton, has just completed his first year on this field.

Community Brethren Church Receives Deed

The Community Brethren Church, located on Whittier Boulevard in Los Angeles, Calif., recently received the deed to its property from the Brethren Home Missions Council. This is in accord with our policy to deed to each local church group its entire real holdings five years after the church becomes a self-supporting institution. Our Council has been following this procedure for many years and no doubt will continue to do so.

The purpose of the Council is to help local groups develop their own church including the purchase of lots, construction of a building, and anything else necessary. During this time the deed is in the name of the parent organization for business purposes, but actually is a trust deed, the property being held in trust for the local church. A total of $20,000 was given to this church through the years of its development. All of this money was given by the Council and is not returned by the local church. Now the deed to the property is also delivered to the church.

Today there is a beautiful building in Los Angeles, a fine congregation, and a splendid Brethren testimony continuing to honor Christ in the preaching of the Gospel because Brethren support their home-mission endeavor.

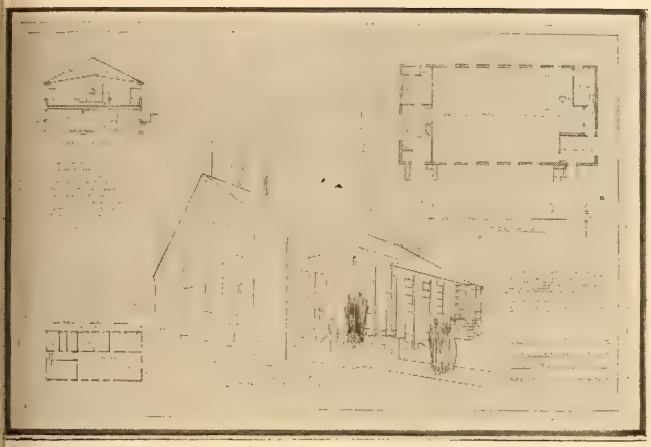
REMEMBER!

- The need for investment funds continues
- Every Brethren can help meet the need
- $500.00 or more bears 5% interest
- A savings account of $1.00 or more bears 3% interest
- Your savings and investments earn special dividends—eternal dividends
- For further information write:

Brethren Investment Foundation, Inc.
Box 587
Winona Lake, Ind.

Kokomo Sketch Becomes Reality

By Frank J. Poland



One year ago in July, William Kolb and his family moved into the Indian Heights development of Kokomo, Ind. There was no meeting place available, so services were started in the pastor's home. In a few months it was evident that other facilities would be necessary, for attendances ran as high as 90. The Home Missions Council architect, Robert Foltz, started working on plans for a building. The plans were completed in the course of time. The Lord provided the location even before a Bible class was started. A unit of the Brethren Construction Company was finishing the new Ireland Road Brethren Church in South Bend. It was logical that the crew should make this short move. There was a need for the building, but there was an important part missing —funds for financing.

Indiana Brethren Face Reality

The Mission Board of the Indiana Fellowship was instrumental in getting the work started in Kokomo and have been working closely with The Brethren Home Missions Council. The Mission Board met in January and faced the problem of "marking time" in Kokomo without a building. The Brethren Home Missions Council could not start the building unless the funds were in sight for the building—an estimated $40,000. Unless the church was built it meant a construction crew out of work. The following action was taken: That the district secretary be instructed to prepare a letter setting forth the need for a building at Kokomo and the possibilities of entering that field for Christ, realizing this through investments of Indiana district Brethren in the Brethren Investment Foundation. The letters were prepared and distributed to each church in the district.

Indiana Brethren Make Sketch a Reality

The initial letter just asked for an unsigned statement as to the amount the individual would be willing to invest in Kokomo. The returns started coming back, first $15,000 and then $20,000. At this point the directors of the Brethren Home Missions Council were meeting and voted by faith to start the building and trust the Lord to provide the balance. More returns came in until $32,000 was pledged. The building was under construction and it seemed the goal of $40,000 would not be reached. Prayer continued when the pledges ceased. Then within the past week before additional funds were needed the remaining $8,000 came in. Praise God the goal was reached.

Indiana Brethren Making Christ a Reality

A total of 27 Brethren from eight different churches in the Indiana district were used of God to see another testimony established for His glory. The amounts ranged from $50 to $4,000 totaling $40,173.87 in pledges and nearly all of this amount has been placed in the Brethren Investment Foundation.

The new building was used for the first time on July 13, 1958, with 113 present. The meeting was held in the lower auditorium with the entire building to be ready by September 1.

The Brethren of Indiana who invested in the Kokomo church are helping to make Christ a reality in the lives of everyone to make a decision for Him. With the added facilities the opportunities for decisions have been multiplied many times.

The Brethren Home Missions Council and the Brethren Investment Foundation express their appreciation to the Indiana District Mission Board for setting a pattern that should be duplicated in many areas.













First Anniversary at Calvary Brethren

The Calvary Brethren Church, of Dayton, Ohio, observed the first anniversary of the organization on July 13, 1958. Rev. Lester E. Pifer, assistant secretary of The Brethren Home Missions Council, was the speaker for the occasion. It was one year ago on July 14, 1957, that Dr. L. L. Grubb was the speaker. In the afternoon Dr. Grubb led the group in their organizational meeting at which time the Calvary Brethren Church became the official name with a membership of 37.

It was on Sunday afternoon, June 30, 1957, that the group of 35 adults and nine children met for the first time to consider the organization of a new church. Following the singing of "Have Thine Own Way, Lord," Mr. Maynard Smart, acting moderator, read the Scripture. The group then knelt to ask divine guidance in the new venture of faith. A service was scheduled the following Sunday and plans made to organize on July 14.

Rev. Henry T. Barnhart was called to be the first pastor. Services are held in the Christian Activities Center but a committee is looking for a possible building site on which to build their own church home. The group has been self-supporting from the beginning.

The Lord has already called one family out of this new church to serve Him in the ministry of the printed page. Mr. Kenneth Herman is working with the Brethren Missionary Herald Company as assistant to the editor, and with his wife and two daughters now reside at Winona Lake, Ind.

The membership at the end of the first year stands at 83 with the Sunday-school average attendance well over 100. A WMC was organized with 12 members and has doubled its membership. The total church offerings for the year exceeded $10,000.

"The Lord hath done great things for us; whereof we are glad" (Ps. 126:3). This would express the feeling of Calvary Brethren at the end of the first year. Surely the Holy Spirit led in the formation of this new church.

Pictured at left are six of the eight Sunday-school classes at Calvary Brethren

ISRAEL CALLS!

Witness to Your Jewish Friends! (Part 2) By Bruce Button

In last month's study we set forth "love" and "patience" as two necessary prerequisites for those who want to be used of the Lord to witness to His Chosen People. While these attributes are never lacking in the believer, still they do, in many instances, lie dormant. The fact that church history contains a record of hate, intolerance, and impatience on the part of the visible church where they have dealt with Jewish people is proof that love and patience must have been dormant in the average believer. The only other alternative is that the average believer did not know the meaning of love and patience as he dealt with the Jewish people of his particular period.

Today it is incumbent upon us as born-again believers to demonstrate to all of our Jewish friends that we **do** love them, that we are different from the unsaved gentile. And we must have the patience to demonstrate our love time after time until our Jewish friends become conscious of this love.

We Must Love!

Why must we demonstrate our love to our Jewish friends? Our answer lies in the history of the Jewish people since the time of Jesus, the Messiah. This history reveals a more or less continuous persecution of the Jew. The people responsible for the persecution were gentiles of the countries where the visible church held a strong position. The recent holocaust in Europe wherein 6 million Jews were destroyed is a good example of this. This blood bath was sponsored by the German people who in the latter years of the previous century produced some of the greatest theologians and theological works of any period. It is hardly conceivable that a people could produce such great men and books proclaiming the love of God in Messiah Jesus in the 1800's and seventy-five or one hundred years later produce such beasts as those who permitted and assisted in that terrible slaughter of the brethren of the Lord.

To deny such people are Christian is not the answer to our problem. To the Jewish mind "gentile" and "Christian" are synonymous. If you are a gentile, then you are a Christian as far as the Jewish mind is concerned. "Talking" can never change the Jewish mind in this regard. Only an honest **living** testimony can do this. I was impressed of this truth as I talked to a fine, old Jewish scholar recently. As we were speaking of this same problem he said: "I have heard many Christians talk from their Bible. I have only found less than a dozen who were really trying to live their Bible."

We Must Be Patient

As you demonstrate your love to your Jewish friend, you will need to exercise great patience. Remember, you are trying to overcome prejudices which have been years, yes, even generations, in building. Patience is the only solution. Unless you have patience you will become discouraged very quickly. Thus, as you deal with your Jewish friend, you will find it necessary to repeat over and over again the most simple Bible truths which cause you to live and love as you do. You will find it necessary to demonstrate your love over and over again by showing a willingness to assist in time of trouble, fellowshiping at inconvenient times, listening to tales of hardship, and in a multitude of other ways. But when you are successful in impressing your Jewish friend that you are "different," and when you are able to win his confidence, you will realize all the patience you used was well spent. It will be then that you will be able to witness with telling effect.

Recently Mrs. Button was talking to one of our Jewish friends about the Lord. During the discussion I heard this woman say: "We did not choose you for a friend because you say you believe in a Jewish Messiah. We chose you for a friend because you are kind to people and because you do things for them; you assist them in the time of trouble. I try to do kind things for people and I try to help them out also, but I don't go out of my way to do this. But you do go out of your way—'way out'! What I would like to find out is this: What makes you do it; where is the 'gimich'?" Thus once again Mrs. Button had the opportunity to tell of the love and grace of our blessed Lord Jesus. You see it is—

Not merely in the words you say,
Not only in your deeds confessed,
But in the most unconscious way
Is Messiah expressed?

Is it your beatific smile,
That holy light upon your brow?
Oh, no! I felt His presence
When you laughed just now.

For me t'was not the truth you
taught,
To you so clear, to me so dim.
But when you came to me you
brought
A sense of Him.

And from your eyes, he beckons me;
And from your heart His love is
shed
'Til I lose sight of you and see
Messiah instead!

The Golden Text for the person that would work with Jewish people and win them to the Lord is I Corinthians 13:1, 4, and 13: "Though I speak with the tongues of men and angels, and have not charity [love], I am become as sounding brass, or a tinkling cymbal . . . Charity [love] suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up . . .And now abideth faith, hope, charity [love], these three; but the greatest of these is charity [love]."

Will you accept this as your Golden Text? Then God can really use you to win your Jewish friends. Next month we will present some "do's" and "don't's" which should help as you witness for Him.

Newspage



INVASION!

By the Editor

On July 31 the largest convention ever held in New York City was concluded. The convention was classified as "religious," but TV news releases on the convention caused this viewer to ask how far the word "religious" can be stretched? One such release showed a mass baptismal service in which the applicants were dressed in scanty bathing suits. If this was religious, then there is a great deal of "religion" in the world today.

The convention was the annual meeting of Jehovah's Witnesses. The opening session was attended by 180,291 persons, with 117,295 at the stadium, and 62,996 crowded into the Polo Grounds. The "Witnesses" poured into New York City in hundreds of buses, two chartered ships, 65 chartered planes, 8 special trains, and 18,000 automobiles. At the stadium on Sunday morning the "missionaries" were served 30,000 eggs and a half ton of oatmeal. So many attended the convention that it was necessary to go from house-to-house canvassing for places for the delegates to sleep.

On next Monday, August 18, the National Fellowship of Brethren Churches will convene at Winona Lake, Ind. This conference will observe the 250th anniversary of The Brethren Church. How many of our Brethren churches will have their full quota of delegates at this conference? How many churches will have had sufficient interest in this conference to have arranged for financial assistance for the delegates and their pastors? How many automobiles will roll into the Winona Lake conference grounds next Monday loaded with people who are sufficiently interested in the missionary program and work of The Brethren Church to have sacrificed in order to be present? Is it possible that Brethren living within driving distance of Winona will count the cost "too great" to drive in for the sessions? Brethren, let's invade Winona next week, and look to the Lord for the greatest conference in our history. God forbid that the cults of our day should show more zeal than those who know the truth of God's Word.

WINONA LAKE, IND. Rev. and Mrs. Solon Hoyt and family left here Aug. 7 to return to their missionary work in Argentina. They returned via Latin American Airlines.

MANSFIELD, OHIO. Mrs. Mary Baer, dietician at the Navajo Mission Boarding School in Cuba, N. Mex., underwent surgery here July 15. Prayer for a speedy recovery would be appreciated.

HARRISBURG, PA. Alva Conner has been called to the pastorate of the Melrose Gardens Brethren Church. He is a 1958 graduate of Grace Seminary. He and Mrs. Conner will take up their new work here Sept. 1.

WINONA LAKE, IND. A feature attraction of the meetings of the National Fellowship of Brethren Ministers convening here Aug. 18-23 will be the presentation of papers on "Preparation for Counselling" by Rev. Kenneth Ashman; "The Counselling Interview" by Dr. Bernard Schneider; and "Pre-marital Counselling" by Rev. Lewis Hohenstein. Two days will be spent in open forum in a study of case histories.

FREMONT, OHIO. Gordon Bracker, pastor of the Grace Brethren Church, has withdrawn his resignation, and the church has extended a call that he continue his ministry for another year. On July 24 the Sunday school attendance went over the 300 mark. Rev. Victor Rogers was the guest speaker here Aug. 10 and Earl Deffer of Mansfield, Ohio, on Aug. 24.

PORTIS, KANS. H. H. Stewart, pastor of the First Brethren Church, has been unanimously called to serve the church for another year. A new natural stone bulletin board has been erected at the church as a memorial to Mrs. Tillie Miller.

WINONA LAKE, IND. According to present plans, Wendell Kent, pastor of the Cherry Valley Brethren Church, Beaumont, Calif., will be ordained to the Christian ministry on Aug. 24 at Winona Lake. The ordination will be a part of the program of the National Fellowship of Brethren Churches. Brother Kent is a 1957 graduate of Grace Seminary, having taken his college work at Wheaton College.

The Brethren Missionary Herald

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Winona Lake, Ind.

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WMC Mrs. Dayton C. Cundiff
Beaver City, Nebr.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary Paul R. Bauman
Winona Lake, Ind.

HAGERSTOWN, MD. The Gay Street Brethren Church plans to build two new Sunday school rooms and a new front to the present church building as soon as funds are available. William Howard is pastor.

NEWPORT NEWS, VA. If you know of any Brethren people living in the Newport News or Hampton, Va., areas, please contact Rev. Harold Arrington, 109 Stephen Lane, Virginia Beach, Va., or Paul Donahue, 908 18th St., Newport News, Va.

JOHNSTOWN, PA. Mr. and Mrs. John Trimbath of the First Brethren Church, celebrated their 50th wedding anniversary Aug. 9.

WAYNESBORO, PA. The First Brethren Church has accepted the bid of $76,000 from Reisinger Bros., local contractors, to construct their new Sunday School building. William Gray is pastor.

NOTICE. All material for The Brethren Annual is to be in the offices of the Missionary Herald by Sept. 1.

MANSFIELD, OHIO. Dr. Bernard Schneider, pastor of the Grace Brethren Church, will return to his pulpit on Aug. 31. He has been on a two-months leave of absence.

SPECIAL. The senior-college camp for the California district will be held at Forest Home Sept. 1-7.

FORT LAUDERDALE, FLA. Attendance has held steady during the summer at the Grace Brethren Church with Sunday school reaching over the 150 mark during the last month.

PULSE and POINT
OF CONTEMPORARY NEWS
Selected by the Editor

NOTICE TO READERS: The purpose of this page is to provide our readers with worldwide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.

WINONA LAKE, IND. Bishop J. Paul Taylor, of Greenville, Ill., a bishop of the Free Methodist Church, was given an honorary Doctor of Letters by Houghton College, Houghton, N. Y., at its annual commencement.

Recognition was made of Bishop Taylor's leadership in evangelical and holiness churches, his able pulpit ministry, his administrative ability, and his work as a writer.

Honor came to another distinguished Free Methodist leader when Rev. Lloyd H. Knox, Publisher of the Free Methodist Church, Winona Lake, Ind., received an honorary Doctor of Divinity degree from Asbury Theological Seminary, Wilmore, Ky.

The citation, presented by Dr. W. C. Mavis, dean of John Wesley Seminary Foundation, noted his Christian ministry as being "marked by virile preaching, diligent pastoral care, and efficient administration," and that his "administration has exhibited insight, vision and energy." As a publisher, Mr. Knox was cited for his wide knowledge of Christian literature, his large contribution to the cause of Christ through religious publications, and for his perspective of the present Christian situation.

OMAHA, NEBR. Co-operation between the public schools and the churches in suburban Westside here will continue this fall, says C. L. Retelsdorf, superintendent of schools. The schools refrain from scheduling school activities on Wednesday evenings and from holding tests on Thursdays which would require study the previous evening. The program was begun last year in the Westside High School and for 400 pupils in seventh and eighth grades in other schools. The superintendent said the schools are cooperating with the churches in order to give students a chance to attend midweek church activities if they so desire.

WASHINGTON, D. C. The winner of the annual National Spelling Bee this summer was 14-year-old Jolitta Schlehuber of Topeka, Kans. She said she will use most of the $1,000 prize money for her education. She plans to be a missionary.

PORTLAND, OREG. Admission of Communist China to the United Nations was urged by the Oregon Annual Conference of the Methodist Church. At the same time, delegates asked that the safety and well-being of refugees from Chinese Communist dictatorship should be guaranteed.

GRAND RAPIDS, MICH. The annual Synod of the Christian Reformed Church has adopted a record budget. It calls on each family to contribute $66.60 a year for missions, colleges, and similar interests in addition to the amount given to the local churches.

FLAGSTAFF, ARIZ. Representatives of major denominational and independent Indian Missions met recently to organize an Indian Pastors' Conference to be held here Aug. 19-22.

Geared to reach all Protestant Indian pastors of the Southwestern United States, the conference, according to a spokesman, "is patterned after pastors' conferences sponsored overseas by World Vision."

A six-man executive committee was elected, plus a 24-man advisory council, with Rev. Scott Franklin, Conservative Baptist Navajo, as chairman. Rev. H. Thomas Claus, a Mohawk and Director of the American Indian Crusade, was elected to serve as executive director of the conference.

SINGAPORE (FENS). Sources at Singapore airport report the transhipment of large quantities of Soviet propaganda from Hongkong to Jakarta. Thirty bags of leaflets said to be material aimed at stirring up anti-American feeling were consigned to the Russian embassy in Indonesia. Observers called it an "unusually large consignment" of Red propaganda.

WASHINGTON, D. C. Barely more than one out of every two U. S. Protestant ministers see any connection between economic and religious freedom, a nationwide survey indicated today.

A representative group of American Protestant clergymen were asked about their views on faith and free enterprise in a survey conducted in behalf of **Christianity Today** magazine by Opinion Research Corporation, Princeton, N. J.

Results of the poll, which used scientific random-sampling methods, showed 55 percent of the ministers queried in unqualified agreement with a statement relating economic and religious freedom.

This was the statement:

Economic and religious freedom are linked. If the government owns and operates all industry, religious freedom will disappear. In the main do you agree or disagree.

Replies were as follows: Agreed, 55 percent; disagreed, 22 percent; qualified opinion or no opinion, 23 percent.

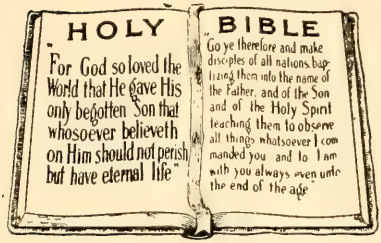
The survey interviews were conducted in the ministers' homes and offices last fall.

WASHINGTON, D. C. The U. S. Internal Revenue Service has adopted a new ruling by which volunteer church or charity workers who incur travel expense in connection with the volunteer work may count it as a "contribution" and deduct it for income tax purposes. Travel to and from church for attending services cannot be included, since that is considered a personal expense, but those who regularly do church calling and those who sew or do other work for the Red Cross, et cetera, may be benefited by the new ruling.

The Internal Revenue Service also ruled that a layman who is named a delegate to a church convention and is not reimbursed for his travel expense in attending it may deduct this on his tax return as a charitable contribution.

OUR MOTTO

By Herman A. Hoyt, Th.D.



The visitor in any Brethren church, be he frequent or infrequent, could not miss seeing in some weekly bulletin, on some bulletin board, or in some conspicuous place the motto, "The Bible, the Whole Bible and Nothing but the Bible." From the very beginning, the idea embodied in this motto has characterized the belief and practice of the church. Week after week these words have made their impact upon the minds and hearts of the membership of the church and those who participated in the worship of the church. The very brevity and clarity of the words have offered something attractive and worthwhile to the thinking mind. It is possible that very few have lingered long enough to analyze the force of these words, so the following is presented as a miniature analysis.

In the first place it will be noted that the **place of pre-eminence** is given to the Bible. That is what is meant by the words, "The Bible." The word "Bible" means book. And there are many books in the world. In fact, "Of making many books there is no end" (Eccl. 12:12), a thing which will be true so long as men think and believe their ideas are worth preserving and propagating. This was true when The Brethren Church originated. It has been true throughout the period of her existence. It is true today. But in all these years Brethren people have always believed that the Bible deserved the supreme place in their thinking and conduct. This does not mean that they have not seen truth and value in other books. But in the Bible they have heard the voice of God speaking to their own hearts. For them, the words of Paul have been basic in explaining their response to books. "All scripture is given by inspiration of God" (II Tim. 3:16) puts the Bible in a class all by itself. Therefore, Brethren come to the Bible as **the** Bible, **the** Book among all books. While Brethren see in this book a message which lifts them up to higher heights and provides them with deeper thoughts and inspires them to a greater devotion than any other book, they do not put this Book in the same class with other books in that it is merely a human production. To them it is a God-breathed message from beginning to end. Sound, form, and structure may be human, but the thoughts were conceived in the mind of Deity, conveyed by the Holy Spirit, and conserved within the pages of this remarkable volume. Like no other book, the Bible is **the Book.**

In the second place, the motto indicates that the Bible is received **in all its parts.** That is the meaning of the words, "The Whole Bible." These words are to be taken in the generally accepted sense throughout the history of the church since the completion of the New Testament. This means then, the two divisions of the Bible; namely, the Old and New Testaments. It means that the Old Testament is comprised of the 39 books which made up the Old Testament from which our Lord read. It means that the New Testament is comprised of the 27 books upon which the church universally has placed its seal from the beginning. It takes all of these books to constitute "all the counsel of God" (Acts 20:27), which "is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (II Tim. 3:16). The various methods of reducing the Word of God to something less than its proper proportions have been looked upon by Brethren people with something akin to askance. That is the reason for the word **"whole"** in this phrase. The method of deliberately selecting various portions of the Bible and designating that much as the Word of God is not valid procedure. The method of interpreting the Word of God in such a way that disagreeable portions cease to have any further value to the Christian is another unfair practice. The method of utterly ignoring great sections of the Bible in preaching, teaching, and practice is still another response that Brethren have been unwilling to make. Brethren insist that "All scripture is given by inspiration of God and is profitable," and therefore the book must be received and followed in its entirety.

In the third place, Brethren receive the Bible as the **absolute authority** in all matters pertaining to faith and practice. That is the meaning of the words, "And Nothing but the Bible." It is obvious from the very beginning that this phrase does not mean that Brethren people read or think of nothing else except the Bible. That could not be true. But in matters which pertain to creed and conduct, the Bible and nothing but the Bible is appealed to as the final authority. One can well understand this statement if he knows the background out of which The Brethren Church originated. At various stages in the history of Christianity the church has lapsed into two errors, either on the one hand to place the authority of men on a higher plane than the Bible, or to place the authority of the church on a higher plane than the Bible. In either case it was esteeming the voice of fallible men of greater import than the voice of God. The Brethren Church has tried to avoid these grievous errors by insisting always upon the final and absolute authority of the Scriptures. The "Thus saith the Lord" has been her watchword, "knowing this first, that no prophecy of the scripture is of any private interpretation. For

(Continued on page 527)

Power for Service

By Mark Malles, pastor
First Brethren Church
Fort Wayne, Ind.

Some time ago the Lord laid a burden on our heart because of the evident powerlessness of the life and testimony of so many Christians today. And as we thought on this matter we were led to turn to the few chapters of the Book of Acts, there to read of the mighty power which was manifested in and through the early church; and we would pass on to you, the message God laid on our heart at that time.

You will remember how that, following His resurrection and just prior to His ascension, our Lord had gathered the disciples to Him; and as we read in Acts 1:4, "He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." Now Jesus had many times mentioned the coming of the Holy Spirit to the disciples. On one occasion (John 14: 17), Jesus told them that the Holy Spirit was **with** them but that later on He should be **in** them. And so the time has come now for this great event to take place, and Jesus instructs His followers to go to Jerusalem and wait.

Now the question might have come to their minds—"Why, with all the work there is to do, with such a need at hand of our going to all the world with the gospel message, why does He tell us to wait?" But as we look into the previous experiences of these disciples of Christ, we see why it was that Jesus said that they should wait for the promise of the Father. It was just a very short while before this that all the disciples had forsaken their Lord, fearing to stand with Him and bear the maltreatment of the Jewish mobs. And even more recently, yes, even after the resurrection, we hear Peter saying to the rest, "I go afishing"—thinking the work for Christ all done, he was about to go back to his old trade to take up where he had left off when Jesus had called him to follow Him. And all the rest were ready to go back too.

Yes; before Christ can perform the work He plans to do through these followers, they must receive power, as we read in verse 8, through the Holy Spirit before they shall be able to proclaim **effectively** the Gospel through all the earth. And to receive the Holy Spirit they must **obey** the Lord, even though to obey meant to wait.

Now then, today it is just as essential that we as Christians serve the Lord, not in our own strength, but in the power of the Holy Spirit. Of course, the Word teaches that since Pentecost **every** believer, **every** one who has accepted Jesus Christ as his personal Saviour, is indwelt by the Holy Spirit. In fact, Romans 8: 9 states: "If any man have **not** the Spirit of Christ, he is **none of His."** But the desire of God is not that the Spirit should just indwell the believer, but that He should **infill** each and every Christian. Ephesians 5:18 says: "Be not drunk with wine wherein is excess, but be filled with the Spirit." That's the will of God for you, Christian; and until you are willing to wait often upon God for this filling, you will not have the power to do the work God has for you to do.

We are so taken up with plans and methods and programs that we are prone to forget the necessity of working and preaching and teaching in the power of the Holy Spirit. The **filling** of the Spirit does not come from running to and fro in much serving, but through quietly waiting upon God in prayer, completely yielding oneself unto Him. We need to heed more the message, **"Be still and know that I am God."**

Now let us take a look at the results of this time of waiting by the disciples. Acts 2:1-3: "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them." Now there in verse 3 is the coming of the Holy Spirit to **indwell** them; and in verse 4 they were all **filled** with the Holy Spirit and began to speak in other tongues; and in verse 6 we read that every man heard them speak in his own language.

Today the Spirit doesn't need to cause men to speak in unknown tongues in order to get people to believe the Gospel. He has the written Word of God which He uses in dealing with men. But the outstanding thing we want to notice is the fact that every man heard the message of the disciples in his own tongue. This was the result of the filling of the Spirit. Dear Christians, today we are dealing with the unsaved who are foreigners, so to speak, alienated from God and from things spiritual, and they cannot of their ownselves understand the language of the Christians who speak to them of spiritual things. "The natural man receiveth not the things of the Spirit of God." But—and remember this—when you are yielded to God and filled with the Spirit, the Spirit causes your language, your testimony, to be understood by the unsaved you deal with. And even as a great multitude were saved in that day owing to the working of the Spirit through a few, so today, if we may see even a few among the preachers and among the laymen opening themselves completely to the Spirit of God and allowing Him to fill them, we too shall see many, many souls won to Christ, to the glory of our God.

Lord, take my life, and make it
wholly Thine:
Fill my poor heart with Thy great
love divine;
Take all my will, my passion, self
and pride;
I now surrender: Lord, in me abide.

O Holy Ghost, revival comes from
Thee:
Send a revival—start the work in
me:
Thy Word declares Thou wilt supply
our need:
For blessing now, O Lord, I humbly
plead.

"Open Doors"

(A story for children)

By Mrs. Norman Uphouse

Ramabai, the daughter of a learned Brahman, had an unusual life for a girl of her day in India. Her father, a widower, while at a religious festival, met and married the nine-year-old-daughter of a Brahman pilgrim. That very day he started with her to his home 100 miles away, and the child-wife never saw her parents again.

Some years before he had studied with a noted teacher in the city of Poona; and daily, as he studied, he could hear his teacher's wife learning to read also. He was impressed with the fact that a woman might be taught to read, and tried to teach his wife. She, however, did not wish to learn and his mother forbade the lessons, so he gave up the attempt. Now he began to give his new little wife lessons in Sanskrit. His mother again forbade, so he departed from her house and built one of his own where he taught his wife to read.

Here three children were born, two daughters and a son. Ramabai, the only child who survived, was born in April 1858. Her mother was her first teacher, but later when her father found how apt a pupil she was, he became her teacher.

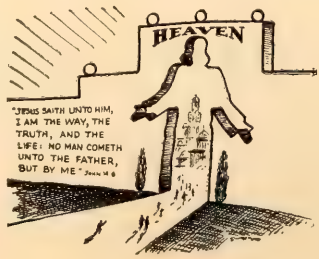
When Ramabai was nine her family left their home and spent seven years in pilgrimage, visiting shrines and temples and sacred rivers. They were welcomed by the priests because of their gold, but later when a famine came and their money was gone, the priests drove them away with harsh words and curses. The suffering among the poor families became intense, and Ramabai heard her first call for service when she saw the suffering among the women and children, especially the child widows.

Ramabai spent the next few years traveling through India lecturing. She had the degree of Pandita or teacher conferred upon her. This was the first time any woman of India had been honored thus.

Ramabai married in 1880, and because neither she or her husband believed in Hinduism or Christianity, they were wed by civil rite. At the end of 19 months of happy married life, during which time a little daughter, Manarama (Heart's Joy), was born, her husband died suddenly of cholera. Of his death Ramabai says: "This great grief drew me nearer to God."

As a widow Ramabai again took up lecture work, and formed a society to promote the education of children and to discourage child marriage. Branch societies were established all over India.

During this time the Holy Spirit was at work in Ramabai's heart. She became definitely conscious of God's guidance, and longed for a deeper knowledge of spiritual things. She wrote a book entitled, **Morals for Women,** and with the proceeds of its sale determined to go to England. She and her little daughter were cared for by the sisters in St. Mary's Home at Wantage, and there she came to know the truth of Christianity. She accepted the Lord Jesus as her personal Saviour; and on September 29, 1893, she and her daughter were baptized into the Church of England.



After three years given to study of English, she received an invitation from a cousin in Philadelphia saying: "Come over and see me graduate from the Medical College. Come see these American women, they know how to do things."

Ramabai visited America, and in Philadelphia she took up the study of the kindergarten system. On her return to India she opened a school for child-widows. The school increased in numbers, many widows coming to escape the sufferings and persecution of their homes.

Each morning before the day's tasks were begun, Ramabai and her daughter had family prayers in their room with the door open. At first the girls stood without and listened to the Christian hymns, and later they entered and sat on the floor during the morning prayers. When the directors of the school heard she was leading the girls to know the Lord Jesus and many of them were embracing Christianity, they threatened to take the child widows away from the school. Ramabai did not stop teaching Jesus Christ, and the board of directors closed the school. However, the incident was published all over India, and the child widows, realizing they had a friend, came flocking to her. The Lord provided the means and she continued her school. A great storm had threatened her work, but in that storm God sent His great blessing.

Ramabai realized she was not sufficient for her task, but she learned to depend on her Lord. When the terrible famine broke in 1896, she went into the stricken area and brought hundreds of girls to her home. She did this with the permission of the British government. But the city officials of Poona, where her home was located, said: "You cannot bring those women and girls here, for they are from famine districts and have all kinds of diseases. Take them away."

What should Ramabai do? Then God's hand was revealed. A few weeks before a friend from America had sent some money with which she had purchased one hundred acres of land about thirty miles outside of Poona. To this farm she took the girls and women, and there they camped in the fields.

Friends from England and America, hearing of the work, sent money; and a settlement was built which they called Mukti (Salvation). Here the women and girls were housed and fed and trained. They were taught sewing and cooking, farming and weaving, and also typesetting. Beside all this, they spent many hours in the schoolroom. Many were led to accept Christ as Saviour and became earnest Christians.

As day by day God led Ramabai on in her work, so her faith and workers increased. At one time $1,500 was needed to complete some of the buildings, and early one morning, Ramabai and her Christian girls gathered for a day of fasting and prayer. All day long they prayed, and when the sun set they rose and sang: "Praise God From Whom All Blessings Flow." Then they went to their evening meal and to sleep. That same night in a city in America a man could not sleep. God was speaking to him, and in the morning he sent Ramabai a check for $1,500. So God answered Ramabai's prayer.

Ramabai went to be with her Lord on April 5, 1922, and "she being dead, yet speaketh"; for all over India her children in the Lord rise up and call her blessed. In humble homes are happy Christian wives and mothers, who, without Ramabai's aid would have died of starvation or lived a life of shame in some temple of India. Scores of Bible women, trained in Mukti, are today giving the Bread of Life to their less fortunate sisters. Nurses, who learned from Ramabai the joy of service, are bringing relief to suffering womanhood. Teachers in the schools of cities and villages of India are opening the eyes of the mentally and spiritually blind.

OUR MOTTO

(Continued from page 524)

the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (II Pet. 1:20-21).

Giving to the Bible the place of pre-eminence in all its parts, and deeming it as having final and absolute authority, The Brethren Church goes on its way with the watchword, "The Bible, the Whole Bible, and Nothing but the Bible."



OZARK, MICH.



Pictured above is the new church building under construction in Ozark. The foundational work was done under the leadership of Earl Funderburg, now pastor of the New Troy Brethren Church, New Troy, Mich. The work is now under the pastoral leadership of Rev. Robert Dell. The brotherhood rejoices in the progress that is being made for Christ there on the upper peninsula of Michigan.

LIMESTONE, TENN.

The Vernon Brethren Church recently experienced one of the finest vacation Bible schools that any church could wish to have. The enrollment reached the mark of 152, with an average attendance of 124. The total number of children enrolled was 129, and the average daily attendance by children was 91.1 percent.

There were 32 real decisions made for Christ during the two weeks, which began on June 31. Twenty-seven of the decisions were for salvation, four for dedication, and one for baptism. It rejoiced our hearts to see many of the intermediates give their hearts to Jesus, as well as many smaller ones also.

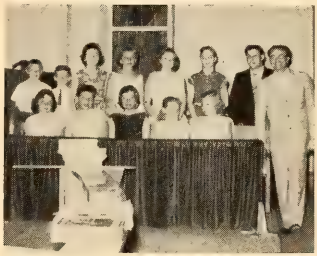
During the two weeks pictures (35 mm slides and movies) were taken of the boys and girls showing various phases of the Bible school work. These pictures were shown on Sunday night as a part of the VBS program. There were 275 people present for the closing program. We rejoice because of the victories won during these two very profitable weeks.

—Clarence Lackey, pastor

PHILADELPHIA, PA.

The Third Brethren Church of Philadelphia is praising the Lord for continuing revival blessings. In April, Rev. Mark Malles of Fort Wayne, Indiana, held an excellent ten-day evangelistic crusade and there were three who accepted Christ. That was just the beginning. In succeeding weeks others have made the same decision. The pastor conducted a series of four classes for 15 children and another series of six classes for 15 young people and adults, including those who had come into the church during the past year. On Sunday, June 29, twelve were baptized and received into the church, including two adults, six high school young people, and four children. Two adults had been received by letter the preceding Sunday.

—Robert D. Crees, pastor



Rev. Robert Crees with the 12 new baptized members

In Memoriam

Mrs. Nellie M. Helm departed to be with Christ on July 8 after an illness which confined her in a local hospital. Sister Helm became a member of the First Brethren Church of Long Beach, Calif., in 1921, and was very active in the work of the church until she and her husband moved to Fresno in 1929. They returned to Long Beach in 1956, and have made their home here since that time.

C. W. Mayes, pastor

Mrs. Annie E. Cessna, a charter member of the Grace Brethren Church of Hopewell, went to be with her Lord July 9. Sister Cessna was 94 years old, and had been in fair health until a few months preceding her death.

—Sheldon W. Snyder, pastor

Asa's Error

II Chronicles 14—16

By J. W. Mellick

"For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him" (II Chron. 16:9).

These words were spoken as a rebuke to Asa . . . and to us who make Asa's error. Too often we turn to some "Ben-hadad" instead of God.

The life and reign of Asa is like an oasis of righteousness in a desert of wickedness. It is refreshing to come across such as he, his son Jehoshaphat, and a very few others. His crusade against idolatry is most commendable!

Zerah, the Ethiopian, came against Asa (II Chron. 14:9-15) with a million men and an "armored force" of three-hundred chariots. Asa's simple prayer, most reliant and God-honoring, was answered with a complete and easy victory in spite of the great odds!

In II Chronicles 15:1-7, the seer, Azariah the son of Oded for God to Asa thus promised Asa that help and divine intervention was available at any time "The Lord is with you while ye be with him; and if ye seek him, he will be found of you . . ."

Asa's faithfulness, and God's blessing upon his kingdom, attracted hungry-hearted folks from Israel to the north. Many "fell to him out of Israel in abundance" (v. 9). This aroused the concern of Israel's King Baasha who proceeded to build a border-city to stop this emigration. He moved in building materials in abundance. This "fort" would also be a threat to Judah's safety, so what did Asa do?

Here is Asa's error . . . and often ours. He by-passed the Lord who had so wonderfully helped him before and who had given him the promise of future help. The Lord was ready and willing to "shew himself strong" in behalf of Asa. He longed for the opportunity! Who got the honor? Asa's heart turned toward Syria instead of toward heaven! Ben-hadad was sought after for help. Treasures from the "house of the Lord" and the "kings house" were used to finance the deal. The armies of Syria decoyed Baasha from city-building, Asa conscripted workers (I Kings 15:22), carried off Baasha's building materials, and built himself a couple of cities.

This seemed like a "successful campaign" . . . but Hanani, God's prophet, had news for Asa! This is also news for us! God is not pleased to be by-passed! He greatly desires to be wholly trusted in matters! A "**heart perfect** toward him" means **completely** turned toward him for help. Let us beware that Asa's error or sin is not ours in a time of need. The Lord delights to work in our behalf. Let him! PRAY!

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The BRETHREN MISSIONARY HERALD

EDUCATIONAL NUMBER

AUGUST 23, 1958



EDITORIALS



By W. A. Ogden, Executive Vice President

This anniversary year celebrating 250 years of the history of the Brethren may serve to bring into focus certain highlights as they relate to our educational program. Three major dates mark the crisis points in our history. The first, of course, is the founding date, 1708. The second is August 9, 10, 1881, when the "Berlin Committee" from the annual conference called in the Berlin, Pa. church (pictured on front cover) to bring Rev. Henry R. Holsinger to account for his alleged activities in creating a disturbance within the Brethren Fraternity. The third date is June 1, 1937, the date of the annual meeting of the board of trustees of Ashland College at which time Professors Alva J. McClain and Herman A. Hoyt were discharged as teachers in the Ashland Seminary.

Separated in time as these events are, they bear a striking resemblance as to the issues involved. Some historians have ventured the opinion that, concerning the two latter events, a little more time and a little less heat would have saved the day for unionism and held the church together. This opinion is based mostly on the idea that the issues were trivial, and for the most part involved conflicts of personality.

1708

Our remarks here will be brief, but will serve to justify the actions of Alexander Mack and the seven souls associated with him at the time. Here the issue was the **purity of the Gospel,** both as a message to proclaim and a way of life to be lived. The historians agree that "Alexander Mack was a well-educated and Bible-loving Calvinist." Brumbaugh says of him, "Alexander Mack was a careful student of the Bible and of all theological works. He knew the history of the church from the Apostolic age to his own time. Convinced at last that it was impossible to live in the organized churches and equally impossible to please God by remaining a Separatist, he resolved to organize a new church, based upon primitive Christianity and honoring the ordinances as commanded by Christ."

Mack founded no school, but with his close friend, Ernest Christopher Hochmann, he traveled extensively in Germany and other European countries and carried on a vigorous teaching and preaching ministry. He was the author of two books. The issue in Mack's day was the supremacy of the Word of God over the mandates of the state church and the formalism of the reformed movement in his day.

1881

While there were various other issues in the controversy at this time, the matter of an **educated ministry** was clearly in the foreground. On this point, Otho Winger has an interesting paragraph in his history of the Brethren as follows: "He (Holsinger) believed that the ministry of the church ought to be better educated. Especially was it wrong that so much power be concentrated in the hands of ignorant elders, many of whom, he declared, could scarcely read a chapter in the Bible intelligently."

Now, if one cannot read the Bible intelligently, how can he impart to others that which he so dimly discerns? Education was not sought as an end in itself, but as a means to more fully and clearly present the Gospel message. In such an atmosphere it was but natural that the "tradition of the elders" should be substituted for the clear teachings of the Gospel. It was at this point that Holsinger waged his controversy. His plea was for a full and hearty adherence to the truth of the Gospel. Education was a means to bring about an understanding of the Gospel so that its truths might become effective in the teaching ministry of the church, and in the lives of the believers. It is in this tradition that Grace Seminary and College lives and serves today. Within our heritage we hold to the principal of training of the highest order for those who shall minister the Word of God. An effective ministry must be an intelligent and instructed ministry. "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (II Tim. 2:2).

1937

The real issues in the church throughout the centuries have varied but slightly. In Luther's day it was the Bible versus the Roman Church; it was Christ versus the Pope. In 1937 it was necessary to fight again the same battles that were fought by Mack and Holsinger. The issue was clear. Would our church college and seminary declare its faith in simple and Biblical terms, and then stand for this declaration of faith in the classroom, and as a manner of life for faculty and students? **The purity of the Gospel** was again the issue. To stand for this position was costly, but it was the only position God-fearing men would dare to take. Grace Seminary stands today to carry on the heritage received from Mack, Holsinger, and a host of others who stood with them against the contamination of truth with the leaven of unbelief, and the traditions of men for "thus saith the Lord."

Education alone is not the answer. In fact, it is in the fields of higher education today that we meet our most aggressive foe. More than a half century ago, C. H. Spurgeon said something to the effect that the apostasy of the church would most likely come through its colleges. An education does not guarantee that a man will be a true follower of Christ and a defender of the "faith once for all delivered unto the saints." But a **thoroughly Christian** education is the best insurance we can have

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ARNOLD R. KRIEGBAUM, Executive Editor
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"Thy word is a lamp unto my feet, and a light unto my path"

Psalm 119:105

Evaluation

Education can do two things for us: first, it can add to our stock of knowledge; and secondly, it can bring out our latent faculty. Hence Walter Scott says that the best part of every man's education is that which he gives to himself; and Dr. Shedd grandly adds: "Education is not a dead mass of accumulations, but power to work with the brain." The best system of training can do no more than to **train** us to use intellectual weapons, and then put the weapons **within our grasp.**

that our church, and our schools of tomorrow will continue to produce men and women who will be dedicated to take the whole Gospel to the whole world. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . ." (Acts 1:8).

Kishacoquillas

Recently, while browsing through an old book from the shelves of the private library of H. R. Holsinger, I found a copy of the annual catalogue of the Kishacoquillas Seminary and Normal Institute. It was for the year ending October 25, 1862. Dr. S. Z. Sharp is listed as principal and proprietor. One other teacher is listed, Rev. S. H. McDonald, A.M., professor of languages and mathematics. The student body was made up of 28 ladies and 36 gentlemen. The courses of study offered appeared to be quite adequate for so small a school in its beginning. Optional courses included Latin, Greek and German.

Our students today may be interested to know that for a session of twenty weeks the charge for board, furnished room, and tuition was just $60.00. They might also be interested to read that "Government is mild, but firm; obedience to the rules of the school will be maintained at all hazards . . . No water, dirt, or other materials must be thrown from the porticos or windows . . . It is expected that ladies and gentlemen of the institute will treat each other with politeness; but no conversation between the two sexes must take place without permission."

It is a long way from Kishacoquillas to Winona Lake, and many changes have been wrought during the near century of time that has elapsed. But like the little church in Berlin (see cover) it was the beginning of greater things to follow. Kishacoquillas is said to be the first institution of higher learning ever taught by a member of the Brethren fraternity. Due to the war between the States, the school was closed after a very short time. In 1878, Dr. Sharp founded and was the first president of Ashland College. During the division in the church in the eighteen-eighties, Ashland College came into the hands of the "Progressive Brethren." It was here a half century later the foundations of Grace Seminary and Grace College were laid in a rededication to Biblical Christianity where the pendulum has swung again to the defense and proclamation of the pure Gospel of God's grace.

Joseph Smith too?

Some few months ago there appeared in the local newspaper of one of Pennsylvania's steel towns, an article posing the question as to the superiority of great religious leaders. While I was rather used to having Christ compared with Buddha, Confucius, and all the rest, I was hardly prepared to see the name of Joseph Smith added to this list! The drift religiously is definitely toward man, and away from God—the God of the Bible.

In a recent editorial in Moody Monthly, attention is called to the fact that a certain widely circulated weekly magazine was about to release a series of articles on "The World's Great Religions." Comment is made that the first article, on Hinduism, will probably set the tenor of the series, and is probably chosen first because it sees "God in man and beast, stick and stone, fire and water."

In such times as these, we are challenged to stand with all who believe the truth of the Gospel of Christ, and to redouble our efforts to take this Gospel to the ends of the earth. An educated and informed ministry, and missionary force filled with the Spirit of God, is the only answer to this herculean task.

THE OLD TESTAMENT CONC

Have you ever considered which word in the Old Testament most nearly corresponds to the distinctive idea of grace in the New Testament? It is the Hebrew word "chesed," usually translated in our English versions as "mercy" or "lovingkindness." The Hebrew word "chen," translated as "grace," "favour," however, does not have the connotation of redemptive grace, which "chesed" does have in many passages. Thus it is **chesed** which David Ginsberg employed to translate the Greek word "charis." New Testament "grace," in his Hebrew version of the New Testament.

The Primary Meaning of "Chesed"

Wonderful surprises await the believer who explores the limitless field of God's amazing grace. So it is in a study of the Old Testament word itself. Originally the term "chesed" expressed an unwritten covenant relationship or agreement. In accordance with this verbal agreement each party was morally obligated to be loyal to the other party and to fulfill what he had promised.

Nelson Glueck, president of the Hebrew-Union College, Cincinnati, Ohio, published an article in German in 1927 in which he demonstrated that the term "chesed" originated in the relationship between the sojourner and the landowner-citizen who acts as his patron. The sojourner is a stranger who dwells under the protection of a family or tribe to which he does not belong. He has no political rights, but is a free man, not a slave. He voluntarily has placed himself under the care of a powerful chief or clan in his new dwelling place; in return he has services to render. David, when he fled from King Saul, became such a sojourner under Achish of Gath and was expected to fight for the Philistine chief, even against his native country (I Sam. 27; 28:1-2; 29). Of course in practice the patron often took advantage of the sojourner and oppressed him; hence the exhortations in the Law to act justly toward sojourners (e.g., Deut. 24:14, 17).

The relationship of the sojourner and his guardian, then, was called "chesed." It was holy and unbreakable, and expressed the joint liability of the two parties belonging together on the basis of their oral agreement. The term "chesed" also expresses the mutual liability which existed in ancient times, as well as in certain oriental lands today, between those who are relatives or between those who are friends. Hence the term became a synonym for the covenant relation between God and man. The main difference between a "chesed"-relationship and the more formal Hebrew word for "covenant," (berith), is that the latter was inaugurated by a ceremony (e.g., Gen. 15:7-18) and made inviolable by an oath (e.g., Gen. 26:28-30).

Between Patron and Sojourner

In Abraham's sojourn in the vicinity of Gerar (Gen. 20:1) we have pictured a "chesed"-agreement between a patron and a sojourner. Abimelech, the Philistine prince, saw that Abraham was prospering greatly under his protection. A literal translation of his talk with Abraham would be, "God is with thee in all that thou doest: now therefore swear unto me here by God that thou wilt not deal falsely with me, nor with my son, nor with my son's son: but according to the "chesed"-agreement that I have made with thee, thou shalt deal with me, and with the land wherein thou hast sojourned" (Gen. 21:22-23). In this case Abraham and Abimelech strengthened their pact by making a formal covenant (berith), using both animals and the oath (21:24-32).

Between Relatives

An example of a "chesed"-relationship between members of a clan may be found in Genesis 24:49, when Abraham's servant was negotiating with Laban and Bethuel for Rebekah to be the bride of Isaac. Literally the servant said, "And now, if ye are going to keep (the) "chesed"-relationship and faithfulness with my master, tell me; and if not, tell me . . ."

Another illustration occurs in the Book of Ruth. Concerning Boaz Naomi spoke to Ruth as follows: "Blessed be he of Jehovah, who has not forsaken his "chesed"-relationship to the living and to the dead." She continued, "The man is near of kin unto us, one of our near kinsmen" (2:20). Later, when Ruth expressed her desire to Boaz that he marry her, he replied (3:10): "Blessed be thou of Jehovah, my daughter: for thou hast kept (even) better thy "chesed"-relationship in this latter act than in the beginning (when Ruth had left Moab to accompany Naomi), inasmuch as thou hast not gone after young men, whether poor or rich." Instead, Ruth was willing for the sake of raising up seed to her dead husband after the practice of levirate marriage, to go after a kinsman-redeemer who was an older man.

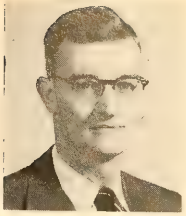
Between Acquaintances

An outstanding instance of a "chesed"-agreement between mere acquaintances occurs in Joshua 2. In the desperate pact made between Rahab and the two Israelite spies in Jericho it is evident that neither party was acting out of pure sympathy and lovingkindness. What they promised to do for one another had to be according to a binding unwritten agreement. Rahab spoke first to the spies: "Now then, swear to me by Jehovah that as I have made a "chesed"-agreement with you, ye also will make a "chesed"-agreement (or, deal according to "chesed") with my father's house, and give to me a token of faithfulness" (Josh. 2:12). The men answered her, "Our life for yours! If thou dost not utter this business of ours, then it shall be, when Jehovah giveth us the land, that we shall keep the **chesed**-agreement and act in faithfulness with thee" (v. 14). Notice the further stipulations which Rahab and the spies exchanged in verses 16-21.

David and Jonathan made a "chesed"-agreement in I Samuel 20: 13-17—"but also thou shalt not cut off thy "chesed" from with my house for ever" (v. 15). Later in his life David kept "chesed" (showed kindness) to Mephibosheth for Jonathan's sake (II Sam. 9).

Today among the Bedouin tribes the principle is still operative. The man who enters the tent of the sheikh automatically has the pro-

T OF GRACE



By John Rea, Th.D.

Professor of Bible and Archaeology

tection of the latter. To break that bond is abominable.

Between God and Man

In the case of Jacob's prayer before he met Esau on his return from his uncle Laban, we find a good example of a "chesed"-agreement between God and man. Jacob prayed to God, "I am not worthy of the least of all the "chesed"-promises and of all the faithfulness which Thou hast made (and kept) with Thy servant; for with (only) my staff I crossed over this Jordan, and now I have become two companies" (Gen. 32:10). Twenty years earlier when he had had his dream at Bethel Jacob had made a vow (perhaps a "chesed"-promise) that if God would be with him and supply his needs and enable him to return home again, then he would give a tenth back to God of all that God would give him (28:20-22).

Notice that often when the keeping of a "chesed"-agreement is being discussed, the Hebrew word "emeth," usually translated "truth" in the KJV, but more accurately "faithfulness," is also used. Each party of the agreement is expected to show faithfulness **(emeth)** in keeping his obligations or promises. Another example is in Genesis 47:29, when Jacob asks Joseph to keep "chesed" and "emeth" with him by not burying his body in Egypt.

Between God and Israel

Several passages speak of God's "chesed" toward Israel as a covenant relationship. The first of these is in Deuteronomy 7:9, 12. An original translation of verse 12 reveals this fact: "And it shall come to pass, because ye hearken to these ordinances and keep and do them, that Jehovah thy God will keep for thee the covenant **(berith)** and the "chesed"-agreement which He swore unto thy fathers (to keep)." Similar statements in entreaties to God, who keeps the "berith" and the "chesed," may be found in I Kings 8:23; Nehemiah 1:5; 9:32; and Daniel 9:4.

The Derived Meaning of Grace

How, then, can the idea of free, unmerited favor flowing down from the loving heart of God to guilty sinners stem from the term "chesed?" Let us consider how heinous to the other party is one's breaking his obligations under a covenant or "chesed"-agreement. In God's sight it is sin. Every Israelite had failed to fulfill his duty to cleave to God, to follow Him loyally, and to obey Him perfectly; these were his commitments under the "chesed"-relationship. We also have all sinned and come short of any and all such relationships. According to the terms of the covenant or "chesed" God rightfully could have punished Israel at once and would not have needed to fulfill His promises to bless His chosen nation at all. But instead He chose to remain loyal to His duties under the "chesed"-agreement. He continued to do, perform, show, or keep "chesed," even when Israel did not deserve it, yes, even when we did not deserve it. Hence "chesed" came to mean undeserved kindness, unmerited favor, grace.

In Numbers 14:18-19 "chesed" clearly has the meaning of forgiving and saving grace. The children of Israel upon hearing the reports of the twelve spies had just refused to go up to conquer Canaan and thus were rebellious against the Lord. Whereupon Moses interceded with God for them, saying, "Jehovah is slow to anger, and abundant in lovingkindness (chesed), forgiving iniquity and transgression . . . Pardon, I pray Thee, the iniquity of this people according unto the greatness of Thy lovingkindness (chesed), and according as Thou hast forgiven this people, from Egypt, even until now." The Lord had first revealed himself to Moses as such a God when He had renewed the two stone tablets of the Law on Mount Sinai (Exod. 34:6-7).

In David's prayer of confession, "chesed" can be nothing else than pure grace: "Have mercy upon me, O God, according to Thy lovingkindness: according unto the multitude of Thy tender mercies blot out my transgressions" (Ps. 51:1). Also Psalm 103:4, 8-12 expresses the idea of New Testament grace.

The Sure Mercies of David

This background of the word "chesed" helps to explain the phrase "the sure mercies of David" in Isaiah 55:3, which was quoted by Paul in Acts 13:34. A literal translation of verse 3 will bring out the meaning: "Incline your ear, and come unto Me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the reliable "chesed"-promise made to David." In Isaiah 54:10 the Lord had just said, "The mountains shall depart, and the hills be removed; but My "chesed" shall not depart from thee, neither shall the covenant of My peace be removed." In 55:3 the reference is clearly to II Samuel 7:8-17, to God's promises or covenant given to David by the mouth of Nathan the prophet. Notice a translation of 7:15-16: "But I will not take away My "chesed"-agreement from him (David), as I took it away from Saul, whom I took away before thee. And thy house (dynastic line) and thy kingdom shall be made sure for ever before thee: thy throne shall be established for ever."

Thus on the night when the Lord appeared to Solomon in a dream and said, "And what shall I give thee?" Solomon replied, "Thou hast made with David my father a great "chesed"-agreement, and hast made me to reign in his stead. Now, O Lord God, let Thy promise unto David my father be established" (II Chr. 1:7-9). See also the fuller text in I Kings 3:6.

May we love and worship more than ever before the God of all grace who faithfully and loyally kept His promises even when we were rebellious and lost in sin.

The Old Testament and Doctrine of Election

By S. Herbert Bess
Professor, Grace Seminary

The Hebrew verb **to know** (yada) is used a great number of times and exhibits considerable flexibility. In some of those passages the verb is used in such a way as to bear on the subject of election. It is not the claim of the writer that he has found and listed all of them. It is my intention to list and discuss only four such passages in the light of the above mentioned topic.

Genesis 18:19

The King James Version fails to convey the meaning of this verse and obscures the force of the verb **to know** as it is used here. The Hebrew text may be translated thusly: "For I have **known** him **in order that** he may command his children and his house after him that they may keep the way of the Lord . . ." etc. The American Standard Version of 1901 renders the verse in a similar way and thereby properly shows the sense of the verb. The verse **does not** represent God as saying that he knows Abraham well enough to foresee and predict his behavior, that he will command his children to walk in such and such a way. Positively, the verse quotes God as saying that he has known him with a view to the end that Abraham would command his children to walk in a certain way. In other words, the verb **to know** in this passage stands as a synonym to the verb to choose or to elect.

Amos 3:2

"You only have I known of all the families of the earth: therefore I will punish you for all your iniquities."

Quite obviously, this passage is using the verb **to know** in some unusual way. Certainly the prophet, in declaring that the Lord has known only Israel out of all the families of the earth, does not wish to be understood as putting a limit on God's understanding and knowledge of the gentile nations of the world. To the contrary, Amos had already declared in the two preceding chapters that Jehovah knows the nations and their sins perfectly, and would visit them with judgment. But the prophet is calling attention to the **special relationship** existing between Israel and Jehovah, as one can see by referring to the preceding verse where the miraculous redemption from Egypt is mentioned; and to signify that unique relationship he employs the verb **known.** The full burden of the verse is that since Israel stood in a privileged relation to Jehovah, having been chosen as the medium through which the Lord's special revelation of himself would come, the nation had also a distinct responsibility and would be judged in the light of it. Once again, therefore, the verb **know** is used as a synonym for elect. Compare the similar passage in Deuteronomy 7: 6-8, where the word there employed is **chosen.**

Exodus 33:12

"Yet thou hast said, I know thee by name, and thou hast also found favor in my sight."

In this passage Moses, while in prayer, refers to words which Jehovah had previously spoken to him. In the light of the context, the quotation certainly implies more than that God was well-informed on Moses! As the first part of the verse shows, Moses was elected to be the one by whom the people of God should be led to the land of promise. The expression "I know thee by name" emphasizes the specifically personal relationship to God which was peculiar to Moses as the one chosen and called to execute God's will. As Lange's Commentary has put it: "The name is in God's mind the **idea** of the being, and accordingly this declaration of Jehovah's expresses a very special, personal election of Moses."

The latter part of the quotation, "and thou hast also found grace in my sight," reinforces that viewpoint; since it should be clear that to be known by name and to find favor are expressions which complement each other and refer to the same thing.

Jeremiah 1:5

"Before I formed thee in the belly I knew thee, and before thou camest forth out of the womb I sanctified thee; I have appointed thee a prophet unto the nations" (ASV, 1901).

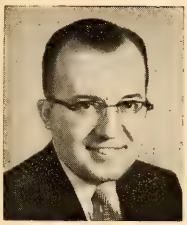
The very structure of this verse is instructive and will help us in defining the meaning of **knew** in this context. As is well known, the prophetic literature of the Bible is often like the poetic literature in so far as structure is concerned. In such a place, the clauses of a given passage are meant to balance each other, and are said to be in parallel with each other. Thus the clauses often explain and define the other clauses with which they stand in parallel. In Jeremiah 1:5 we have such a case; the clauses shed light on one another, and the verbs especially tend to define each other. The verb **knew** must therefore be understood in the light of the verbs **sanctified** and **appointed.**

The word **sanctified** has frequently been defined as **set apart,** and we may accept this definition as adequate. God said to Jeremiah, "before you came forth from the womb I set you apart (for a given task)." The word **appointed** scarcely needs any comment except to say that it is a proper translation of the Hebrew word that underlies it. The word has also been translated to place or to put.

In the light of these well-established meanings, what can be said of the meaning of the word **knew** in this verse, modified as it is by the

(Continued on page 536)

The Transforming Power of Christ



By Homer A. Kent, Jr., Th.D.

There was once a man in desperate need. Because of an accident at birth, he had never been able to walk. At the age of 40 years his feet and anklebones were misshapen and undeveloped. Whenever he wished to move, he was dependent upon the graciousness of friends who might carry him bodily from place to place. To provide his livelihood, it was his habit to sit by the beautiful main gate of the temple, hoping that some from the throngs of worshipers who entered would have enough pity upon his condition to toss a few coins in his direction. Years went by, and still this unfortunate victim could be found daily in his station by the gate. The crowds had seen him so often that he became to them just a part of the scene. It is so easy to become callous to misfortune.

However, there came a moment to this helpless man which revolutionized his life. The New Testament relates this experience, in the book of Acts, chapter 3. On this occasion, the lame man was occupying his usual position at the temple entrance, begging for alms as was his custom. Two men who were passing by responded in a most surprising way. Their names were Peter and John, and this is what one said: "Silver and gold have I none; but such as I have give I thee; in the name of Jesus Christ of Nazareth rise up and walk." And wonder of wonders, at that moment those ankles which had never supported his body were strengthened, the man leaped to his feet, and entered with his new friends into the temple, walking and leaping up and praising God.

This was the moment which revolutionized his life. It was the moment when he came in contact with the transforming power of Jesus Christ.

The power of Jesus Christ is just as great and just as available for you and me today as it was on that occasion long ago. The power of the risen and ascended Saviour is still operating to transform the lives of men. Now, consider what Jesus did for him.

Useful

He gave usefulness to one who was helpless. He taught him how to walk. Before, the man had wanted alms so that he could exist **with** his misfortune. Jesus, working through his two apostles, removed his misfortune. Formerly, this one had been helpless and a burden to his fellowmen. Now he was prepared to take his place as a useful member of society. Men can bestow alms upon the unfortunate and the lame so that they can exist with their misfortune, but the power of God in Christ is necessary to cancel the very root of difficulty.

Jesus is still in the business of granting usefulness to men. Are you one of those who frets because life seems to have little meaning for you? Are you helpless because your burdens seem about to engulf your soul? Have you been trying to get along on alms when Christ can remove the lameness of your life? The transforming power of Jesus still gives men life so there is no need for alms.

Reverence

Jesus gave to this man worship in place of begging. He taught him to look to God instead of to men. Throughout the years the man had been close to the temple, but at the gate—not inside. His contact with Jesus Christ created in him that which before he could not exercise —the ability to enter and worship as those around him. This cripple's first walk took him into the temple. There he poured out his gratitude in praise to God.

It was the name of Jesus which supplied the power for this man's life. Jesus—the One who had lived such a remarkable life in Judea and Galilee. Jesus—the One who had died to provide the redemption for men from sin which has crippled all humanity. Jesus—the One who rose from the dead and returned to heaven, and still is working in mighty power in the lives of men. The recognition of Jesus and the experience of his saving power brings worship in place of begging. He is still creating worship in men's hearts. Because he paid the penalty of sin, he is still offering new life to men as a gift, if we will take it.

Joy

The power of Jesus also gave joy in place of despair. It is despair which causes a man no longer to seek the removal of his misfortune, but merely the money to exist in spite of it. But when this victim contacted the name of Jesus, his despair was turned to joy. He not only walked, he leaped, and continued leaping up and praising God for the glorious experience he had enjoyed. Lasting joy does not come with silver and gold. The joy which endures is that which accompanies the heart that is in proper relationship with God. This is what Jesus came to provide, and what he is still providing. If your life has known too much of despair, and you long for the joy which does not disappear, let me introduce you to Jesus Christ, who can bring your heart into the right relationship to God. For it is Jesus who promises: "I am the way, the truth, and the life: no man cometh unto the Father, but by me."

The Christian Century Woos Seventh-Day Adventists

By Ben Hamilton, Research Librarian

For many years the National Council of the Churches of Christ's loud anti-conservative, anti-fundamentalist mouthpiece—the **Christian Century**—has punched away at American conservative Protestantism as "those funnymentalists." Some of this bitterness has sprung from the desperate denunciations made in recent years by the Christian Century against the Southern Baptists for not joining the National Council. Failure of such a large denomination to link up with the apostate National Council has placed the Christian Century in an uncomfortable position.

The Christian Century's diatribes, as vicious as any of the anti-American journalistic jibes in Soviet Russia's newspapers **Pravda** and **Isvestia,** have only convinced the Southern Baptists that they are correct in staying out of the National Council's corral. Since the Christian Century cannot get such a large group as the Southern Baptists to deviate from their conservatism of various degrees and because the Christian Century dares not back track from its violent anti-fundamentalist attitude, that magazine is now having to woo a strange group: the Seventh-Day Adventists!

Starting out in a brief item in the back of the November 18, 1953, Christian Century, that magazine's new campaign first gained great momentum in the February 10, 1954 issue of Christian Century. The November 18, 1953 issue of the modernistic periodical on page 1343, claims that the new seven-volume Bible commentary (in course of preparation) of the Seventh-Day Adventists will be the first chief Bible commentary put out by conservative American Protestantism in half a century. Numerous persons will read that and ignorantly think that Seventh-Day Adventism (more correctly Millerism, revamped by Ellen White) really is true conservative Protestantism!

On pages 170-172 of the February 10, 1954 Christian Century an article entitled "The Return of Christ" by Francis D. Nichol appeared. He is no astute neo-orthodox scholar, such as Niebuhr, nor prophet of liberal theology, like Nels Fere. Instead, Francis D. Nichol is editor of **"Signs of the Times",** mouthpiece of Seventh-Day Adventism! Why an Adventist article in the Christian Century? Because "it seemed illogical" not to represent "that considerable group of churches" which stresses greatly its eschatological teachings. This representation would best be accomplished by having an article from "a recognized spokesman" of the Adventists! Nothing like making the project official.

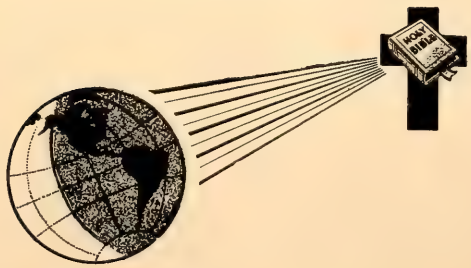
This whole new Christian Century is nothing but an attempt to palm off the Seventh-Day Adventists as a genuine representative of American conservatism and fundamentalism. Actually, this new Christian Century adventure is but a slap at conservative Protestantism. It was not too many years ago that the Christian Century correctly called the Adventists a false cult—just as the Christian Century does the Jehovah's Witnesses now. The Christian Century may deceive some of its poor ignorant readers, but there are far too many who know that Adventism is nothing more than a modern revival of the legalistic heresy against which Paul wrote the early Galatian church: Observance of the law, in part or wholly, offers neither justification nor sanctification.

THE OLD TESTAMENT

(Continued from page 534)

words **sanctified** and **appointed?** The conclusion is surely justified that the verb **knew** in this passage is a synonym for **chosen** or **elect.**

While only four passages have been treated in this brief article, enough has been written to show that the verb **to know** sometimes refers to the divine election. There remains only enough space to raise the question how this may apply to New Testament interpretation. Since the New Testament writers were conditioned in mind by the Old Testament terms, the Old Testament usages must be applied in the interpretation of the New Testament. What has this then to do with Romans 8:29? In the light of the foregoing, it is scarcely justified to read **foreknown** as if it merely meant **forseen.** The New Testament term, like the Old Testament term discussed above, refers to the divine election.



"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

John 8:12

New Physical Education Building . . .

Scene of Conference Communion Service

Grace Seminary and College welcomes to Winona Lake all visiting Brethren and friends attending the National Fellowship of Brethren Churches which will celebrate the 250th anniversary of our beginning as a church. We invite each one of you to visit the campus and see the great plant God is giving to us for the ministry of Christian education. We especially invite you to see the Sower Bible, books from the pen and library of H. R. Holsinger, and the entire historic display arranged in the first floor hall of the seminary building by Rev. Ben Hamilton.



Report on Square Foot Program ($10 per member)

National membership as per 1957 statistician's report	23,169
Every member averaging a gift of $10	$231,690.00
Amount received from churches in fiscal year closing July 31	$63,321.91
Needed from churches to complete goal	$168,368.09

GIFTS TO GRACE THEOLOGICAL SEMINARY

July 1958

	General Fund	Building Fund
Akron, Ohio	$30.00	
Aleppo, Pa.	25.85	$31.50
Alexandria, Va.	8.00	
Altoona, Pa. (First)	45.00	31.00
Ankenytown, Ohio	51.03	5.50
Artesia, Calif.	7.00	2.00
Ashland, Ohio	244.36	5.00
Beaumont, Calif.	18.50	
Bellflower, Calif.	25.00	25.00
Berne, Ind.	25.00	21.00
Buena Vista, Va.	19.27	
Camden, Ohio	11.00	1.00
Canton, Ohio	83.46	15.00
Cheyenne, Wyo.	51.42	51.42
Clay City, Ind.	7.00	
Clayhole, Ky.	9.71	
Clayton, Ohio	34.00	17.00
Compton, Calif.	107.58	71.00
Conemaugh, Pa. (Pike)		35.00
Cuyahoga Falls, Ohio	62.54	
Dallas Center, Iowa	2.00	
Danville, Ohio	10.00	
Dayton, Ohio (First)	198.77	193.11
Dayton, Ohio (Grace)	12.00	
Dayton, Ohio (N. Riverdale)	273.62	855.50
Dayton, Ohio (Pat. Park)	30.00	
Elkhart, Ind.	25.00	
Elyria, Ohio	31.51	
Englewood, Ohio	44.11	
Everett, Pa.	11.00	
Fillmore, Calif.	13.77	
Findlay, Ohio	21.40	
Flora, Ind.	51.00	66.00
Fort Lauderdale, Fla.	35.00	35.00
Fort Wayne, Ind. (First)	16.20	
Fremont, Ohio (Grace)	58.25	115.25
Garwin, Iowa	13.50	240.30
Glendale, Calif.	22.38	5.00
Hagerstown, Md. (Grace)	71.60	
Harrah, Wash.	40.25	5.50
Harrisburg, Pa.	28.00	
Homerville, Ohio	9.00	
Inglewood, Calif.	37.50	47.50
Jenners, Pa.	43.00	2.00
Johnson City, Tenn.	84.69	
Johnstown, Pa.	320.00	140.75
Kittanning, Pa. (First)	30.25	28.00
LaVerne, Calif.	110.30	29.00
Leamersville, Pa.	47.25	2.00
Leesburg, Ind.	45.56	64.15
Leon, Iowa	7.00	1.00
Limestone, Tenn.	29.00	
Long Beach, Calif. (First)	458.99	91.59
Long Beach, Calif. (Los Altos)	40.00	
Long Beach, Calif. (North)	100.00	
Los Angeles, Calif.	99.96	4.00
Mansfield, Ohio (Grace)	72.03	
Mansfield, Ohio (Woodville)	12.10	
Martinsburg, Pa.	50.00	50.00
Martinsburg, W. Va.	28.00	
Meyersdale, Pa.	37.60	30.00
Middlebranch, Ohio	32.00	
Modesto, Calif. (McHenry Ave.)	15.00	5.00
New Troy, Mich.	27.00	5.00
North English, Iowa	10.00	
Norwalk, Calif.	102.55	
Osceola, Ind.	19.00	3.35
Palmyra, Pa.	55.69	30.00
Paramount, Calif.	24.69	
Parkersburg, W. Va.	7.01	
Peru, Ind.		56.50
Philadelphia, Pa. (First)	45.75	
Philadelphia, Pa. (Third)	47.50	25.50
Phoenix, Ariz.	32.50	
Radford, Va.	16.85	3.00
Rittman, Ohio	49.25	6.00
Roanoke, Va. (Clearbrook)	20.00	
Roanoke, Va. (Wash. Hgts.)	4.50	2.50
San Bernardino, Calif.	25.73	
San Diego, Calif.	53.53	5.00
San Jose, Calif.	20.00	
Sidney, Ind.	7.00	
South Pasadena, Calif.	27.35	
Spokane, Wash.	122.50	91.90
Stoystown, Pa. (Reading)	6.50	
Taos, N. Mex. (Canon)	7.24	
Toppenish, Wash.	15.50	
Troy, Ohio	40.45	
Warsaw, Ind.	28.00	9.00
Washington, Pa.		26.13
Waterloo, Iowa	154.13	210.05
Waynesboro, Pa.	68.75	43.00
Whittier, Calif. (Com.)	43.27	
Whittier, Calif. (First)	111.90	5.00
Winchester, Va.	35.50	13.50
Winona Lake, Ind.	32.08	40.00
Winona, Minn.	8.00	
Wooster, Ohio	150.75	112.00
Isolated Brethren	2.50	22.50
Non-Brethren	297.61	750.00
Maintenance Gifts	30.00	
Totals	5,334.89	3,782.00
Designated Gifts:		
Ashland, Ohio	130.00	
Canton, Ohio	55.43	
Leesburg, Ind.	9.80	
Winona Lake, Ind.	10.00	
Total	205.23	

NEWS



DELHI, IOWA. On Friday night, Aug. 8, the parental home of Miss Ava Schnittjer was burned to the ground. Mr. Dan Schnittjer, father of Miss Schnittjer, lost his life in the fire. Funeral services were conducted on Aug. 12. Miss Schnittjer is dean of women and professor at Grace College. Christian sympathies are extended by the Missionary Herald family.

KITTANNING, PA. William H. Schaffer, pastor of the First Brethren Church, suffered a slight heart attack (coronary spasm) on Aug. 7. Tests show that no damage was done to the heart, but the doctor has ordered a complete rest for several weeks.

ASHLAND, OHIO. The edifice of the Grace Brethren Church was dedicated Aug. 10. Dr. Charles W. Mayes, pastor of the First Brethren Church of Long Beach, Calif., was the dedicatory speaker, assisted by Rev. James Dixon, pastor of the First Brethren Church, Washington, D. C. These men were formerly pastors of the Ashland church. The new building is located on the corner of Keen and Budd Streets. Miles Taber is pastor.

WINCHESTER, VA. The Sunday school of the First Brethren Church averaged 247 during July. This is an increase of 49 over the same period a year ago. Paul Dick is pastor.

WARSAW, IND. While awaiting the arrival of visas for France, Bro. Thomas Julien has had some puzzling health problems. Recently he has had treatment in hospitals in Fort Wayne, Ind., and Cleveland, Ohio. Currently he is in the hospital in Warsaw, Ind. Full diagnosis has not yet been made. Prayer for his recovery is earnestly requested.

WINONA LAKE, IND. Word has been received in the foreign mission office of the illness of Bro. Keith Altig, missionary in Belem, Brazil. There is a partial facial paralysis, and he is in complete rest. Please pray for his full and immediate recovery.

SCHWARZENAU, GERMANY. Rev. and Mrs. Fred Fogle, missionaries to France, attended the conference held here to observe the 250th anniversary of the Brethren church. They were present as individuals to represent the National Fellowship of Brethren Churches.

ELKHART, IND. James Schumacher, 14 year old son of Mr. and Mrs. Herman Schumacher, was the victim of an accidental hanging Aug. 11. The tragedy occured while the lad was trying to do an acrobatic trick in the barn on the family's farm home near Osceola, Ind. The father has been a member of the board of Evangelism of The Brethren Church for many years, and a sister, Evelyn, is a secretary in the foreign missions offices. James was a member of the Bethel Brethren Church of Osceola, Ind. Christian sympathies are extended to the Schumacher family.

HATBORO, PA. Lightning struck the home of Rev. and Mrs. Lester Smitley on Aug. 12, and destroyed the roof. Estimated damage was at $9000. The family had already arrived in Fort Wayne, Ind., on their way to the national conference.

CHICAGO (Special). Dr. Theodore A. Gill, of Winnetka, **liberal** editor of the non-denominational

The Brethren Missionary Herald

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Christian Century magazine, and of **The Pulpit,** a journal for preachers, criticized such traditional phrases as "Jesus saves," "God is love," and "Jesus is coming," as he lectured this week to 200 ministers at McCormick Theological Seminary's annual summer conference here.

"The phrases are basically meaningful," Dr. Gill said, "but they have turned vulgar through being said so often, so repetitiously, and so flatly.

"Many who repeat the high sounding battle cry of 'Back to the Bible' do not know what it means. Some who have popularized this phrase apparently mean that if we could get back to the Bible we would find the answers to all questions and solutions to all problems in such sections as the Ten Commandments, the Sermon on the Mount and the Golden Rule."

In Memoriam

Mrs. Esther Smale was promoted to glory on Aug. 3. She had faithfully served the Lord for many years, as a missionary in Venezuela, as a missionary to China, and was at one time active in the Berean Women's Bible class at the First Brethren Church of Long Beach, Calif. In later years she made her home in South Pasadena, where she was instrumental in the opening of the Fremont Avenue Brethren Church. Her husband, a Baptist minister, preceded her in death.

—James S. McClellan, pastor

Lewis E. Andrews, a faithful member of our church since June 20, 1920, departed to be with Christ on July 29.

Brother Andrews served his Lord faithfully, which God considers the greatest characteristic of His children. "Moreover it is required in stewards that a man be found faithful." He served as a deacon of the First Brethren Church of Long Beach, Calif., almost from the time he became a member. Blessed with a clear bass voice, he used this gift as a member of the choir for many years. He was an invaluable member of the Official Board for many terms and a loyal member of the Men's Bible Class.

Truly his reward will be great in the Day of our Lord's appearing when the One whom he dearly loved and served will say unto him, "Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord." Truly the crown of life, as promised to those who have been faithful unto death in Revelation 2:10, will be awarded Lewis E. Andrews.

—C. W. Mayes, pastor

The Gospel According to JOB

By L. L. Grubb, D.D.

The man Job is one of the most interesting and helpful characters of all time. His book is the oldest in the Word of God and rates as one of the oldest writings in all antiquity. The experiences of Job furnish us with valuable lessons for every realm of life. Suffering, persecution, misery, comfort, faith, joy are all found in abundance in the life of Job.

As we take a sort of bird's-eye view of this man's perspective, there are two verses of his book that give us the "Gospel according to Job." Chapter 19:25-26: "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." Breaking these verses down we find that Job's Gospel contained the three great Christian doctrines of redemption, bodily resurrection, and the return of the Lord from heaven.

First, redemption is reflected in this first statement of Job, "I know that my redeemer liveth." Job had realized a sense of his own sin, had cried out for mercy and received it. Perhaps he did not see the cross of Jesus Christ, but he knew the divine rule that without the shedding of blood there can be no remission of sin. Adam and Eve knew it before him. How old and yet ever new is the truth of redemption! Since the nature of man does not change, but is ever the same sinful, depraved thing, neither must the plan of redemption change. The salvation of Job, and all others before the cross of Christ, was based on the same principle as today—the **shedding of blood.** The wages of sin is death! Redemption is as the purchasing of the slave out of the market place and bestowing upon him complete freedom. Man is a bondslave to sin, bound by Satan and the wicked forces of the universe. Jesus Christ has paid the purchase price by the shedding of His own blood on Calvary. As men accept that payment to God's justice for their sins they are freed forever from the chains of sin, and, we know, will some day even be removed from its presence. If redemption fails for Job, it must fail for us!

Conviction is a priceless jewel among men. I love to hear a man say, "I know," especially when it comes to Christian things. Job did not say, "I hope," or "I think," but "I know that my redeemer liveth." These people who tell us that a man cannot know whether he is saved or not have forgotten that John said: "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life" (I John 5:13). My friend, if you profess to be a Christian, and you know not this assurance there is something you need to learn.

Secondly, the resurrection of the body was the keystone of Job's Gospel. "I know that in my flesh I shall see God." The truth of the resurrection was not crystal clear to the patriarchs, but they knew enough of it to believe that even though death might overtake them, they would some day be resurrected in body to see the face of the Lord. Many attacks have been made on this great truth by modern infidels, but it still stands as the greatest attested Gibraltar truth of Christianity. Jesus said: "If I live, ye shall live also." While Christ was here in the flesh, He called men from the grave. Will He be able to do less concerning future, promised resurrections?

Paul strikes the keynote in I Corinthians 15: "If Christ be not raised, your faith is vain; ye are yet in your sins. If in this life only we have hope in Christ, we are of all men most miserable." The resurrected God-Man, Christ Jesus, stands in the court of heaven, a mediator between God and man. One of the greatest hopes of men is this resurrection truth. Loved ones and friends have passed on in the Lord, but we are assured that in the resurrection we shall see them again.

When the diseases of this life wrack the body with pain and finally carry it to an early death, the resurrection hope looms large on the horizon, and the sting is removed from that enemy of humanity. There is no such thing as a general resurrection taught in the Scripture, but there is a resurrection of the just and one of the unjust, together with other lesser resurrections. Read it yourself in John 5:27, 29. So, as Job knew generally, every man will be resurrected, some to glory and blessing with Christ, others to judgment and eternal sorrow.

Thirdly, the last plank in the platform of Job's Gospel is set forth in his statement: "For I know that he shall stand in the latter day upon the earth." Perhaps Job was thinking of the first coming of Christ in Bethlehem's manger, but surely his prophetic vision projected itself over the centuries to that time when the kingdom of God would be set up with Christ as the reigning monarch. Since Jesus Christ has arisen and ascended into heaven He is in a position to come again and make good that promise: "And if I go, I will come again, and receive you unto myself; that where I am, there ye may be also." The Christian church preaches too little of this great doctrine. The Author has designed that one-third of the Bible should be prophecy, a great part of this having to do with the second coming of Christ; surely He meant that we should spend some time studying it.

The realization that some day soon Christ will appear to rapture His people into His presence is a motive for deeper, more earnest Christian worship. It encourages church attendance; it nurtures the prayer life. It is a motive for Christian holiness, for John tells us that the one holding it purifies himself as Christ is pure. What greater motive is there for a dedicated Christian ministry? If Jesus is coming soon, and we realize that then the term of earthly service will be ended, all the more reason why we should teach, preach, and live the Word of God in an uncompromising way; win souls to Jesus Christ, and send scores of missionaries to foreign fields. Christian endurance under fire, persecu-

(Continued on back page)

DEVELOPING SOUL-WINNE

By

R. Paul Miller, D.D.

Pastor, Grace Brethren Church

Goshen, Indiana

Developing a congregation into a group of soul-winners is not easy. It is the hardest, most exacting, most disappointing work in the ministry. I say disappointing, not because the results are disappointing but because you will find so many members who will not respond to your efforts, and because some that you thought would be eager to go with you will be cold to the idea. Again you will be disappointed because when you think you have some ready for work, they will fail you. But God will give you a good workers' group if you persevere.

First, **they must be born again.** Failure to get response from professing Christians springs from several basic causes. The principal cause is that they are not born-again people. Many a pastor has worked himself ragged and worried himself sick trying to get his people to show spiritual fruit. You cannot expect spiritual responses from those who are not spiritual people. Too many pastors take it for granted that all their members are real Christians. It is assumed that because the person is an officer of the church or a deacon or a Sunday-school teacher that he must be truly a child of God. It would amaze the average pastor if he were to suddenly know the real facts about some of the leaders of his church. Just because they have grown up in the church they are accepted as the real thing. This is a great mistake.

In a campaign in Washington, D. C., the treasurer of the church came forward toward the close of the revival. He said to me: "Brother Miller, I have been a member of this church for 14 years. I have been treasurer nine years. I have never been born again. I have just learned what it really is." He had a fundamental pastor who was a fine preacher, but he had not stressed the new birth. Because of this basic need, thorough preaching and teaching should be done on this great requirement at the start.

Secondly, **they must be separated from the world.** Another basic cause for unconcern for lost souls in a congregation is the lack of separation from the world. Pastors are often poorly informed regarding the actual lives of their laymen. Those whose minds are filled with the trash and dripping sin found at all movies, in all fiction magazines, in most modern novels cannot be spiritually minded. Such people do not feel the lost condition of people in the world. They do not feel that sin is sin. They see it in too favorable a light to feel that men need to be saved from it.

NOT EASY

In talking with a leading church member during a campaign in an unmoved and formal church, I deplored the lack of conscience on the part of the members toward things of the world. At once he replied: "I don't see anything wrong in a harmless glass of beer. The Bible doesn't say anything about it being a sin to smoke cigarettes. If the young people want to dance at high school, let them dance; they must have some pleasure and it is better than petting parties. Card playing never hurt anyone if you don't gamble." I soon saw why the pastor was discouraged and was thinking of resigning. The Holy Spirit cannot use an unseparated man or woman in winning souls. Unsaved men will not respond to an invitation to Christ coming from a man who is worldly. Who wants to drink pure water from a slimy cup? "Be ye clean who bear the vessels of the Lord." So the pastor must make thorough work of cleaning up the lives of his people if he will have soul-winners among them.

Thirdly, **they must be made to feel responsibility for lost souls.** Now, granted they are a born-again, clean, and separated people the pastor must now make them to feel the weight of responsibility for lost souls. To do this he should preach on such topics as: "Ambassadors or Traitors—Which?" based on II Corinthians 5:20; "God's Witness, the Greatest Man on Earth," Acts 1:8; "The Awful Sin of Indifference," based on Psalm 142:4; "The Lost Crown," the folly of not doing God's will in saving souls; "The Soul-winner—the Richest Man in Heaven," Daniel 12:3. Right here it is a tremendous temptation to outline some of these themes, but any live preacher can use them to powerful advantage.

Fourthly, **select the real workers.** It is granted that even the whole congregation is evangelistically minded; yet not all can be expected to give themselves to regular visitation. All should be urged to win as many souls as they can and when they can. But to form a group of personal workers for systematic soul-winning in the community is by all means the greatest way to success. The greatest of care should be exercised in selecting these. The pastor should prayerfully select them. Begin with those who are without question in their Christian character, people of prayer, those who are willing to sacrifice time and effort, those who will stick, week in and week out, year after year.

It is not easy to build a real personal workers' group. In fact, it is about the hardest job a preacher can undertake. It can't be done in a day. A passion for souls is not natural. A Christ-filled heart alone can have it. It is my experience that you can get folks to give money, scrub floors, or give the use of their cars, but don't ask them to talk to sinners about the Lord!

But it pays the biggest dividends in souls and spiritual power in the church of anything a pastor can do. It is the thing that Jesus stressed above all things. He said: "The harvest is great but the labourers are few." He said to go out into the highways and hedges, and compel (persuade) them to come in. We have it all backward today. We build churches and expect the sinners to come in and thus relieve us of the God-given task of going out after them. Does it work? Not a bit of it. It is the church whose people go out after them that is crowding the building with newborn souls while others sit with their lovely, cushioned seats—empty. God will bless and help the preacher who is determined to go out after lost souls and lead his people to go with him.

Fifthly, **train them in intercessory prayer.** "God forbid that I should sin against God by ceasing to pray for you." One of the greatest dangers of any intense effort to win souls is that of becoming so absorbed in the machinery of organization that there is no dependence upon God. No work is so liable to this as evangelistic campaigns where intense activity is so essential. Too often the whole picture is so filled up with human plans and ingenuity that there is no room for God to work. If we make room for God, He will work, and mightily. The time taken out for prayer is the best spent time of all. No matter how pressing the need for activity, it will be just a beating of the air if time is not taken out for prayer. Less work will accomplish more if God is in it.

The Son of God had but three years in which to accomplish full redemption, reveal God to men, and establish His church on the earth, and yet He took much time out for prayer. The record of His early morning prayer life while on earth is striking. If He needed it, what servant of His does not need it a thousand times more?

A stated time should be set for prayer for the workers before they go out into the homes. It is understood that many men and women will be unable to do personal work except in evenings and will need to observe their prayer time alone. At any rate, remind the workers constantly of their need to depend upon God.

Sixthly, **train them in the use of the Scriptures.** A class in personal evangelism should be taught thoroughly. This class should be taught by the pastor unless a genuinely evangelistic person is obtainable. The wrong teacher here has often proved costly. The material should not be too elaborate or it will confuse the workers and lessen their effectiveness. It should be confined to showing (1) the way of real salvation; (2) how to produce conviction of sin; (3) how to meet the average objections to acceptance of Christ; (4) how to manifest faith by confession, obedience; (5) assurance of salvation after confession of Christ; (6) how to live the Christian life; and (7) **working wisdom, tact.**

There will be difficult cases that the worker will feel unable to handle. These should be brought to the pastor without delay, either day or night. An evangelistic pastor is always on call.

Nonresistance Versus Pacifism



By Miles Taber

Pastor
Grace Brethren Church
Ashland, Ohio



Probably the most misunderstood, and the most unpopular doctrine of our church is the doctrine of nonresistance. But we believe that the principal reason it is unpopular among Bible-believing Christians is that it is misunderstood. In the minds of many sincere Christians, all pacifists, nonresistants, slackers, and traitors are in the same class—undesirable to say the least. But as a matter of fact, the position of the pacifist and the position of the true non-resistant are as far apart as the poles. In fact, we have more in common with our fellow-Christians who misunderstand us than we have with the pacifists.

Our position is stated simply and clearly in John 18:36 in the words of Jesus. For it is first of all His position; it is ours only because it is His. In this verse our Lord addressed Pilate, the Roman governor, in these words: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight . . ." Our Lord's position here is nonresistant, but it is not pacifism. For the true pacifist wants to disarm all of the godless nations of the world. But our Lord clearly states that if He were the ruler of an earthly kingdom in this age of godlessness and lawlessness, His servants would fight.

If Jesus Christ were president of the United States, He would insist on maintaining a large army and navy and all of the implements of modern warfare, including the atomic bomb. Of course He is not ruling in this nation, nor in any other nation on earth today. But He clearly states that if He were ruling in one nation, surrounded by godless, ruthless nations, He would have an army, and what's more, they would fight. What Jesus says He would do under given circumstances is certainly right for others to do under those same circumstances. So at the outset we want to make it perfectly clear that we are not pacifists. We are not trying to disarm the United States. We have no representatives in Washington, seeking to undermine our national defense.

As we understand the Bible, this is a godless age, and it will grow worse as it approaches its consummation. There are no Christian nations in the world, not even the United States. With only about half of our people being affiliated with any church, with only two percent attending the Sunday evening church services and less than that number attending the prayer meetings, with tobacco and liquor being consumed in greater quantities than ever before, with two out of every five marriages ending in the divorce courts, with the Lord's Day being profaned, with a rising tide of crime, especially among children, this is not a Christian nation.

Now the simple fact is that a nation that does not acknowledge God cannot rely on His protection. As you read the history of Israel you note that when the nation honored God, God gave them peace and prosperity. But when they departed from God, He delivered them into the hands of their enemies. Actually, when an Israelite fought for his country under those circumstances, he was fighting against the will and plan of God. Now since no nation in the world today is Christian, none of them can depend upon God to protect them. God punishes them, one after another, when their iniquity is ripe, using other nations to inflict the punishment as He used Nebuchadnezzar of old. Even America can not go on sowing as she is, without reaping the wrath of God in the desolation of her land. Since the nations cannot depend upon God to protect them because of their sins, their only defense is in carnal weapons. And since this is their only defense, they would be foolish to disarm. On the basis of this statement of our Lord, we are not trying to convince the unregenerate nations of this world that they should disarm. Since they will not have God to reign over them, they will have to take care of themselves as best they can.

But though the Christian is a citizen of his country in this world as well as of heaven, his highest obligation is to His Saviour and his God. His conduct must be regulated by his divine Lord. So when Jesus says, "My kingdom is not of this world," He contrasts His kingdom with the kingdoms of this world, and the specific point of contrast is the matter of fighting with carnal weapons. Worldly kingdoms are built on, and maintained by, force, but the Christian belongs to a different kind of kingdom, a kingdom of love.

If it is asked whether a Christian must not be willing to fight in order to preserve liberty and justice among nations, we might ask in re-

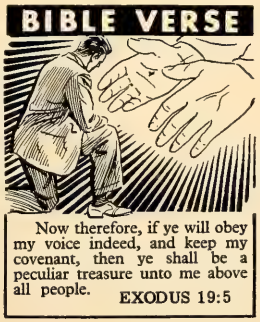
turn whether force has been very successful in this endeavor. This last war with its millions of casualties was fought to preserve and establish around the world the four freedoms. But now, since its close, where do men know freedom from want or freedom from fear?

But rather than engaging in argument, we turn again to the words of our Lord. Jesus is in the garden of Gethsemane. Judas has betrayed Him to a fiendish mob. Peter draws a sword in defense of His Master. If ever a sword was drawn in a just cause, it was that sword in Peter's hand. He was defending the Son of God against godless men who intended to kill Him. But Jesus turned to Peter and said: "Put up thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the scriptures be fulfilled, that thus it must be?" (Matt. 26:52-54).

The Lord made three important statements in these three verses, statements that clarify His position on the use of force in this age. The first is that fighting leads to retaliation, and those who kill will be killed. This is not true of every individual, but it is a principle that is generally true. The early colonists that fought the Indians were in turn massacred, while for the most part the peace-loving Quakers were not molested. The nation that introduced poison gas got poison gas back. The nation that launched a campaign of indiscriminate bombing was laid waste by the bombs of their enemies. The nation that first used the atomic bomb may well meditate on this principle. But surely this business of killing and being killed is not the business of Christians.

The second significant statement of our Lord in this passage is to the effect that the child of God has divine protection. Jesus knew that He could have the immediate protection of myriads of angels if He prayed, and that were God's will. The statement is often made that if the Christian will not fight, then he is left without protection. That statement is true—if there is no God. But if there is a God, and if He is our Father, and if we are living in His will so that we can claim His protection, then we have the only 100 percent effective protection that there is. This is the fundamental difference between the Christian and the unbelieving nations of men. The Christian is a child of God, bought at infinite cost, and when he abides in the will of God, nothing can happen to him that God does not permit. Of course one may sneer at this, and put more confidence in steel than in God, but such a one can hardly be called a Christian. One becomes a Christian by faith, faith in a God who is equal to every crisis.

The third statement of the Lord in this Scripture lesson is that sometimes it is God's will that the Christian should suffer. It was so in Christ's case. He came into the world to die for our sins. His capture by that angry mob was a part of the divine plan. It seemed to Peter that everything was going wrong, but actually everything was working out according to the plan that had been revealed in the Old Testament prophecies. Sometimes we are asked: "What would you do if so-and-so should happen to your family?" The inference is that God would permit a situation to arise in which the Christian's only honorable way out would be to disobey God.



I deny the inference! As long as my Father is in heaven, I am as safe as He wants me to be. My business is to obey Him, using every legitimate means to protect my life and property, but never stepping over the bounds to forbidden means as a "necessary evil." If I obey Him, it is His business to take care of me. And if He wills that I suffer, I will not improve my lot by disobedience.

That carnal weapons are forbidden to the Christian is evident from many passages of Scripture. For example, in II Corinthians 10:3-4, Paul writes: "For though we walk in the flesh, we do not war after the flesh: (For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds.)" Again in Ephesians 6:12, he writes: "For we wrestle not against flesh and blood . . ." The conduct of a Christian toward those who injure him is clearly defined in Romans 12:19-20: "Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine: I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink . . ." This is exactly the opposite of the methods of war, which are to take vengeance in one's own hands, and to deliberately plan the starvation of whole nations. That may be the conduct we may expect from godless nations, but it is not the spirit of Christ.

A few concluding remarks will be in order. First, this doctrine of nonresistance involves more than merely refraining from combatant military service. It must be applied equally in every human relationship. It requires one to love his personal enemies, and do good to them. It prevents a Christian from going to law with a fellow Christian, making him willing rather to suffer loss. In fact, we may doubt the sincerity of anyone who seeks to avoid military service on conscientious grounds, who is not living conscientiously in other matters. It implies the greatest dependence on God to take care of us when we are often left without any protection—except Omnipotence.

Again, this doctrine does not excuse us from taking risks equal to those taken by men who fight. This is not an alibi for staying home in comfort while others do the fighting for us. The Christian loves his country, and is willing to die for it, but being a Christian, he cannot kill for it. But of all men he should be most ready to expose himself to danger as he ministers to the bodies of souls of those who suffer. For if anyone is going to die it may best be the Christian, for he is ready to die. He cannot kill a Christian, for he is his brother in the Lord. He cannot kill an unbeliever, for then he damns that soul to an eternal hell, without another chance to be saved. But he himself is ready to die when it is God's will. Are you ready? Would you meet God as a friend? "Believe on the Lord Jesus Christ, and thou shalt be saved."

THE GOSPEL ACCORDING TO JOB

(Continued from page 539)

tion, tribulation, and temptation is strengthened by remembering the fact that it cannot endure forever, but that the return of Christ will complete it. If the church of Jesus Christ is not getting more accomplished for Christ today, it is because it is not preaching the second coming the way it should.

The best thing for modern Christendom to do is get back to the Gospel according to Job and preach redemption, the bodily resurrection, and the return of Jesus Christ, as the salvation and mainstay of the human heart. May God grant that some one of our readers might feel the tug of the Holy Spirit and even now open the heart's door to the entrance of the Son of God.

Wedding Bells

All announcements for this column must be mailed to the Missionary Herald.

Sally Moulton and Dale Herr, July 25, at the First Brethren Church, Whittier, Calif.

Ruth Shallcross and John Terwilliger, July 9, of the Grace Brethren Church, Fort Lauderdale, Fla.

Betty Jane Lake and John Gregary, June 22, at the Rosemont Brethren Church, Martinsburg, W. Va.

Virginia Dare and Darl E. Schiets, Aug. 16, at the Grace Brethren Church, Fremont, Ohio.

Carol Thomas and Larry E. Kalp, Aug. 16, at the First Brethren Church, Johnstown, Pa.

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The life and testimony of Jim Elliot

SHADOW OF THE ALMIGHTY

By Elisabeth Elliot

The circumstances and untimely death of five missionaries in Ecuador is now known throughout the world in one of the great missionary adventure stories of our time. But this is the first account of the whole life of one of them—a life that, though "hid with Christ in God," was in part revealed in some of the most poignant and moving spiritual writings of our time.

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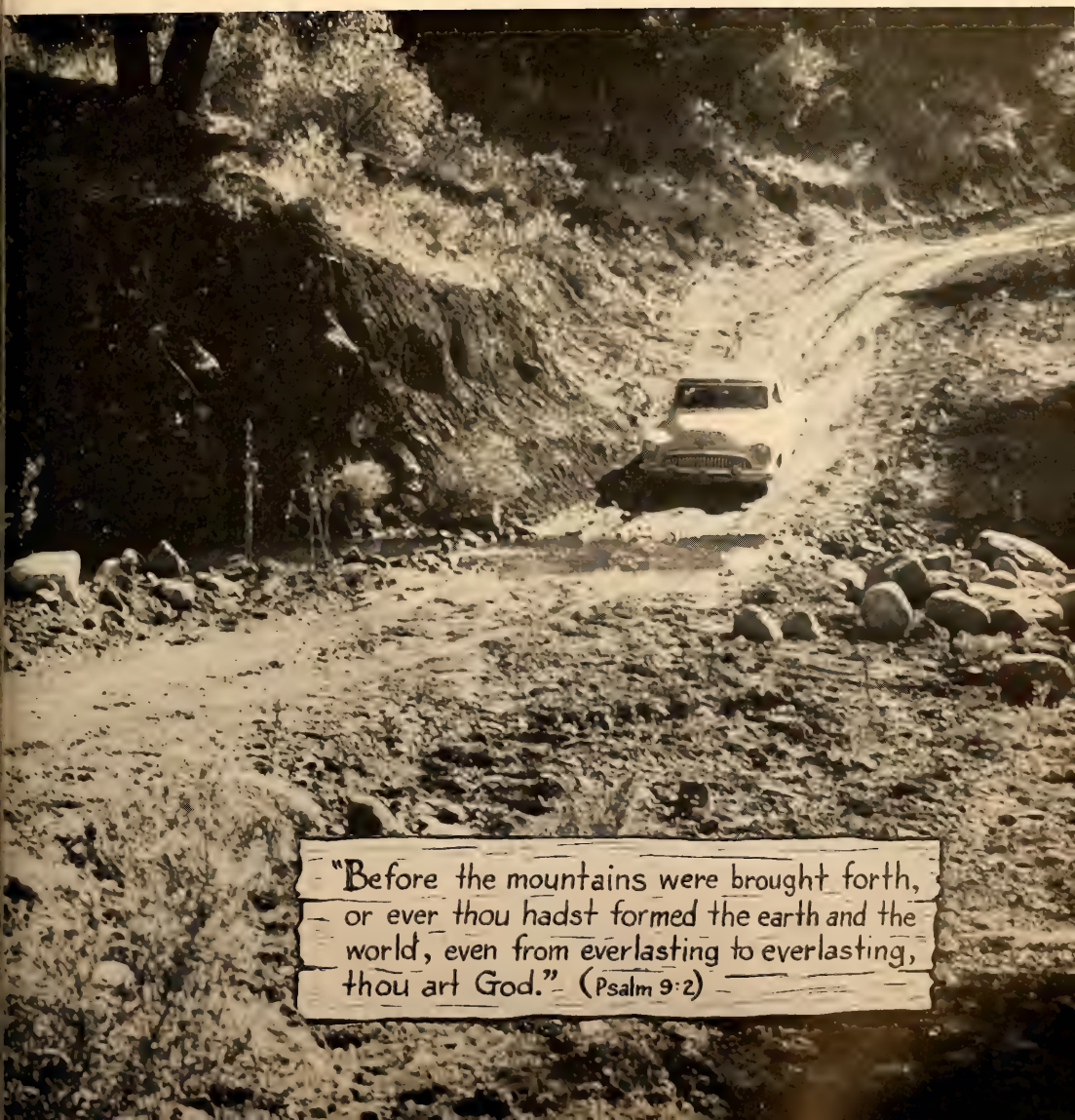
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Round-Up of World-Wide RELIGIOUS NEWS REPORTS

NOTICE TO READERS: The purpose of this page is to provide our readers with worldwide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.

SPRINGFIELD, ILL. In an effort to lessen traffic fatalities, a traffic safety Sunday will be observed throughout Illinois during the Labor Day weekend. In cooperation with Governor William G. Stratton, 41 leaders of religious organizations have planned the event. Special church programs and sermons will stress the theme of moral responsibility of motorists to obey traffic laws and to operate their cars safely.

WASHINGTON. Arthur S. Flemming, president of Ohio Wesleyan University, has resigned to accept the cabinet post of Secretary of Health, Education and Welfare. "It's good to have you back with us," President Eisenhower told the 53-year-old official who succeeds Marion B. Folsom as head of the Welfare Department.

NEW YORK CITY. While record-breaking crowds of Jehovah's Witnesses were jamming Yankee Stadium and the Polo Grounds during their international convention, lambasting world leaders and roaring approval of a resolution laying the world's ills to organized Christianity, delegates to another convention—the American Legion state convention—in another part of the city heard a speaker protest that the cult had received more publicity for its fanaticism than the "patriotic" Legion convention. "It is outrageous," said Edward J. McLaughlin, director of the New York State Division of Veterans Affairs, "that in this city an organization which refuses to raise a hand to protect its country or to salute the flag is getting more publicity than an organization that for many years has been dedicated to patriotic Americanism." When informed of the criticism, Hayden C. Covington, legal counsel for the Witnesses, said, "The only reason we are getting more publicity is because of our size and conduct, which is more orderly than the Legion. A crowd of 122,818 packed Yankee Stadium at the close of the cult's eight-day world convention. Total number attending was 210,788. It was called the biggest religious gathering in history. The American Legion convention seated an estimated number between 25,000 and 30,000 delegates.

NASHUA, IOWA. More than 40,000 couples have been married at Nashua's Little Brown Church of the Vale, made famous by William S. Pitt's song of endearment about it which he wrote 100 years ago. More than 4,000 people who were wed there returned recently to an annual ceremony at the old church nestled in a vale two miles east of this little Northeastern Iowa town. After each couple repeated their wedding vows an afternoon concert was held, followed by two public weddings. The Rev. Glen L. Utterback is the 27th clergyman to pastor the little church.

LOUISVILLE, KY. Members of The Gideons International, at their national convention meeting here, recently fixed a goal of distributing 3,600,000 copies of the Scriptures during the coming year—their 60th in placing Bibles in public places. Last year The Gideons distributed 2,892,125 copies. The Scriptures went to 41 nations. They also donated 894,755 New Testaments to school children. The goal for next year is 1,500,000 New Testaments.

PASADENA, CALIF. Dr. Wilbur M. Smith, professor at Fuller Theological Seminary here, is pioneering a new field of Christian literature in that he left for London on July 22 to compile a book, **The Christian Traveler** in London, a kind of Baedeker guide to all the institutions and places of interest to the Christian traveler.

SPECIAL. A carpenters union two years ago lost a National Labor Relations Board bargaining rights election which tried to force pew-making woodworkers at the Endicott Church Furniture Company, Warsaw, Indiana, to sit down on the job. Now the Endicott Company charges that unions are boycotting the installation of Endicott-made pews in churches around Chicago, Minneapolis, New York and Detroit. NLRB trial examiner, C. W. Whittemore, says there is not sufficient evidence to support the charges, but mentioned one case in which a New York pastor sent home the Indiana non-union carpenters and got his parishioners to finish the job. Now Endicott is appealing to the NLRB that Examiner Whittemore went too light on the union—and the Carpenters say Whittemore was wrong as to his one finding of illegality concerning the New York pastor. The board hasn't said when it will act.

ABILENE, TEX. A Texas pastor has been telling the U. S. Air Force at its Dyess Base when it can fly its planes—and when it can't. The Rev. Bob Jackson and his parishioners in the long-established rural Baptist church of Abilene were patient with propeller-driven airships that passed over the church; but when jets began roaring for altitude only 400 feet above the pews, the congregation complained to air base authorities. A couple of air force officers were dispatched to listen to a sermon. They reported to their superiors that it was a deafening experience and then came the treaty. Thereafter the Air Force would phone Mr. Jackson to ask permission for mass flights—except in case of emergency. A major called Mr. Jackson one night shortly afterward, "Say," he barked, disbelievingly, "the tower tells me I've got to clear with you before I can take off!" Mr. Jackson explained the agreement. The major snapped back, "Well, is it alright if we leave?" The treaty held until the first KC135 jet tanker thundered overhead. The congregation tore up the treaty, ran up a white flag and broke ground for a new church three miles away.

The Secret of Pleasing God

By Paul Dick, pastor
First Brethren Church
Winchester, Va.



In I Samuel 8, we find the nation of Israel demanding a king to rule over them like the other nations had. Previous to this time Samuel had been the judge of Israel. The fact that Samuel was getting old and well up in years led him to appoint his two sons as judges over Israel. The nation of Israel would by no means consent to these two sons ruling over them, because they walked not in their father's ways, but turned aside after lucre, took bribes, and perverted judgment. The elders of the nation came and petitioned Samuel to give them a king that they might be like other nations. However, the real reason for wanting a king was that they might worship idols. This request displeased Samuel, who, being a man of God, prayed and asked the Lord what to do. The Lord spoke to Samuel, telling him to "hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me."

The Lord gave a vivid description to Samuel of the man who was to rule over all Israel. The man appointed would not be beneficial to Israel, but nevertheless they said: "We will have a king over us." **Saul** was the one appointed as king. In I Samuel 9:2 we read that Saul was "a **choice** young man, and a **goodly:** and there was not among the children of Israel a goodlier person than he: from his shoulders and upward he was **higher** than any of the people."

A Choice Young Man

Now for our thought, "How can I please God?" If ever a man could please God **in the flesh,** Saul was that man. He was a **choice** young man. The nation was proud to choose Saul because he was the best: yes, in our world of sports the best that can be found are chosen to represent their teams.

In Psalm 45:2 we read: "Thou art fairer than all the children of men." God gave us the best in the person of Jesus Christ. Never can we say to God, "You haven't given me an opportunity." His best was given for us. If we reject Him, then we have no further accusation to make against God. Abraham was the "friend of God," but there was a spot on him. Peter was a lovable character and gave us two books, but he was not perfect. Many other characters in Scripture are examples of God's grace, but none are without spot. The Lord Christ is fairer than all the sons of men. In Him is no sin, no fault.

Higher Than Any of the People

Saul was higher than any of the people from his shoulders and upward. The people were proud of him, the biggest and best in all the land. Little wonder that the nation rejected a theocracy in favor of a king!

Saul Was Humble

In I Samuel we find that Saul was **humble.** He was from the smallest tribe of Israel. How many Christian people are humble enough today to give God all the glory due Him? We boast of our accomplishments and forget that it is God working through us. Paul said in Ephesians 3:21: "Unto Him be the glory." When we depart therefrom we are not pleasing God. If ever a man in the flesh could please God, it was Saul. But we read in Romans 8:8: "So then they that are in the flesh cannot please God." There you have it my friends. You, too, may be pleasing everyone around you because you are partaking of the things of the flesh, but remember that God says: "They that are in the flesh cannot please God." Pleasing God should be our highest aim. Paul said: "For do I now persuade men, or God? Or do I seek to please men? For if I yet pleased men I should not be the servant of Christ" (Gal. 1:10).

Early Life of Saul

Saul's early life gives a description of the unsaved man. First of all, Saul was sent out to seek something he couldn't find. It was not until after he met the man of God, Samuel, that he found his father's animals. Are you, too, seeking something that you cannot find? Maybe you are looking for a home, happiness, peace, joy, and possibly salvation: but these will never be found without the Man of God, the Lord Jesus Christ. In Matthew 6:33 we read: "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

In Saul's early life he was—

Seeking lost and unclean animals when God wanted him to be king. How many people today are seeking lost and unclean things as a means of salvation? Partaking in lusts of the flesh has never provided salvation. You may enjoy the pleasures of sin, and stumble around in ungodliness seeking something that is worthless, but remember God wants you for His kingdom.

Saul lived a short distance from

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"If I Wash Thee Not . . ."

These words were spoken on a most solemn occasion, the night before our Lord's death. The very night of His betrayal and arrest. He had gathered with His disciples in an upper room for a fellowship supper on the Preparation Day, the day before the annual Passover. It was to be the Lord's last meal with all of His disciples. The Apostle John records the incident in his record of the Gospel as found in the thirteenth chapter: "Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end."

Last words of loved ones are always precious words. Last bequests of loved ones, if rational, are usually honored. While our Lord was sound of body and mind He did something very unusual. Something that those disciples had never seen before, nor was it ever recorded in the law and prophets that a master should gird himself with a towel and begin to wash his guests' feet! Was it any wonder that Peter remonstrated: "Thou shalt never wash my feet." Jesus had just told him: "What I do thou knowest not now; but thou shalt know hereafter." There are millions of Christians, who, like Peter, seriously object without waiting for the "hereafter." Are you acting like Peter? Have you ever seriously considered the rest of verse 8? "If I wash thee not thou hast no part with me."

Now just what did Jesus mean by "washing?" Did He mean baptism? No, for He makes that clear in verse 10. It is simply a matter of feet. These words, "If I wash thee not, thou hast no part with me," must have struck deeply into the heart of Peter. Peter must have reflected a moment and in that moment there might have passed in quick review the experiences Peter had had with the Lord the past three years. Peter had had part in that marvelous ministry. Had he not helped to distribute those loaves and fishes to hungry multitudes on several occasions? Had he not witnessed lame limbs gain full strength, blind eyes made to see, deaf ears to hear, and even the dead brought back to life? Why he had even walked upon the sea! Peter believed that Jesus was the Messiah and had hoped for a seat near His throne but now, "If I wash thee not thou hast no part with me!" No part with Jesus? After these three exciting years, after leaving family ties and deserting his occupation all to follow this Jesus of Nazareth, and just because Peter objected to having his feet washed by his Master, he hears striking to the very depths of his soul, "If I wash thee not . . . no part with me." And then, with the impetuosity that was Peter's he implores his Lord: "Not my feet only, but also my hands and my head."

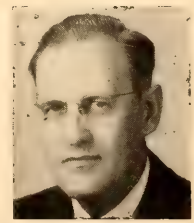
Why was it so important that Peter allow Jesus to wash his feet? Why did Jesus tell all of His disciples that night: "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. . . . If ye know these things happy are ye if ye do them" (John 13:14-15, 17). He sought to impress upon them the working principles of certain truths relative to growth in grace which they were to afterwards understand.

God's saints are saved by faith in the atoning death of His only begotten Son, Jesus Christ. It is not God's will that the moment we are born in His household of faith we should be translated out of this present evil world. He has a ministry for us to perform. Each and every child of God has a specific task which no one else can do. In this ministry, no matter how careful a Christian may live, he is bound to see and hear things which defile. The Lord can have no fellowship with a defiled saint, but He can and will cleanse him. This we know He does by our confessing of sins and by His forgiveness (I John 1:9).

It is interesting to note that our Lord on several occasions referred to His Word as having cleansing power. "Now are ye clean through the word which I have spoken unto you" (John 15:3). "Sanctify them through Thy truth; Thy word is truth" (John 17:17). The Apostle Paul in writing to the Ephesian Christians (Eph. 5:26) says: "That he might sanctify and cleanse it [that is, the church] with the washing of water by the word."

How did I know that I was a sinner bound for eternal death? By the Word! How did I know that after my confession of Christ as Saviour I ought to be baptized by water? By the Word! How do I know I ought to wash my fellow saints' feet? By the Word! Certainly there is no promise of salvation in the mere exercise of water baptism, but we submit because it is the testimony to our willingness to yield in burying "the old nature" with all its failings and fruitlessness and to rise up in "the new creation" with all its eternal possibilities and fruitfulness. Even so, in obedience to the washing of the saints' feet there is no salvation in the mere performance of it, but it is our testimony to the present ministry of our Lord in His continual intercession on our behalf. The Word not only shows us how dirty and defiled we may get in our sojourn in this God-defying world order, but by the exercise of His Word we may be kept cleansed and in unbroken fellowship.

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By William Schaffer, pastor

First Brethren Church
Kittanning, Pa.

LIKE HIM *NOW*---

By Miles Taber, pastor

Grace Brethren Church
Ashland, Ohio

The hope of the second coming of Christ is often called "the purifying hope." Doubtless this name is based upon two verses of Scripture found in I John 3:2-3: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him **purifieth** himself, even as he is pure."

Whatever these verses teach, they certainly do not teach that being a premillennialist guarantees that one will be pure in life, for unfortunately this is not true. Personal experience, as well as observation, convinces us that it is possible to believe in the personal, premillennial, imminent coming again of the Lord while living in known sin. Believing this doctrine does not necessarily purify the life, yet what the apostle affirms in this text is true of "every man that hath this hope in him." Manifestly, the condition stated is something more than having a premillennial creed. What is it?

"Hope"

In simple terms, hope is made up of two elements, both of which must be present: expectation and desire. If we expect something, but do not desire it, it is fear, not hope. If we desire something, but do not expect it, it is merely a wish. So every one who has this hope must really expect the Lord to come at any moment, and he must desire His coming. In other words, he must "watch" for his Lord and he must "love his appearing." If this is to be a purifying hope, it must at least be a hope. Do you expect Him? Do you want Him to come?

"This hope"

"This hope" of verse 3 refers us back to verse 2. According to this hope, one of these days in the twinkling of an eye we shall be translated from this life into glory, and the first sight to meet our eyes will be our glorified Lord. "We shall see him as he is," not as He appeared in His humiliation, not as men have pictured Him, not as we have imagined Him, but in all of His glory. It will be that body that was broken for us, yet He will be more glorious than any creature we have ever seen, more wonderful than anything in all creation, for He is the Creator and Redeemer. Is that your hope? Do you ever long for that glorious moment?

There is another feature of "this hope." When we see Him, "we shall be like him." After gazing for a moment at His glorious person, we shall glance down in shame at our own hands, and feet, and garments, and discover that they are like His. It is "this hope" that purifies, this hope that one of these days we shall be like Him in all things. If this is our hope—our desire, our expectation—it will purify us today. What is your hope—to escape hell, to have mansions, to meet loved ones? Or is it to see Him and be like Him? "Every man" whose soul cries out to be like his Lord in glory will also be longing to be like Him **now.** So he purifies himself because he has this hope. He says: "I want to be like Him **now**."

"This hope in him"

Unfortunately, this translation seems to indicate that the hope is something that a man has **in himself.** The American Standard Version translates it, "Every one that hath this hope **set on him."** In the Revised Standard Version it is, "Every one who **thus hopes in him."** Clearly the pronoun refers to the Lord Jesus Christ, not to the man himself. It is not something that we have in ourselves, it is something that we have fixed on Him. It is not a belief or a doctrine which we hold. It is an attachment to the Lord himself. It is a longing for Him and His likeness that makes us want to be like Him now. Having set our hope on Him, we can not wait for eternity before we strive to be like Him. This hope purifies.

"Purifieth himself"

It does not say that he "is purified." He purifies himself. This is not something that happens to him automatically; neither is it something that God does for him. It is something that he does for himself because he has this hope set on Christ. Longing to be like the Lord, he begins to do something about it. The hope is the driving force, the motive. But the purifying is done by the man himself—by "every man" who has this hope.

Of course no man can purify himself in his own strength, but no Christian is left to his own strength. No man, unaided, can purify himself, but no Christian is left unaided. The power is God's; it is supplied to every believer. But the difference between being purified and not being purified depends upon us. It is true that the Holy Spirit sanctifies; yet Paul says: "If **ye through the Spirit** do mortify the deeds of the body, ye shall live" (Rom. 8:13). Again he says: "Having therefore these promises, dearly beloved, **let us cleanse ourselves** from all filthiness of the

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E. P. Photo

"Woe unto them! for they have gone in the way of Cain" (Jude 11).

The Way of Cain

By R. I. Humberd
Bible Teacher
Flora, Ind.

"But God said to bring blood!"

"I don't care if He did. Didn't you see those piles of ripe luscious fruit; didn't you see those boxes of fine plump grain? I never did see such nice melons, and I spent several hours cleaning those vegetables. Anyone ought to know that my offering was much better than your old dead lamb, with the blood running out on the ground. I hate blood anyhow."

"But God said to bring——"

Thud! Thud! Thud! And Abel fell heavily to the ground. Cain ran from the scene, his face as dark as midnight (Gen. 4:8).

And why did Cain kill Abel? Because he was "of that wicked one," the Devil (I John 3:12).

And so today, as God and Satan bid for the loyalty of the human heart, there is a constant conflict and, although they may be very religious, yet men in the way of Cain still hate the blood atonement.

When Men Play Checkers

When men play checkers, they pit their wisdom one against the other and push their "men" across the board; but in life neither God nor Satan compels obedience. They merely whisper into the inner ear and men decide to move or not. Satan did not push Eve over to the tree; he did not pull off the fruit and put it into her mouth, but he did put up the proposition and she responded. Satan did not compel Ananias to work deceit, rather did he put it into his heart and Ananias carried it out (Acts 5:3).

And so today it is either "God which worketh in you both to will and to do of his good pleasure" (Phil. 2:13), or it is Satan "the spirit that now worketh in the children of disobedience" (Eph. 2:2). And to whom a man yields himself servant to obey, his servant he is to whom he obeys "whether of sin unto death, or of obedience unto righteousness" (Rom. 6:16).

Satan's Camouflage

Since Satan conceals himself and works under a camouflage, and since so many people are deceived as to his sphere of activity, and since there is thus so much danger of a child of God aiding the enemy of his soul and supporting the gospel of Cain, it is well that we consider the sphere of Satan's activity.

If we were to ask the man of the street where Satan works, many would no doubt point to the saloon. But that is a work of the flesh and not of Satan.

There are three enemies: the world, the flesh, and the Devil. The abominations of the movie are based on adultery and are thus of the flesh. The works of the flesh (not Satan) are "adultery . . . hatred . . . strife . . . murders, drunkenness, revellings, and such like" (Gal. 5:19-21). "For from within [not from without], out of the heart of men, proceed evil thoughts, adulteries, fornications, murders . . . All these evil things come from within [not from Satan], and defile the man" (Mark 7:21-23).



Where Satan Works

Satan can and does use these things to further his purposes, but his main avenue of operation is in the religious realm. His great desire is to be "like the most high" (Isa. 14:14). He goes to church and snatches the Word out of the unresponsive heart. God sows wheat and Satan sows the tares (Matt. 13). God presents the Gospel, and Satan blinds the minds of those who do not believe (II Cor. 4:4). God has ministers who stand in the pulpit and preach righteousness while Satan has ministers who pose as ministers of righteousness (II Cor. 11:15); men who plead for a warless world and a tavernless nation; men who can weep at deathbed stories, but men who deny "the Lord that bought them" (II Pet. 2:1). They present Jesus as a teacher or as an example, but reject the blood atonement. They refuse to walk in the way of Christ and prefer rather to walk in the way of Cain, little realizing that they, like Cain, are also of that "wicked one," the Devil.

Ahab's Doom

Ahab was admiring the well-kept vineyard, the healthy robust grapes, the ripe luscious fruit. It was almost a shame to tear this all out; yet he must have a garden of herbs. He will put the melons over in that corner and the— but he came to a sudden halt; his face turned pale. There was but one man in all the kingdom that he feared and that man was coming down the path.

"In the place where the dogs licked the blood of Naboth shall dogs lick thy blood, even thine" (I Kings 21:19).

Time passed and the time of Ahab's death drew nigh. How would the fearful decree be fulfilled

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BE BAPTIZED--- AGAIN?

By J. Keith Altig
Missionary to Brazil

I have often wondered if non-Brethren people have as clear a conviction of the correctness of their doctrinal position as I have of our Brethren position. In once talking with a certain person about the many different beliefs in the Protestant churches, the question arose as to why it was the churches could not agree on things. It was on the tip of my tongue to tell them that if they did all agree, they would have to be Brethren, but then I thought better of it—not of the truth but of speaking it in such a way at such a time.

Interpretation

There are several "principles of interpretation" which should most certainly be followed in one's study of the Bible. However, one which is frequently overlooked, especially in the study of baptism, is that we should keep in mind what the writer or speaker had in mind as he wrote or spoke.

What did Christ have in mind when He said: "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost"? We are not particularly interested in what the word has come to mean during the centuries from Christ's time to the present hour. But we are vitally concerned to know what He meant.

Amazing indeed are the devices used to escape the teachings of the Word. Some go so far as to cite the definition given in a modern dictionary! They know, but evidently don't care, that the dictionary gives the modern usage and not the meaning of the word in the time of Christ. Here is where people need to get their intellectual feet on the ground; they need to become "real honest" and face things squarely as they are.

I had a blessed experience in coming into the meaning of the word "baptism," which I recount only because it might be of help.

I had known the Brethren position on this word for some time, having married "a sister who was a Brethren." But, like a lot of good Baptists and Fundamentalists, I was not thoroughly convinced that I should do anything about it. In an endeavor to learn more about the word—although I was not particularly intending to become a minister at that time—I started to attend the evening classes of a local seminary (Baptist, of all things). Here I learned to read a little Greek.

One day I was indulging in the weakness of most ministers—browsing in a used bookstore. To my great delight I found a Liddell and Scott lexicon. Quickly I turned to the word "baptizo." I could hardly believe my eyes. The Brethren were right after all! The very first meaning given there for the word "baptizo" was "a repeated dipping." That was enough for me. I closed the book with a snap. I even bought the book and took it home where it is now a prized possession. There was no longer any doubt in my mind that what our Lord had in mind when He said to "baptize them in the name of the Father, and of the Holy Ghost," was that the rite should be done as the Brethren did it.



Abundant confirmation of this is not wanting. There can be no doubt in the mind of anyone who will face the facts and the evidence that this is exactly what the Lord had in mind. The big problem now is to get people to do what the Lord said they were to do. Some think it makes no difference. I do not agree. If the Lord said to do something and was explicit in how it should be done, we have no choice but to obey.

Logic

Some people received such a blessing when they were baptized wrongly they do not want to spoil it by being baptized correctly. This is curious "logic," but there are hundreds of people who are not members of Brethren churches for that very reason. It is as if a man who had been starving was so grateful for the crust of bread which saved his life that he refused to partake of a full meal for fear it would dim the memory of the crust which tasted so good when he was starving.

The Christian church has suffered a great deal down through the ages because she lost sight of the great truth embodied in trine immersion. This is the truth of the "tri-unity" of God. Just as baptism is one act having three distinct and separate phases, so God is one God, eternally existing in three persons. Had this truth been emphasized and brought home at every baptismal

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What of its infallibility? Authenticity? Genuineness?

How was t

There are probably very few people who read the New Testament that ever ask themselves how this collection of books was made. They have placed in their hands a little volume made up of 27 chapters, and they begin to read and enjoy the message it contains and are little concerned with the method by which it came into existence until some unbeliever attacks the integrity of the volume. Even then few are disturbed enough to investigate. But enquiring minds have probed the subject until they have produced a satisfactory answer. In no sense will such an investigation change the number or names of the books in the canon, for the New Testament canon is a sharply defined and unalterable collection of books. This canon was constructed and collected more than 1,800 years ago and the history of the canon since that day has largely been confined to questioning and confirmation. There were undoubtedly seven aids that were available to the early church in the collection of the books and the confirmation of the canon.

Infallibility

The first aid employed was **infallibility.** The early Christians asked the question whether the book was inspired. To them Paul's declaration that "All scripture is given by inspiration of God" was held up as paramount in determining the propriety of introducing the book into the canon. If the book was God's message to man, regardless of what believers might think of the message, it must be received with humility and meekness. This particular quality of the book might be measured by the way the book itself spoke to men. Its inerrancy issuing in authority combines to produce the quality of infallibility. But while this is perhaps the first and most important aid in determining the canonicity of a New Testament, this aid does not stand alone.

Probably the next aid of importance was **spirituality.** It led to an investigation of the book for the answer to question where it was profitable. Paul's rules of procedure were very concise. And after stating that all Scripture is given by inspiration of God, he added, "and is profitable" (II Tim. 3:16). By this he meant spiritually and morally profitable. Having received his philosophy of the universe by revelation, he was convinced that this world is moral at center, and that no truth exists for its own sake. Therefore not even Scripture truth exists for the sake of itself, but for the sake of those to whom it is directed. Spirituality of the message, then, determines whether it was written for the purpose and designed to bring blessing to men and glory to God.

Authenticity

After going this far, **authenticity** intruded into the discussions of the fathers of the faith. Of course, a book must be inspired of God if it is to have right to a place in the canon. And it must also be profitable to those who read it. But of what benefit would a collection of such books be if they were not true? It is conceivable that a pure invention, such as a fable or fiction might possibly minister some immediate good to a reader, or perhaps even a falsehood. But no permanent or ultimate good can come from untruth. It will inevitably reveal its quality and turn back upon itself, for it does not measure up with the world of reality. Human life and human hearts and human destiny are too sacred to trifle with. And therefore the multiplied numbers of believers in the early centuries approved only those books that were true. Nothing but "a more sure word of prophecy (II Pet. 1:19) would satisfy them.

Genuineness

Genuineness, too, was also called upon to help those ancient Christians to settle the right of a book to

New Testament on Determined?

By Herman A. Hoyt, Th.D.

a place in the canon. Every book must answer to the question: "Is it what it professes to be?" If it purported to be the message of the Apostle John, then it must answer in every detail, even to the minutest details, to be his writing. If it were a message from the hand of Paul, other Christians his contemporary and closely following him could test the message of the book to determine whether it really issued from him. Peter did this with the epistles of Paul and therefore wrote at length his approval. "And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you; as also in all his epistles" (II Pet. 3:15-16).

Apostolicity

At this point one feature is certain to come to the forefront. It is the **apostolicity** of the writing. This, of course, answers the question whether it was written by apostles. This was held high in the minds of Christians as a determining factor, for the apostles were men who lived in closest proximity to Christ, and were especially commissioned for this task. To the eleven Christ said: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself: but whatsoever he shall hear, that shall he speak: and he will show you things to come" (John 16:12-13). Finding this fact confirmed by a writing, believers were the more prone to give such a book a place in the sacred canon. For the most part the writings are from the pens of the apostles. But in some cases they come from others. In such cases other factors determined the matter.

Universality

The preceding five aids were supplemented by another; namely, that of **universality,** answering the question whether the New Testament book was widely received. At the first the word of life was passed from preacher to people and from lip to lip, and believers went everywhere preaching the word of life concerning Christ. Throughout the length and breadth of the Roman Empire Christian communities were growing up. As the New Testament literature grew, it was sent from church to church. Already in possession of Christian traditions received by word of mouth, they were thus enabled to evaluate the books shortly to comprise the canon of the New Testament. Wide acceptance of the New Testament books made it clear that the narrow or prejudiced opinions of a few did not determine finally the nature and extent of the canon. Contrariwise, it was the general movement of all of God's people who set the seal of approval upon each book of the New Testament.

Testimony

Finally, and yet in some sense related to the foregoing point, is the **testimony** of the church, not only through the early centuries, but also through the later centuries, to the validity and canonicity of the books in the New Testament. Church history relates the wide and general acceptance of the 27 books of the New Testament by believers through the centuries. It also brings to our attention what important councils in the early church did to mark out and crystallize the opinion of the church in the acceptance of these 27 books. In the literature of ancient peoples may be found the ancient versions from which they read, and they are almost without exception, practically the same as the one we read from today. This information certifies to us the fact that the mind of the people of God were at one in determining the number and names of the books to comprise its sacred canon.

In conclusion, this observation may be made. There may be some who worry about the fate of our holy Book. But every believer may put his mind at rest. It would be a scientific impossibility for anyone, be he a finished scholar or a religious fanatic, to change the New Testament canon of Scripture. God's people as a whole were the instruments He used in bringing the canon to its present proportions. And through the centuries they have continued to confirm the work that was done. The New Testament canon is with us today as it came from the hands of the sacred writers, and no book and no word of any book is in danger of being lost. Nor will one jot or one tittle pass until all be fulfilled.

SPOTLIGHT ON THE

News

WINONA LAKE, IND. Approximately 1000 attended the Sunday sessions of the Sunday-school convention sponsored by the National Sunday School Board of the Brethren Church Aug. 17-18.

WINONA LAKE, IND. The newly elected officers of the National Fellowship of Brethren Ministers are: Dr. Homer Kent, Sr., chairman; Dr. Herman Koontz, vice chairman; Wesley Haller, secretary; Galen Lingenfelter, assistant secretary; Jack Peters, treasurer; and True Hunt, financial secretary.

TRUJILLO, PERU. The Rev. and Mrs. Solon Hoyt family stopped here for a visit en route back to their field in Argentina. Brother Hoyt suffered a very serious back difficulty, apparently a hernia of the fleshy neucleus between the vertebrae. It is not yet known whether surgery will be necessary.

WINONA LAKE, IND. All material for the Brethren Annual was due in the Missionary Herald office Monday, Sept. 1.

CHANGE. The new address of Rev. and Mrs. Arthur Collins is: Presbyterian Children's Village, 58th and Kingsessing Avenue, Philadelphia 43, Pa.

WAYNESBORO, PA. Ground has been broken for the new Sunday-school unit of the First Brethren Church, Wm. Gray, pastor.

RADFORD, VA. Evangelist Dean Fetterhoff will conduct an evangelistic campaign in the Fairlawn Brethren Church Aug. 31 to Sept. 14. K. E. Richardson is pastor.

WASHINGTON, D. C. Mr. and Mrs. Omer Wiles celebrated their 60th wedding anniversary on July 27. They are members of the First Brethren Church here.



ALEXANDRIA, VA. The Commonwealth Avenue Brethren Church is building a new parsonage. It is under roof. John Burns is the pastor.

CHICAGO, ILL. The fifth annual Mid-America Keswick Convention will be held at Moody Memorial Church Oct. 11-19.

CHICAGO (Special). The 21st annual convention of Christian Business Men's Committee International will be held Oct. 15-19 at the Benjamin Franklin Hotel in Philadelphia, Dr. T. E. McCully, executive secretary, announced. Theme for the convention, featuring messages by noted Christian laymen in America, will be "Reaching Forth," based on Philippians 3:13.

KITTANNING, PA. Rev. Wm. Schaffer was permitted by his doctor to go to Winona Lake to attend the conference, but has been ordered to rest, and not to preach more than once on Sunday for some weeks.

THE HIGH COST OF LEARNING

By Edwin Raymond Anderson

It has been remarked that "education" has assumed the aspect of "big business" in our favored land; at least the figures could hardly suggest much to the contrary.

At the commencement of 1957, some 41 millions were in schools; this comes to an average of one-out-of-four. The sum of over $15 billion is marked to their proper schooling.

These are staggering sums, but in far too many tragic cases the final product sends us staggering further. Education has come out to emptiness in many instances, and crime has crowned the conclusion of the curriculum.

All of which raises the old question as to the "complete education." Figures cause us to face the folly of forgetting that no man is complete unless and until spiritual values are impressed upon the life-channel. There is an education which marks entrance into eternity, and all the books of earth heaped higher-than-high can never reach nor teach the deep, spiritual verities of the Word. More than one prominent authority has confessed that education without parallel spiritual enduement is the most empty of enterprises.

There is high cost in spiritual learning. "Repentance toward God and faith toward our Lord Jesus Christ" (Acts 20:21) faces one at the very gateway, and "except ye repent and become as little children ye shall in no wise enter the kingdom of heaven," is a word which has never become the exception rather than the basic requirement. One should also consider the high cost from the side of He who provides, by the long, level look to the old tree, and the ear attuned to the mystery-cry of the ages, "My God, My God, why hast thou forsaken me?" Of a glorious truth, "the precious blood of Christ, as of a lamb without blemish and without spot" (I Pet. 1:19) has bought that which all the billions of this earth-ball can never bind. Is the reader enrolled in the A-1 project of "education for eternity"?

(Copr. ERA, 1958)

A Vacant Pulpit STILL Vacant!

A church was in need of a pastor. One of the elders was interested in knowing just what kind of a minister they desired. He therefore wrote the following letter, as if he had received it from an applicant and read the letter before the pulpit committee. It read as follows:

"Gentlemen:

"Understanding that your pulpit is vacant, I should like to apply for the position. I have many qualifications that I think you would appreciate. I have been blessed to preach with power and have had some success as a writer. Some say that I am a good organizer. I have been a leader in most places I have gone.

"Some folk, however, have some things against me. I am over fifty years of age. I have never preached in one place for more than three years at a time. In some places I have left town, after my work caused riots and disturbances. I have to admit that I have been in jail three or four times, but not because of any wrongdoing. My health is not good, though I still get a good deal done. I have had to work at my trade to help pay my way. The churches I have preached in have been small, though located in several large cities.

"I have not gotten along too well with the religious leaders in different towns where I have preached. In fact, some of them have threatened me, taken me to court, and even attacked me physically.

"I am not too good at keeping records. I have been known to forget whom I have baptized. However, if you can use me, I shall do my best for you, even if I have to work to help with my support."

The elder read this letter to the committee and asked them if they were interested in the applicant. They replied that he would never do for their church. They were not interested in an unhealthy, contentious, troublemaking, absent-minded, jail-bird. In fact, they were insulted that his application had ever been presented. They then inquired as to the name of the applicant, whereupon the leader answered: "The Apostle Paul."

—The Western Voice

The Living Scriptures— *by Jack Hamm*

In Company with God's Laws



The Bride of Christ

By Randall Rossman, D.D.
Pastor, First Brethren Church
Camden, Ohio

"And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God" (Rev. 21:9-10).

In Matthew 16:18 we have the first mention of the true church which is the bride of Christ. Much controversy and misunderstanding has long since prevailed among Christians concerning the exact meaning of the words of the Lord Jesus when He said: "Upon this rock I will build my church." It is quite interesting to note that Christ did not say that He would build many churches, but He did say that He would build at some future time "my church." He did not say that He would build a Baptist church, nor a Presbyterian church, a Roman Catholic church, nor any other of about an odd two hundred other denominational and sect churches. Jesus said: "Upon this Rock [Christ himself] I will build my church."

Now then, since there is but one church of Christ there can therefore be but one bride. Christ is the Bridegroom and the true church is His bride.

Several years ago we read in one of our newspapers of a certain man, a "Reverend" and pastor of "The Church of the More Abundant Life." Evidently this man was a firm believer in what the world would perhaps call "the more abundant life" because of the fact that the law revealed him to be a bigamist. He had at least two or more wives between whom his attention and interests were divided. But our heavenly Bridegroom only has one bride, and that bride is His own called-out assembly of believers in this present day and age, even since the cross.

In spite of the prevailing world conditions of our day, and of all that possibly might happen in this old world of ours, Christ will always have His church.

The Bride of Christ Has An Holy Calling

God in love, mercy, and grace, has called us through the Gospel of His grace. In II Timothy 1:9 we read of Him "who hath called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." He didn't choose us because of our abilities or because of our works. He chose us according to His own purpose in grace, which purpose He has definitely revealed unto us through the Scripture. The calling of the bride out of the world to be conformed into His image and His own likeness is a calling of infinite depths and heights. Called out from those below that we might be seated with Him above! In the heavenlies! The heavenlies



being themselves an holy place demands of us also that holiness of daily living.

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." Yes, that we might be conformed to the image of His Son, hath He called us and justified us. Do we look like Christ? Does the world see Christ in us? Does the world see Christ living in you?

The Bride of Christ Is a Peculiar People

"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." God means that we shall be a "peculiar" people in the sense of our being a devoted and dedicated and different people, and not in the sense that we would be a "foolish" people. There are many "peculiar" people in the world today who do not belong to the bride of Christ. Many of them belong to the world and the Devil. But we are to be unto Him a peculiar and distinct people "that we should shew forth the praises of him who hath called you [us] out of darkness into his marvelous light." Christ Jesus, the Bridegroom, "gave himself for us, that he might redeem us from all iniquity, and purify [separated] unto himself a peculiar people, zealous of good works."

The Bride of Christ Is a Separated People

They are a people devoted to God and separated from the world. "And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." One of the greatest needs of Christianity of our day is that born-again ones would separate themselves from those of the world and from the world itself. Yes; we must live here for a little while, but while we are in the world we must not be of the world. If we are to have a testimony for Christ (and that is His desire for us) we must be able to say with the psalmist (Ps. 40:8): "I

(Continued on page 559)



PSALM 1:1

Blessed *is* the man that walketh not in the counsel of the ungodly

THE SECRET OF PLEASING GOD

(Continued from page 547)

the man of God; yet he never knew him. Many today are like that. People today are living in sight of churches that preach the Gospel, a short distance from the Man of God, the Lord Jesus Christ; yet they do not seek Him and pour out their hearts to Him! "He was in the world, and the world was made by him, and the world knew him not. . . . But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:10-12). The day of grace will soon be over. Whose fault will it be that **you** are not a Christian? Why not openly confess Him as your personal Saviour, and you, too, will become a child of God.

Saul discovered someone was praying for him. It was Samuel to whom God had spoken concerning Saul. In John 10:16 we read: "And other sheep I have, which are not of the fold; them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Ephesians 1:4: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Romans 5:8: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Someone is praying for you, praying that you may accept the Lord Jesus Christ as your personal Saviour. Years ago I never realized I would be in the ministry, but someone was praying for me. Thank God we still have a few left who are interested in the souls of men and women!

When God wished to crown Saul, he was hiding among the stuff. Today God would be willing to crown many with the helmet of salvation, but human nature would rather hide among the sinful pleasures of this world. If salvation is not in your possession, it is not because God has not made it possible. "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast."

Saul had his enemies, the same as other people. The Ammonites meant a loss of vision, which was external. The Philistines meant a loss of the sword, which was internal. The sword is an emblem of the Bible and Christian service. When we give place to self, or compromise with a worldly church system, we lose the cutting edge of the sword. Saul couldn't wait seven days for Samuel, and as a result God said: "Saul, thou hast done foolishly; thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel forever, but now thy kingdom shall not continue."

Yes, friends, the secret is at the **cross.** Saul's conscience could wait seven days for Samuel, but it took faith to wait until the end. Now the question: if **Saul** could not please God in the flesh, who are we that we can please Him in the flesh?

How can I please God? Hebrews 11:6: "But without **faith** it is impossible to please God." Saul was a choice and goodly young man; yet he could not please God. You, too, may be the most respected person in your town; but if you are living in the flesh, and if you are without faith in the Lord Jesus Christ as your personal Saviour, then God is not pleased with your life. It was Jesus who said to Nicodemus, one of the most learned and respected men of Israel **"Ye must be born again."**

God grant that we may please Him by having **faith** in the **Lord Jesus Christ,** and by living in the Spirit.

IF I WASH THEE NOT

(Continued from page 548)

God desires all His children to be fruitful. He has made it possible that it can be so and He has given these three conditions for fruit bearing: (1.) Cleansing. (2.) Abiding. (3.) Obedience. And here are the Lord's own words: "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he **purgeth** it, that it may bring forth more fruit. Now are ye clean through the word that I have spoken unto you. **Abide** in me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. If ye **keep** my commandments, ye shall abide in my love. . . . This is my commandment, that ye love one another, as I have loved you" (John 15:2-12).

"Be ye doers of the word and not hearers only . . . who so looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed" (James 1:22, 25).

LIKE HIM NOW

(Continued from page 549)

flesh and spirit, perfecting holiness in the fear of God" (II Cor. 7:1). Cleansing one's life from sin is a man's own job, through the energy and power of the Holy Spirit. Our text simply states that every man who really has this hope is cleansing himself **now.**

"As he is pure"

Nothing short of complete likeness to Christ will satisfy the one who has this hope. The one who merely wants to escape hell will be satisfied with being like other people. But if the passion of your life is to be like Christ, you will be using every means to reach that goal. You will read about Him in His Word; you will meet Him often in prayer. And all the time your heart will be crying: "I want to be like Him now."

Is this the passion of your life? Do you really want to be delivered from that temper, that lust for money, for honor, that filthy habit, that unruly tongue? Do you want to be like Him **now?**

THE WAY OF CAIN

(Continued from page 550)

and the dogs fed? Let us note that much that happens on earth is planned in heaven.

Jehoshaphat, King of Judah, visited Ahab, King of Israel. In course of conversation, Ahab suggested a raid upon Ramoth-gilead and Jehoshaphat agreed to go if it were the Lord's will.

"Sure," cried Ahab, as he remembered his loyal group of ministers. There is Rev. So-and-so, pastor of the big church on Main Street. And he was sure he could rely on the pastor of the big church on the South Side; he will call them all in.

And what an impressive sight. Four hundred men, all dressed up in their clerical robes—four hundred men and all bent on pleasing the king.

"Go and prosper," they cried. It was unanimous. Ahab turned to Jehoshaphat with a smile of satisfaction on his face, but Jehoshaphat was not impressed.

"Aren't there any Fundamentalists in this city?" asked the King of Judah.

"Oh, yes," admitted the King of Israel, "there's Micaiah, but I don't like his preaching. He's too narrow."

Planned in Heaven

"Bring him in," demanded the King of Judah.

"I'll tell you what I saw," replied the man of God. "I saw the Lord sitting on his throne, and all the host of heaven standing by him . . . And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner. And there came forth a spirit, and stood before the Lord, and said, I will persuade him. And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also; go forth, and do so" (I Kings 22:19-22).

Let us remember that this is the other side of the scene in Ahab's court. Little did those four hundred men realize that just behind the scene and out of sight there was a swish of evil wings, a whisper of lying lips—a whisper their own hearts so readily grasped, and their own lips were so ready to repeat.

And so today. Let those who love the Lord beware what they support. The very air is charged with calls for help, but let us remember that not all church work is the Lord's work. Cain was a very religious man and brought his offering, but he was of the Devil and many today walk in the way of Cain.

Therefore, let the people of the Lord "earnestly contend for the faith" (Jude 3), and present the true Gospel, "how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures." (I Cor. 15:3). For "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him God speed is partaker of his evil deeds" (II John 10-11).

BE BAPTIZED—AGAIN?

(Continued from page 551)

service since the time of Christ, as the Lord intended it to be, such cults as Jehovah's Witnesses would not have been able to gain such a foothold.

It was certainly a master stroke of the evil one when he was able to convince men that sprinkling a few drops of water on the bald pate of a protesting infant was the fulfilling of Christ's command to baptize the believers. He (the evil one) was probably much encouraged on the day he accomplished this, realizing that if he could get men to believe that, he could get them to believe anything. Subsequent events have not proved him wrong!

We, as a group of people who believe the Word and are open-hearted and open-minded enough to take it for what it says, need to keep on in the work of making Christ and

THE BRIDE OF CHRIST

(Continued from page 557)

all He taught known to all the world. delight to do thy will, O my God: yea, thy law is within my heart." There must be both a desire and a willingness on the part of the believer to do the will of God at all times regardless of cost.

The Bride of Christ Is a Dedicated People

There is the laying of our all upon the altar of God for His use and service and glory. In the dedication of our all to God we necessarily must dedicate ourselves. We must yield ourselves to His will. We must present ourselves for His service. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice unto God, which is your reasonable service." Our bodies, our possessions, our all must be not only yielded but presented to Him—our talents, every member of our body yielded to His will, full and complete control. "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

The Bride of Christ Is a Disciplined People

Suffering, affliction, and persecution are the lot of the true believer today. "In the world ye shall have tribulation; but be of good cheer, I have overcome the world" said our blessed Lord himself. Here is inferred that once we are taken out of the world our tribulations shall cease! Praise be unto our God, who will deliver His bride from the tribulation period!

One of these days her suffering will be over forever! Soon the Bridegroom is coming to take out of this world of sin, sickness, and suffering His bride, and to take her along home with Him to be with Him where He is! Therefore we rejoice even in the midst of our most bitter sufferings, counting it a privilege to suffer here a little while for our good and for His glory!

This book should be in every Brethren home! It answers any questions you may have about the origin and history of our denomination.

A Complete, Documentative History of The Brethren Church



$3

(postpaid)

Here's a volume that will prove extremely interesting to you. Written by Dr. Homer A. Kent, Sr., professor of Church History at Grace Theological Seminary, his aim has been to trace the history of The Brethren Church from the period of the Reformation down to the present day. The book is not intended to be a comprehensive history, but rather to give interesting highlights. Dr. Alva J. McClain, in the foreword of the volume, states: "Dr. Kent's ministerial and academic career has extended through many of the events which he describes. Yet, in spite of his own strong convictions as revealed at decisive moments, he has been able to write his record with a commendable measure of that scholarly detachment which is the mark of the trained historian." The book contains 233 pages with over 50,000 words set in clear, readable type, and every word reveals the power of God to accomplish his will and purpose through souls that are dedicated to serve him.

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FOREIGN MISSION NUMBER

SEPTEMBER 6, 1958

The new Brethren missionary challenge—

PUERTO RICO











Late News From Around the World

Honolulu, Hawaii—News reports have just been released that the Red Hill housing authority is to be transformed into a permanent residence community. This may either greatly bless, or completely close, our work in Grace Chapel. Prayers are requested.

Calexico, Calif.—VBS average attendance 75. Ten-twelve decisions for Christ in temperatures of 105-115. Other schools in our Mexican work have been similarly blessed.

Bangui, Africa—In the Africa field we now have 29,341 believers, 16,765 baptized, and 12,576 in converts' classes. There were 3,103 baptisms in 1957 with a net gain of 1,000 in membership. The African church gave $22,650 (U. S.) to its own work.

Puerto Rico—The seventh mission field of The Brethren Church has been approved. This is in the Caribbean area centering in Puerto Rico. Further plans will be announced soon.

Cordoba, Argentina—The field council has asked Brother Lynn Schrock to enter the large city of Cordoba and establish his broadcasting center there. Cordoba is a city of about a half-million people. Mrs. Schrock will begin children's classes.

Winona Lake, Ind.—The board of trustees is asking Brethren Barnard and Landrum to visit the mission fields in France and Africa. They will probably be gone about two months at the year's end.

Tijuana, Mexico—Quite a forward step was taken in having a Mexican director and Mexican teachers in the Mexican youth camp this year. Brethren Haag and Howard taught only one class each, and this with the older campers. There were 35 campers not counting the missionaries.

Leon, Mexico—Sunday school meets in the Edmiston home. On a recent Sunday there were ten boys from the neighborhood. These were taught by Ricardo Flores, a young Brethren believer from Laredo. A father brought his four daughters. Leandra and Linda Edmiston taught these.

Icoaraci, Brazil—Brother Keith Altig is greatly improved, and apparently will be completely restored very shortly. He must still take complete rest for a while longer. Bible Institute students, home for vacation, have cared for the services. Brother Bill Burk will soon transfer from Macapa to Icoaraci.

Macapa, Brazil—Rev. Edward Miller plans to return here about September 15 to resume his work, thus permitting Brother Burk to transfer as mentioned above. Mrs. Miller and the children will live in Modesto, Calif., until near the end of the year.

Winona Lake, Ind. Miss Millie Concepcion, a young lady from Puerto Rico, has enrolled at Grace College. Miss Ruth Gamboa, a Hawaiian young lady who is a graduate of Biola, has enrolled in Grace Seminary. Both purpose to serve with our Foreign Missionary Society.

Huinca Renanco, Argentina—Miss Bertha Abel is recuperating here from her recent foot surgery. She is under the loving care of Miss Nelida Nunez. Last reports of Miss Abel's condition are most encouraging.

THE BRETHREN MISSIONARY HERALD VOLUME 20, NUMBER 34
ARNOLD R. KRIEGBAUM, Executive Editor
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Do You Want to be a Boy Scout in Africa?

Foreign Correspondent—J. P. Kliever, reporting

Time—July 2-10, 1958

Place—9½ kilometers south of Bossangoa, just off the main road at the 9 km. point on the way to Bossembele, French Equatorial Africa.

What a lovely time of the year for camping out! Oh, but you forgot—this is Africa, and it was the start of the heavy rainy season! Why did they pick such a time? It was school vacation time, and **the** time to get hold of the young fellows who are of Scout age. Wouldn't we get wet? Without a doubt, but that is part of Scout training, being able to take care of themselves in all kinds of circumstances.

What are the Boy Scouts called in Africa? A very good question. There are several branches of Scouts. This is French territory, and in France there are four kinds of Boy Scouts. One branch is called **"Scouts de France,"** which is the Scout movement under the Catholic Church. The word "scout" (pronounced "scoot") immediately says they are Catholics. Then there are three more branches all called "Eclaireurs" (ay-clair-er, meaning "a light bearer"). One group of these Eclaireurs is called **"Eclaireurs Israelites,"** being the Boy Scouts of the Jewish synagogues. Another group is called **"Eclaireurs de France,"** being the Scouts who are not affiliated with any church—rather, I should say, of the Scout movement not under a church but having Jewish, Protestant, Catholic, or non-professing boys in it—something like most of our USA groups. The fourth group is the one we are interested in. It is called **"Eclaireurs Unionistes de France."** The word "Unioniste" is the marker, and means that these Scouts are in a movement which is under the Protestant churches, and that each church having these Scouts is expected to produce the kind of Scout leaders who are also like pastors, leading the boys to Christ and teaching them to be "all-around" Christians.

What kind of camp was it? It was a leadership-training camp, and all churches and missions in Oubangui-Chari were invited to send some young fellows whom they believed would become leaders. I was asked to be an observer, and Brother Garber wasn't going to let just me get in on a good time, so he came along!

How many were there? There were just over eighty fellows. Of these there were 39 Bekoro fellows. We happened to have two pickup trucks at Bekoro, so we sent word to the churches and chapels to each select one, or not more than two, prospective Scout leaders, and have them here by the afternoon of the second. Some of the fellows walked in rainy weather to get here, some came on bikes (very few); quite a few came over 50 miles and some even came 100 miles. Brother Garber and I lined them up and counted them off, and the even numbers went into one pickup and the uneven into the other. Four hours later, with 130 miles of road behind us, we were at the campsite!

Here we met one of the finest young products of Africa I have ever seen. We call him "Mr. B," a young man of 26 years, from Madagascar. He is director of mission schools there, and also one of the "key" men in the movement of 8,000 Scouts in Madagascar. He is an instructor in the Scout movement, a man of national standing, a very devout and sincere Christian whose Christianity is sensed at once in his manner, his bearing, his speech, his habits, and his work. He was the leader for the camp.

The program began at 6:30 a.m. and continued until 10 p.m. (Some of the fellows got going by 5:30 each morning.) The teaching periods, the devotional periods, the practical work program, all added up to being an excellent thing for our young men. They had to work hard, study hard, and play hard, but they thoroughly enjoyed it.

Did we get wet? **Sure.** Did we have to do our own cooking? **Sure.** Did we get our eyes and lungs full of smoke while blowing a fire into existence? **Sure.** Did we enjoy it? **Sure.** Do we have any regrets? **No.** Would we go again? **Invite us and see!!**

Some camp experiences—worship time—

A separate and special place was cleared and called the worship center; no other activities were held there.

"How come some of you don't have your songbook and Testament?" Then there would be a break from the line as many dashed back to their huts to get them. "Are you going to a war? Why do you have your little daggers strapped to your belts? Isn't your Testament enough ammunition for the Lord's work?" Off came the knives and daggers, and they were tossed to the ground, and the line marched to the worship place. The fellows sang well. Each day we had a half-hour of devotions; then in the evening an hour of Bible study on the morning's devotional message text.

Stunt night—

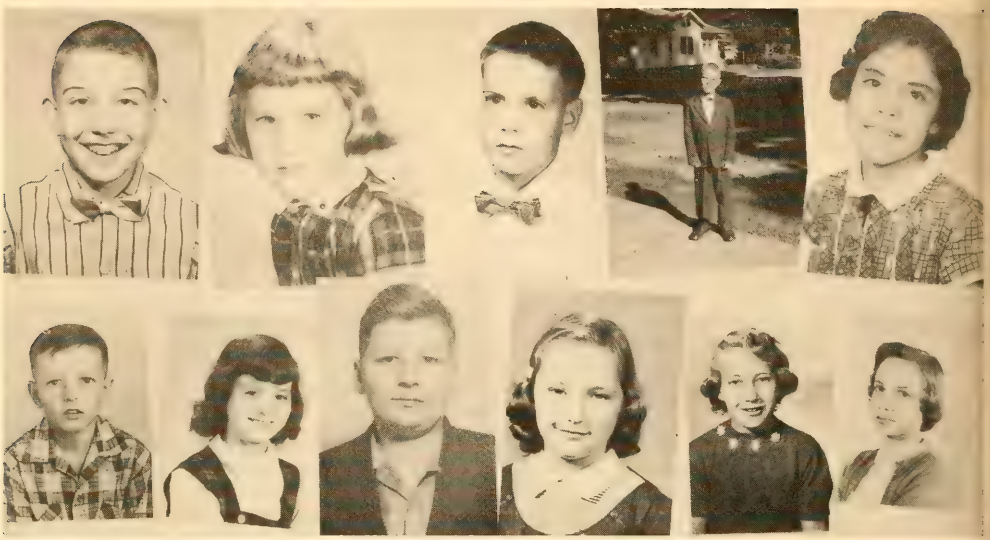
Here real initiative was shown, and there were some very interesting stunts. One Bible stunt caused a little stir. Philippe and the eunuch —the horse and the imaginary chariot—all were nice; but when the eunuch was baptized by trine immersion, some of the Scouts from other missions were somewhat surprised!!!

(Read of more camp experiences in the next issue.)

THE CHILDREN'S PAGE

Clyde K. Landrum, Director

Box 588—Winona Lake, Ind.



Here are more Missionary Helpers. Top row (left to right): Pardee Gunter, Leesburg, Ind.; Sandra Haag, San Ysidro, Calif.; David Farley, Riner, Va.; Jim Johnson, Winona Lake, Ind.; Phoebe Romero, Taos, N. Mex. Bottom row: Donald Gregory, Martinsburg, W. Va.; Maureen King, Dayton, Ohio; Kenneth Buckley, Modesto, Calif.; Bernice Kauffman, Creston, Ohio; Diane Hoffman, Alto, Mich.; Mary Jane Adams, Wapato, Wash.

Hi, Missionary Helpers!

Many of you are already back in school and others will soon be. But, we have had a good summer, haven't we? Let us be faithful during the fall and winter months in our MH work. I'm sure we won't be too busy for that!

Missionary Eddie Miller has told us that soon he will be sending us some paper money from Brazil. I think that is super!! So, all who are members of the Missionary Helpers Club will receive one of these bills in one of our monthly letters. Watch for it. If you are not now a MH, write in and we'll send you a membership card.

Say, those scrapbooks at National Conference were great! I wish all you kids could have seen them. I was glad to know that many of you have spent much time in making a **good** scrapbook. And speaking of National Conference, we had a good time with the MH present. Many of you were at our booth and received the souvenir. That Saturday rally was great, too. Pictures were taken of the kids. I will be taking these pictures to Africa this fall to show to the kids over there. I know they'll be glad to see them.

Well, the Lord bless you all.

Sincerely in Christ,
Uncle Clyde

PRAY FOR THESE JUNIOR MISSIONARIES ON THEIR BIRTHDAYS!

Neal Fogle—Sept. 1, will be 7 years old—in France.
Ann Zielasko—Sept. 11, will be 8 years old—in Brazil.
Mark Schrock—Sept. 12, will be 5 years old—in Argentina.
Sandra Haag—Sept. 16, will be 6 years old—in Mexico.
Richard Edmiston—Sept. 22, will be 9 years old—in Mexico.

MARY MISSIONARY—



African Superstitions

By Miss Mary Emmert

Sorry to say, many of our African Christians are still superstitious. (We hope that all our American Christians have long since been freed from such foolish fears.) Some of the black men's beliefs, however, remind me of what one often hears in America. If you start on a trip and stumble over something, it is bad luck and you had best return to the village. If, however, you stumble to the left of the path, it simply means that you will find nothing to eat on your trip. If it is on the way home from the field that you trip over a vine, it is good luck, for you will have meat to eat.

If someone sneezes when you start out, it is well to give up the trip altogether. A chameleon crossing your path is a bad omen. If he bars your route by laying down two blades of grass, one from either side of the way, there is either an accident or a battle in store for you.

If you dream someone is dead, that person will die very soon. The cry of a wild cat, a jackal, or a hoot owl near the village is a sure sign that there will be a death that night, or at least some one sick. (Of course, the probability of death or sickness in a large village is very great anyway.)

When you are away from home and your heart suddenly starts pounding, someone is talking about you. If you burn a certain kind of wood, company is coming.

A schoolboy's story shows that there is some hope of their losing faith in these beliefs. He told of a man who went in search of his runaway wife. In spite of tripping over a log he went on his journey. When he reached his wife's home village, her brothers beat him severely. Everyone in his village decided that it was because he stumbled when he started on the trip, so from then on they always called it a bad sign. "But it is not true," added the boy.

There are, however, many more serious superstitions that only the Lord can remove from their darkened minds. One is the belief that there are demons or evil spirits everywhere ready to injure them.



An idol house—"the African needs deliverance"

One boy said he told his mother not to go hunting for caterpillars one day, but she would not listen. She was hit by an evil spirit, and you could see the marks of its hands on her back.

Several boys told of walking along the road at night. They were followed by something in the bush. It went under the bridge and kept up with them through brambles and over rocks. They said no animal could have done it.

They say that if a rat bites you at night, it is really a spirit molesting you, for a house rat would not bite you without some serious reason.

When people go to a field to work, they may see the spirit of a dead relative there; but if they try to lay their hands on him, he disappears.

Another superstition which is firmly fixed in African minds, it seems, is the belief that some men have the power to change into animals. Arguments are useless before this persistent belief. Of course, the Lord has delivered some of our spiritual leaders from this superstition, but at least the schoolchildren still believe it, and doubtless there are many adults in whom the idea is firmly entrenched.

One boy told this story. The French official stopped at a village and asked an old woman where all the people were. She said that they were in the "bush," that they had changed into elephants, and here were the charms they had used. He did not believe it and threw the charms into the river. When the villagers came back and wanted to change into people again, the magic charms were gone, so they had to remain elephants. Later they all got burned up in a bush fire.

The Karre tribe says that their neighbors, the Kabba, change into elephants, and come to eat their crops. Once the government sent them a hunter at their request. He

(Continued on page 568)

PERSONAL EVANGELISM IN ARGENTINA

by Rev. James B. Marshall

(Second of a series)

One of my greatest joys on the mission field has been that of seeing believers grow spiritually to the extent of accepting responsibility in the spreading of the Gospel. Some have entered the Bible Institute and are preparing in a formal way to become pastors, teachers, and workers in the church. Others are already full-time pastors or workers and are doing an excellent job in the areas where they are located. Still others are acting as teachers and assistants in Sunday schools and Bible classes throughout the mission. The National Church has its own council of men who throughout the years have sought to lead the church both in material and spiritual affairs. But there is another phase of the work in which every believer can and ought to help, but so few actually do. I am thinking of personal evangelism.

In a previous article I related some of my own experiences, and now I would like to tell of the experiences of one of the believers. It is an interesting thing that most of these folks are people who have been converted in recent years. One wonders if the "old timers" have lost their first love, or maybe they were never converted and consequently have nothing to tell about.

Mr. P. accepted the Lord about two-and-a-half years ago. He was the third one in his family to make a decision within a period of a few months. His wife had been the first to publicly confess her faith as a result of personal evangelism by the Institute students. Later her daughter accepted Christ through the testimony of the mother. The father is a meticulous man who thinks things through before he decides a matter, and so he delayed for a time before identifying himself with the "evangelicals." However, since the day he did so, there has been no doubt in his mind about the truth of the Gospel.

Since he became an evangelical, Mr. P. has not missed an opportunity to speak to others about Christ. His methods are surely not orthodox, but his message is always true to the Word of God. Without fail he attends Sunday school and church, and with his Bible open before him he listens to the Word of God being taught. Often I have seen him mark a passage in his Bible with the intention of telling someone else about it. Occasionally he remarks: "That was a good point in the lesson this morning, and I'll have to tell my friend about it." He has learned that the messages are not just food for his own growth, but are the source of strength which will enable him to carry the message of salvation to others.

On one occasion Mr. P. told me how he had been in a political meeting with a group of others who were predominately Roman Catholic by birth. After the rally was over, a number of these people gathered in one corner of the room to discuss certain tasks that faced the new government. One of the points under consideration was the separation of Church and State. Among those present were a group of secondary-school students who were advocating the support of the Church by the State, and also the need for religious instruction under the direction of the Church in all the schools. Some of the students agreed that the world's problems could be solved by proper religious instruction. At this point Mr. P. took advantage of the opportunity and spoke up in favor of the teaching of the true Gospel.

He pointed out that the real difficulty in the world today is that men have departed from God and His Word, and one of the chief reasons for this in Argentina is the false teaching of the Roman Catholic



clergy. They have led the people into many false doctrines and practices both through their teaching and manner of life. He directed their attention to a recent celebration at Easter time in which a Franciscan friar had extolled the virtues of Mary and declared that she was greater than Christ because she suffered more when her Son died than Christ suffered on the cross. What mother does not suffer when her sons suffer?

Mr. P. continued and showed them from the Word of God that it was not Mary who rose from the dead, but Christ, and that He lives in heaven now. Their own creed which they repeat monotonously Sunday after Sunday says that He will return to judge the living and the dead. Furthermore, when Christ rose from the dead, He rose as the Son of God and not as the Son of Mary. If their creed says all this, how is it that Mary is more important than Christ?

The fact remains that the priests who mutter the liturgy in Latin do not explain these things. They exalt Mary for their own conveniences to the extent that during the Easter celebration thousands of people wept bitterly in memory of Mary's sufferings and not Christ's.

Mr. P. is quite loquacious and in a short time can express himself very well. On this occasion he said

(Continued on page 568)

Bangui Builds a Church

By Orville D. Jobson

(Part 2)



Foundation being laid for the new church

The month of June 1958 will be remembered for many years by the members of the Bangui church with special thanksgiving, for in this month they witnessed the breaking of the ground for their first adequate church home.

For three long years these brethren have worshiped the Lord in a low, storm-swept, makeshift chapel, looking forward to the day when they would be able to have a permanent and commodious building. But the Lord is in their midst—their number has grown from a very small beginning to over one thousand believers. A real spirit of oneness in Christ characterizes their worship and labor for the Lord. Sacrificial giving is constant, both for the current expenses and for the church building fund, and God has heard their prayers for a new and adequate building.

On the very day that our builder, Al Balzer, and his wife, Elsie, arrived in Bangui to begin construction, building permit no. 560 was issued at the municipal hall to erect the church. That was on June 23, 1958. The following morning workmen were signed on and the foundation ditches were begun. Sand, gravel, and stone had been previously gathered, but orders for materials such as cement, iron, wire, cement blocks, and bricks were placed with local firms.



The cornerstone

Only Christian workmen are employed, and all of these without exception have voluntarily consented to a ten percent cut in the regular wage. Several have taken a twenty percent cut, while one had accepted a forty percent reduction.

In two weeks the foundation was completed, and we were ready for the cornerstone. In the presence of a group of faithful members and missionaries, the pastor of the church, Noel Gaiwaka, laid the cornerstone on July 10 at 6 a.m. This was the first service of its kind that the members had ever witnessed, so Noel took time to show them the French Bible and Sango New Testament into which the elders and deacons had put their names, also the songbook, the temporary deed, and the building permit. These were then put into the box, and the specially prepared cement block was laid into place. On the long side there is the year **1958** cut into the block; on the other end a simple Latin cross.

At the close of the service I heard a couple of members say: "This is surely the Lord's house now, for His Word has been hidden into its walls." May it ever be so, and may the people who worship in this sanctuary be true to God's Holy Word.

Since the ground was broken, every day except Sunday the workmen have gathered at 6 a.m. for prayer before beginning the day. The work has been steady, and the members have marveled and thrilled as they have watched the progress from week to week. But wonderful as it all is, yet the material building is only a means to the great end of salvation for sinners and edification for saints. Plans are being discussed that this ministry may be done effectively and enthusiastically.

Pray with us for sufficient funds to continue with the work, and for a fruitful ministry for the glory of the Lord Jesus Christ.

AFRICAN SUPERSTITIONS

(Continued from page 565)

claimed that when he shot an elephant, it cried out in the Kabba language, and when he cut it up, its teeth were human teeth.

Once they branded some goats that were in their corn patch. The Sara tribe have a tribal mark cut on their faces; therefore, they are the goats who were caught and branded, changed back into men. When you kill one of these goats it groans like a man.

One man asked another what he would do if a lion came out of the bush.

"I would throw my spear at him," replied the other.

"No; you would not be able to," the first one said. He soon made an excuse to go into the bush, and came out a lion. True enough, the second man could do nothing but tremble, mouth agape. The lion left and the first man returned, saying he was the lion and had just been trying out his companion to see whether or not he would throw his spear.

The borderline between animals, men and spirits of departed men is rather vague at times. Witness this story: two men were returning late from a neighboring village, when two hoot owls began hooting.

"You are after us because we are out late," scolded the men.

The hoot owls swore that they were innocent, but the men caught and killed them in spite of their cries for mercy.

A boy sent on an errand in broad daylight heard his name called from up in a lone tree. His hair stood on end and his flesh grew cold because there was no one in the tree.

One pupil said that an evil spirit plucked a hair from his mother's head and used it to tie her hands together. She was as though paralyzed, and no one was able to unclasp her hands for two days.

These stories could be multiplied many times. But they all go to prove that the African needs deliverance from his old beliefs and fears. We are persuaded that nothing but the power of God through faith in the Lord Jesus Christ can really accomplish this. Pray that Satan and his hosts may lose their grip upon our black brothers.

PERSONAL EVANGELISM

(Continued from page 566)

all he could and with such an authoritative tone that when he finished, no one replied to his little speech. It is true that no one at that moment accepted Christ as his personal Saviour, but the seed was sown and doubts were created in the minds of some folks who think they have the truth but really have never heard it preached or seen it lived in the lives of their ministers.

This is just one illustration of what can be done by a believer in the Lord Jesus Christ who is convinced that He is the Way, the Truth and the Life, and that no man comes to the Father but by Him. Mr. P.'s personal testimony has already attracted several men to come to hear the Gospel preached. One man has been attending regularly, and last Sunday was moved emotionally by Brother Paul Dowdy's Sunday-school lesson to the extent that he returned at night for the first time to attend the evening service. Not too long ago a young man made a profession of faith partly through the testimony of Mr. P.

Brethren, let us pray for the individual believers in Argentina! The hope of the National Church lies in them. Let us pray that the day will come quickly when each believer will be a living and ready witness for Christ! Let us pray that the foreign missionary will be able to impart a fervent spirit of evangelization to those who sit under his ministry through prayer and preaching and example. In this way, and I believe only in this way, will Argentina be evangelized.

Out of a total of more than 800 languages in Africa, the complete Bible exists in only 55, and the New Testament in an additional 14. A number of African tribes so far have only the Gospel of Mark.

—Missionary Mandate

IT PAINS MY HEART

(The translation of the Scriptures into other languages often brings many interesting and illuminating idioms to light. The following are various ways of expressing the idea of repentance.)

There is no pain quite so severe as the pain of a repentant heart. It is not strange, therefore, that the Kekchi Indians of Guatemala should describe repentance as "it pains my heart." The Baouli people of West Africa, however, are somewhat more precise in describing repentance. They say: "It hurts so much I want to quit it." This is real repentance and is thus distinguishable from remorse, which brings pangs of guilt but does not lead to change.

In the Northern Sotho language of South Africa repentance is described in terms of what happens to the sinful heart. "It becomes untwisted," the Sothos say. In a similar manner the Chol Indians of southern Mexico can speak of repentance as "the heart turning itself back," and the neighboring Tzeltals describe repentance as "my heart returns because of my sin." Here is the clear recognition that sin warps, twists, and perverts the heart of man, and it is repentance that helps to undo this fatal process.

The Mazalhua Indians of Mexico have summarized the implications of repentance when they declare that the repentant man "has received a new heart from God." This is the only real repentance, for it is the only answer to haunting guilt.

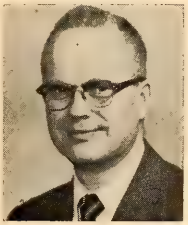
—American Bible Society as in **The Alliance Weekly**

ABOUT OUR COVER:

A few scenes are pictured from our new mission field of Puerto Rico. At the top left, a beggar woman and child. Below this is shown a Sunday school group taught by a native Puerto Rican. Brother Kenneth Ashman is pictured with a young man who was saved as the result of the tract ministry of Brother Emmit Adams. The next picture shows Brother Adams engaged in his tract ministry. The little boy in the picture at the upper right was found in a gutter by the Adams family; his outstretched arms symbolize the great need for the Gospel of the Lord Jesus Christ in Puerto Rico.

Laymen . . .

Something to Think About!



By Donald Spangler

What would you, as a layman, do if next Sunday morning about an hour before church time the phone would ring and you would be told that the minister was sick and would you please bring the morning message? Or, supposing the minister was away on his vacation and someone died, and you were asked to conduct the funeral service? I know—you would say: "But there are others who are qualified ministers in this town who can help out much better than I," or, "We have some seminary students in our congregation who need the experience, let them do it." Let me tell you what happened to me one Sunday morning!

School had been out for a few days, and only Miss Ruth Kent, and Miss Marie Mishler, who was visiting Ruth, and I were left alone on the station, for everybody else had gone for a short vacation. Even my wife had gone up to Boguila with the Sumeys. I was just sitting down to breakfast when one of the villagers came to tell me that the chief's wife had died the night before and would I please come.

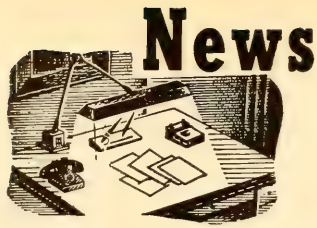
Now, I have always felt very inadequate in a situation like this in America where I know the language and customs, but here in Africa where I still know only a little of the language and am not thoroughly acquainted with the customs, my heart turned about six flip-flops. I went to the village and did what I could—which was mostly to stand around and shake hands with everybody and say "balao" ("hello"). When I came back, I stopped by Ruth Kent's house and told her what had been said and what it sounded like they had asked me. She told me it sounded as if they might want me to help with the funeral, which is always the same day as the death.

After church was out, we went back to the village and tried to console the people some more. Ruth went with me this time, and we were more successful. Also, some of the wives of Bible-school students who had not gone away came and helped out. It turned out that I did not have to help with the service, but it started me thinking.

How much do we, as laymen, take for granted the ministry of the church? We go to church twice on Sunday, attend the midweek prayer meeting, and take an active part in the Sunday school and other activities of the church. We read a few chapters a day in the Bible, do a small amount of visitation work, and occasionally visit the sick. But how well would we be prepared to minister to someone when tragedy strikes? Sure, we are quick to jump in with physical aid when a person is hit with disaster or sickness. But can we give the proper consolation out of God's Word to someone who has just lost a loved one? Can we explain in easy-to-understand language the assurance a Christian has that a fellow believer has gone to be with the Lord, and has not just ceased to exist, or **maybe** they **might** eventually get to heaven?

It is true that our ministers are seldom more than a few hours away and are willing to do what they can in these situations, but there is so much that we as laymen can do, that needs to be done at the moment and will go a long, long way to ease the pain and grief. It is sort of like "spiritual first aid." Often, when death or tragedy comes, people will open their home to a neighbor, and even expect him to help, and will open their hearts to him where they would not to a minister.

I would like to challenge laymen to give some prayerful and thoughtful consideration to this bit of activity. It is something that needs not interfere with other church activity, nor compete with it. It might not be often that one would be called upon to use it, but it is like the first aid we were taught during the war—when it is needed, it is needed badly, and when called upon for help, the minister would be relieved of some difficult situations. Remember Paul's admonition to Timothy: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

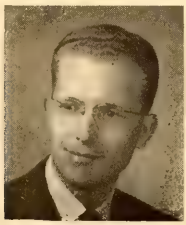


WINONA LAKE, IND. Nearly 800 attended the final service of the National Fellowship of Brethren Churches on Aug. 24. This was a communion service which was conducted in the new Physical Education Building of Grace College. The service was in charge of the pastors of the Indiana District.

WINONA LAKE, IND. Two men were ordained to the Christian ministry on Aug. 24, at the afternoon session of the National Fellowship of Brethren Churches. **Wendell Kent,** pastor of the Cherry Valley Brethren Church, Beaumont, Calif., was ordained to the Christian ministry by Dr. C. W. Mayes, Dr. Homer A. Kent, Sr., and Dr. Homer A. Kent, Jr.

Mr. Kent graduated from Wheaton College, Wheaton, Ill., in June 1954 and from Grace Theological Seminary in May 1957. He assumed his present pastorate shortly after graduation. He is the son of Dr. and Mrs. Homer A. Kent, Sr. Dr. Kent is the registrar of Grace Seminary.

Dean Fetterhoff, evangelist for the Board of Evangelism of The Brethren Church, was ordained to the ministry by Rev. Scott Weaver, Rev. John Evans, and Dr. R. Paul Miller.



Mr. Fetterhoff graduated from Bob Jones University, and took his graduate work at Grace Seminary graduating in 1955. He is a member of the Grace Brethren Church, Flora, Ind.

WASHINGTON, PA. Cynthia Jean was born to Pastor and Mrs. James Hoffmeyer on Aug. 8. The new address of Miss Cynthia is 218 Grant St. The parents moved to a new home for the new baby.

COVINGTON, VA. Sixteen were baptized at the First Brethren Church on Aug. 10. The church recently purchased new hymnals and a new Consol organ. Mason Cooper is pastor.

WOOSTER, OHIO. A youth retreat is planned for the First Brethren Church at Camp Luz, Sept. 19-21. On Sept. 21, the entire membership of the church is invited to a church-wide dinner at the camp. Kenneth Ashman is pastor.

ALTOONA, PA. The East Fellowship youth retreat was held at the Manahath Bible Conference Grounds, Aug. 30-Sept. 1. Bill Drury, of Philadelphia, was the main speaker.

MANSFIELD, OHIO. Dr. Bernard Schneider returned to his pulpit on Aug. 31. Over 70 from the Grace Brethren Church attended all or part of the National Conference at Winona Lake, Ind., which is perhaps a record for any church.

GLENDALE, CALIF. A daughter, Kay Elizabeth, was born to Rev. and Mrs. Gerald Polman on July 31. "Daddy" is the pastor of the First Brethren Church.

LINCOLN, NEBR. John Watts, a 1958 graduate of Grace Theological Seminary, and a member of the First Brethren Church, of Glendale, Calif., has been called to assist in the Navigator work at the University of Nebraska campus.

STOYSTOWN, PA. William E. Johnson, who recently resigned as the pastor of the Calvary Brethren Church, Alto, Mich., has accepted the call to become pastor of the Reading Brethren Church here, and will assume his duties Sept. 28.

FLASH. James McGinley, nationally known conference speaker, went to be with the Lord Aug. 24 while ministering in Portland, Oreg.

The Brethren Missionary Herald

Executive Editor.....Arnold R. Kriegbaum
Winona Lake, Ind.

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WMC Mrs. Dayton C. Cundiff
Beaver City, Nebr.
Home Missions.....Luther L. Grubb
Winona Lake, Ind.
Grace Seminary Paul R. Bauman
Winona Lake, Ind.

WINONA LAKE, IND. The newly elected national officers of WMC are: Mrs. Paul Dick, president; Mrs. Harold Etling, 1st vice president; Mrs. Thomas Hammers, 2nd vice president; Mrs. Scott Weaver, recording secretary; Mrs. Williard Smith, assistant recording secretary; Mrs. Chester McCall, treasurer; and Mrs. Jesse Deloe, literature secretary; Mrs. Norman Uphouse, editor.

DES MOINES, IOWA. Sunday-school teachers, workers, and church leaders in every phase of Christian education will congregate here Oct. 8-10 to participate in the most complete and varied program ever produced by the National Sunday School Association, according to Clate Risley, executive secretary. The convention will be held in the new $5,250,000 Memorial Auditorium. Major addresses at the sessions will be given by Dr. Edward Simpson, president of NSSA; Rev. Howard G. Hendricks, Dallas Theological Seminary; Rev. Bert Webb, Dr. S. L. Boehmer, and Mr. Mark O. Hatfield, Oregon's secretary of state.

PHILADELPHIA, PA. The 13th annual Sunday-school convention for this area will be conducted at the Bethany Temple Presbyterian Church, Nov. 7-8. Dean Dalton, of Glendale, Calif., and David Allen, of Grand Rapids, Mich., are the main speakers.

NORWALK, CALIF. For the 4th consecutive year the Norwalk Brethren Church won in their division in the National Sunday School Contest and this year the national cup sponsored by the National Sunday School Board of The Brethren Church. Henry Rempel is pastor.

GLOUCESTER, MASS. Tolbert F. Cheek, 70, has made a name for himself with organs and pianos. Since 1905 he has been building, designing, and repairing some of the finest musical instruments in the Northeast. Recently, after constructing the $300,000 organ at Gloucester's Trinity Congregational Church, he was invited to play the first tune on it. He declined, saying that during his 53 years in the organ and piano business he has never learned to play a note on either instrument.

CHICAGO (Special). "The Answer," a 30-minute telecast under the direction of the Rev. Wally W. White and featuring the musical presentations of Merrill Dunlop and many others, made its debut over Channel 7, WBKB, Sun., Aug. 17, at 11 p.m.

Though White is pastor of the Chicago Gospel Tabernacle, the telecast is not sponsored by the Tab but rather by an interdenominational group of local men with a similar burden to see the Gospel on television in Chicago.

Program format will be a family get-together after church, with a variety of musical selections, an outstanding guest each week, and a personal chat by Mr. White. Accompanist for the program is Bob Nybakken. WMBI vocalists Bill Pearce and Dick Anthony, along with George Burdette and others, provided special numbers for the opening telecast.

"We have a twofold program in mind," Mr. White said. "In addition to the telecast, we intend to sponsor mass evangelism in Chicago, bringing in different men of God from time to time to conduct such campaigns."

WHEATON, ILL. The registration of some 1800 students at Wheaton College will be made easy this fall by recently-installed IBM electronic equipment. Wheaton is the first Liberal Arts college in Illinois to go completely over to the IBM procedure for the registration process, as well as for the entire business operation of the college.

For some years the Wheaton Alumni association has been using IBM cards for the preparation of the Alumni directory; and after a period of several years of study and research, the College now has one of the most up-to-date IBM installations in the State of Illinois.

EVANGELICAL PRESS SERVICE

NOTICE TO READERS: The purpose of this page is to provide our readers with world-wide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.

SURABAJA, INDONESIA. Civel war has brought unprecedented troubles to Christians here and restrictions which were once unknown. Meetings still continue inside churches, but outside services are held only with Army permission. Prayer meetings in homes, if more than four people attend, are viewed with suspicion and are allowed only by special permit. Nevertheless a mass tract distribution program has been launched by evangelicals who are determined to maintain their Christian witness.

LITTLE ROCK, ARK. Members of the First Nazarene Church here 30 years ago built and operated one of the first radio stations in the south. The church recently celebrated these years with special services.

On the air in 1928, the station's first call letters, KGBF, meant "Keep God's Blessings Flowing." It was sold in 1932 and became KARK, and NBC affiliate. In the contract the Nazarenes retained six hours per week free broadcasting time.

HONGKONG (FENS). Persecution of Protestant workers by Chinese Communists flared anew in Anhwei Province when evangelical pastors and laymen were reported placed under arrest on charges of being rightists. Reliable sources said that before they were taken into communist custody, each one was subjected to a "struggle" for over 70 days and "mass farming" in one of China's vast counties.

THE CRUISE AIDERS

With Los Angeles County's 259 miles of freeways has come a rash of road crimes that threaten to make the West's largest city our nation's crime capital. Police Chief William H. Parker admits the rise of wrongdoing but says the job of curbing it is so unattractive he can't get enough men to fight it adequately.

In the face of this situation, a group of young Russians on the East Side decided to use their hot rods to set an example of fair play and at the same time spread abroad their Christian testimony.

At the close of a club meeting of the Young Russian Christian Association several months ago, these lads leaped into their gleaming, channeled-down autos, put spark to their super-charged engines, and roared off to the freeways with a new idea.

Each driver carried a white card addressed to the "Crusaders" c/o the Young Russian Christian Association. Their mission: to find stranded motorists, lend a hand, and give them some gospel literature and a white post card to be filled in later and mailed back to the club headquarters with their remarks. The club member with the most cards returned in a given month gets free work done on his car.

"You'd be surprised at the letters we get back from people these guys have helped," says personable young Jim Slevcove, executive director of the Y.R.C.A., and organizer of the 25-member "Crusaders" car club. "Most of these guys don't lead singing or get a chance to teach a Sunday-school class, but they call this their ministry, and they are mighty successful at it."

The "Crusaders" do more than patrol the highways. They take economy runs, listen to lectures by highway patrolmen, make a liquid soap to sell to garages to finance club projects and attend Russian church services together in their community.

"In many ways," said a motorist from Long Beach last spring, "you guys can do more than I, a preacher."

By Ralph Colburn*

FOLLOW ME

There are many voices that clamor for our attention and claim our time today. But then, there always have been many voices. There is the voice of business, that says: "You've got to make a living. This is a competitive world. This is more important than anything else." From another quarter comes the voice of pleasure, saying: "Relax. Why get ulcers before your time? Enjoy yourself—forget the cares of life, have a good time. What good is life anyway, if you can't enjoy it?" Still another voice, the voice of family responsibility says: "The house needs painting. If you don't fix that squeaky hinge, I'll scream! The tricycle is broken. The lawn has to be mowed again." And there are others! Little wonder then that the voice of God is crowded out of our hearing, and our thinking! But God is still speaking, as He spoke long ago in Luke 9:35: "This is my beloved Son: hear ye him!"

And the Lord Jesus, through whom God has spoken in these last days, is still calling to men. Basically, He has just two calls. To the sinner, He says, "Come." Come to Me for salvation. I will give rest to your troubled heart. I will satisfy that spiritual thirst. I will fill your hungry soul. I will receive you. How wonderful that He never seems to tire of calling rebellious, unworthy sinners to himself!

To the Christian, He has another call, "Follow me." This is not a call that we answer with the lips, but with the life. This is a call that takes precedence over everything else.

"So when they had dined, Jesus said to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? that I love thee. Jesus saith unto knowest all things, thou knowest that I love Thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou was young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following . . . saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me" (John 21:15-22).

This is the last but by no means the only time Jesus gave such a call. To humble men mending their nets by the sea of Galilee, Jesus said: "Follow me, and I will make you fishers of men" (Matt. 4:19). To His disciples on a mountainside, He said: "If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24). In John 10:27, He made this a true measure of discipleship, when He said: "My sheep hear my voice, and I know them, and they follow me."

The Lord Jesus also promised rewards for following Him. In Luke 18:28-30, we read: "Then Peter said, Lo, we have left all, and followed thee. And he said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." Are we robbing ourselves by failing to heed His call?

It is easy to make excuses for not following Him wherever He leads, and there is nothing new about that. The Bible tells us of a rich young ruler who failed to follow Jesus because he loved his possessions too much (Luke 18:22-23). Still another failed to follow because he loved the comforts of his home too well (Luke 9:57-58). Another failed because he loved his family too much (Luke 9:59-60). Another found it too hard to leave his friends (Luke 9:61-62). Still others esteemed the popularity of the world too great a price to pay for following the Saviour. And some, I say it to their shame, loved sin too well to forsake it and follow Him. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved . . . I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life" (John 3:19-20; 8:12). What is your reason for not following Him, for not answering His call?

In John 21, I find three things vitally related to this last command of our Saviour to follow Him. To properly follow Christ there must also be unqualified love, unstinting service, and undying loyalty. Three

*Pastor, Grace Brethren Church
Fort Lauderdale, Florida

times Jesus posed the question to Peter, and to you, and to me, "Lovest thou me?" Some of the strength, and interest of this question, and Peter's answers, are lost in our translation. There are two quite different words translated love in our Bibles. **Agapan,** the more common of the two, occurs 320 times in its various forms, and might be described as "a love of prizing"; while **philein** is used only 45 times, and might be described as "a love of liking." **Agapan** occurs in John 3:16. The love exhibited at Calvary was called out of the heart of God because of the preciousness of each lost soul; precious to God because He sees in lost humanity His own image, even though that image be marred by sin—precious to God because He sees there material which through redemption can be transformed into the image of His dear Son.

The word used in I Corinthians 13 is **Agapan.** In this divine analysis of love the word is exalted to its highest meaning. It is love with no thought of personal gratification or pleasure, no thought of return; love for God because of His innate worth and preciousness; love for our fellow man because we see them as God sees them—worthy of the highest price of redemption.

This is the word that Jesus used the first two times, when He asked Peter, "Lovest thou me?" But it is not the word that Peter used when he answered the Lord. He used **philein,** which means, "I am very fond of you. I have a deep personal affection for you." One likes someone because that person is like himself. The world loves (philein) its own; this speaks of an inner affinity. **Philein** is used of Jesus love for Lazarus because the emphasis is upon the personal friendship which existed between the man Christ Jesus and His friend Lazarus. It is the human heart of Jesus that we see here.

Our Lord said to Peter twice: "Simon, do you have a love for me that is called out of your heart because I am precious to you; a love of deep devotion that is sacrificial in its essence, a love that would make you willing to die for me?" Three times Peter answered: "Yes, Lord, you know I am fond of you, I have an affection for you that is called out of my heart because of the pleasure I take in You." The third time, Jesus used Peter's word—**philien**—and asks with sharp directness whether Peter has any real affection for Him at all! That's what grieved him! But it elicited no higher response from the big fisherman.

Jesus asked for a love of complete devotion. Peter offers Him a love of personal heart emotion. Jesus asked for a love of surrendering obedience. Peter offers Him a love of personal attachment. Then Jesus tells Peter that some day he will exhibit a deeper (agapan) love for Him in that he will die a martyr's death for His sake.

Nothing will truly satisfy our Saviour except an unqualified love of complete devotion and surrendering obedience. He is still asking for that. When He looks at you, at me, does He find it?

Unqualified love leads to unstinting service. Following each question there was a command: "Feed my lambs—feed my sheep—feed my sheep." Notice that Jesus put the lambs first. And notice something else—Jesus called these lambs, and these sheep **His.** Christian parents, have you really considered the fact that your children are not really yours, but His? Sunday-school teachers, you speak about your pupils, but they are not yours, they are His! Pastors, we speak about our congregations, our people, but they are really His. And He has entrusted them to our temporary care. We are to feed them. And we ought to know by now that the only proper diet comes from the Word of God. The milk, the meat, the bread, the honey, all of it enriched with spiritual vitamins and minerals, is in the Book. However, there's an old saying about leading a horse to water, but you cannot make him drink.

We have a three-year-old boy at our house who has very strong and positive ideas on eating. The things he likes one day, he may not the next. And if he makes up his mind that he doesn't like something, you better not make him eat it, for it won't stay down! Try to force him to eat, and he will tearfully threaten to "urk." And likely as not, he will! Well, how do you get a three-year-old to eat? It's quite a challenge. The best way I know is to get him hungry. Keep him active enough so that he'll want to eat. Then make his food appetizing. Then hope for the best!

Can we not apply these principles into the realm of the sacred? Every pastor has pondered the problem of what to do with members afflicted with spiritual indigestion. They come, listen, absorb, and finally sour because they've never "burned up" in Christian service the energy of their spiritual diet. Even a sponge can only absorb so much. And before it can receive more, it must give some out.

All of us are called to serve the Lord, to feed His sheep. We may not all stand behind pulpits, or occupy teaching positions, or even be parents. But we all have neighbors, and business associates, and social contacts. In John 10:16 Jesus spoke of other sheep who must be brought to His fold. Notice, they were not yet Christians, but He spoke of them as His sheep because He knew they were going to be saved! There are so many around us who need to be fed the Bread of Life, and brought the Water of Life, and they will not be reached for Christ unless we reach them. The command is still clear, and important: "Feed my lambs—feed my sheep." This is not incidental activity; this is our main business. This is not just a pastoral program; it is personal responsibility. We read of the early church in Acts 8:4: "They that were scattered abroad went every where preaching the word." And a careful reading indicates that these scattered abroad were the laymen. The apostles remained in Jerusalem! Feeding others the Bread of Life which saves; sustains, and strengthens is the business of everyone of us. Our opportunities may differ, our abilities may differ, but the command remains the same. This is our service, born in unqualified love, and exercised unstintingly.



Righteousness Shall Cover The Earth

BY CHAPLAIN DONALD CARTER
UNITED STATES ARMY

Jesus Christ is coming back! This time He will come as King! How dear to our hearts are those Scriptures that foretell the coming of the Smiting Stone, smashing asunder the very foundations of man's corrupt and vicious leadership in a sin-weary world. How wonderful it shall be to know that the rightful King is on the throne, that the holiness of God is vindicated, that all false worship has ceased, that war is ended, that true justice is administered, that the earth is restored to her original fertility, that the nature of wild beasts is changed, that human life is prolonged, that Satan is bound, that all men enjoy spiritual prosperity under the personal reign of our blessed Lord. That day of all days; that day of anticipation, that is the Millennium. **Righteousness shall cover the earth!**

But what of the church, the bride of Christ during this wonderful period? What shall be her part in this great manifestation of God? The church is a heavenly people with a heavenly calling whose destiny is an eternity in the blessed presence of God. Yet, thank God there is a program for the church during this Millennial period. God has granted the church a part in this the grandest age this world shall ever know. It will be a prelude of holy living, true fellowship, and benevolent rulership before she enters that final state of the new heaven and the new earth. What a privilege she shall have in being permitted to have a part in the closing scenes of this present groaning creation when it shall finally be ruled and governed by Him whose right it is to rule.

Certainly our hearts sing as we contemplate those future events: the Rapture of the church, the Bema Seat judgment, the marriage supper, and finally heaven itself. Yet there is a stimulating blessing in this time of strife and turmoil in considering the part we shall take in the coming Christocracy when we, aliens now in a world of injustice, unrest, unhappiness, and infidelity, shall share with our blessed Head in administering a righteous reign upon a sin-weary and war-weary world. When righteousness shall cover the earth under the reign of Jesus Christ, what shall be the place of the believer? Four simple and well-known statements of Scripture outline the position we shall hold in that day and constitute a wonderful source of encouragement for today.

With the Lord (I Thess. 4:17)

This comprehensive statement embraces all of that endless age of eternity when we shall be inseparable from the Lover of our souls, and presents a staggering truth concerning the union with Christ that has begun here with our confession of faith in our Lord. Let us hold in abeyance the thought of our relation with Christ during eternity, with all the promise it awakens in our minds, and fasten our attention to this one aspect: **we shall be with Christ when He rules this earth!** The logic of this position is irrefutable. We shall be with Him, and He shall reign on David's throne. Therefore we shall have some part with Him in relation to this earth. God has not seen fit to give us any detailed information as to just what our position shall be. However, our very union with Christ makes it imperative that certain experiences shall be ours: Christ will have a definite relationship with His earthly people, Israel. We shall share that experience also, for we shall be with Him. Christ will have a definite relationship with the gentile nations. We shall share that experience, for we shall be with Him. Christ shall sit on the throne of David. We shall share that experience, for we shall be with Him. Christ will administer a benevolent and righteous rule upon the entire earth. We shall share that experience, for we shall be with Him. Christ will exert a wonderful power over the redeemed and rejuvenated world of nature. We shall share that experience, for we shall be with Him. Let not anyone

think that this is a crass lowering of the heavenly position of the church. If God is able to prepare heavenly mansions for His saints, He is able also to magnify His saints during the interval of the Millennial period. Think of it Christian, for the first time in all history we shall see the world from the throne. The despised and hated believers in the crucified Christ shall begin their eternal life with Him in His glory. We shall be with Him; that is enough.

Like Him (I John 3:2)

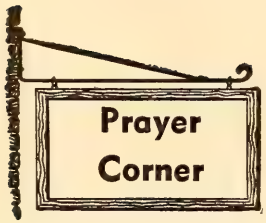
A second simple statement opens another vast avenue of truth to us. **For all eternity we shall be like Him.** That likeness shall begin when "in the twinkling of an eye," "at the last trump," we shall be changed and caught up to be with Him. That likeness to Christ shall be ours during the Millennial period, as well as for all eternity. It is not stated in God's Word that the believer shall have to wait until the final state before assuming his glorified body. That marvellous change when we shall come "to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4:13) will be ours at the Rapture of the church and will certainly be ours then during the Millennial period. In that day we shall stand as a testimony of what God can do with those who put their trust in Him. "It doth not yet appear what we shall be," John says. No; all of our lives fall short of that life lived by Him in the body of His flesh. Many of us now have departed from our high and holy calling to dwell among the fleshpots of the world. We are not manifesting Christ as He is to the world. Shame on us for our blindness in the face of this marvelous truth. But when He comes back, we shall be changed. Our mortality shall give place to immortality, our weakness to strength. Then we shall be like Him, walking as He walks, living as He lives, loving as He loves. We shall be like Him in every particular! What a glorious picture, what a contrast to our present condition, what a wonderful prospect. "Even so, come Lord Jesus."

With Him in Glory (Col. 3:4)

This third statement reveals another aspect of our future position in Christ Jesus. We are told that when Christ shall appear, that is at His second coming, "we shall appear with him in glory." This Christian sect of which we are a part, despised as Christ was despised, suffering as He suffered, unloved, unwanted, persecuted, shall in that day appear with Christ before the world in all her true glory. The meaning of the word here translated "appear" is "to manifest" or "place on display." During the Millennial period, our Christ will take us, trophies of His grace, and place us, now glorified, now sinless, now completely Spirit filled, now with bodies that reflect the true image of God, now unfettered by the bonds of time and space, as a living monument before the world to shine for Him and display His glory. We shall be living testimonies of righteousness to the world and through us God will be glorified. Christ will be vindicated, and the Holy Spirit will be personified. Then shall be fulfilled, at least in part the words of Paul: "The sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us" (Rom. 8:18). Think of the position we shall hold, constant, consistent testimonies of holiness and glory during that great kingdom age. Surely we may say: "What hath God wrought?" In view of such a future ministry dare we, as ambassadors of the King of kings, compromise our position one whit? God forbid. How shall we, that are dead to sin, live any longer therein?"

Reign With Him (II Tim. 2:12)

During this glorious coming period, the Scripture tells us that Christ Jesus shall reign with equity and righteousness, that world conditions shall be ideal, that the earth shall yield with such profusion that the plowman shall overtake the reaper, that they shall not hurt nor destroy in all God's holy mountain, that the time for which the whole creation groans and travails shall have come. The golden age shall be here. In this beautiful well-ordered world God will have an additional function for His saints, the church. **We shall have a part in directing its government.** How many Christians have waxed hot with righteous indignation over the foolish wasteful and sinful administration of human government. How often we have wished we could seize the reins and govern as Christ would govern. This wish has become so strong that it has divided Christendom. Many feel that the church's place is to enter politics, legislate righteousness, pass laws, and force unbelievers to obey Christian edicts. This commendable but mistaken ideal has weaned many away from the real work of the church—saving souls—and has caused Christians to try of themselves to bring in the Millennium. This ideal has plunged the church into the great post-millennial error and hindered Christ's true program. But, when Christ returns, He will set up that kingdom by the might of His power. Then, listen to the place of the Christian during that time: "They shall be priests of God and of Christ and shall reign with him a thousand years" (Rev. 20:6). Kings and priests we shall be. Paul tells us that we shall judge the world. This is the function for which God is now so carefully preparing us. Our faith is tested, our lessons are hard, the temptations are strong. God is now preparing His vice regents for their function during kingdom days. Ours shall be a twofold administration—priestly and kingly. We shall direct both the religious and secular life of the day. We shall put into execution the principles of Christ's righteousness for the everyday living of men. That administration shall be tempered and enriched by the spirit of devotion and worship inspired and directed by us. As His vice regents we may have our localities of service, our functions. Yet these duties shall not separate us from the fellowship of our blessed Lord. Surely, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." Yet God has given us an inkling in these Scriptures of what lies ahead. In that day our part in the great plan will be revealed to us.



"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints" (Eph. 6:18).

BRETHREN DAY OF PRAYER
SEPTEMBER 15

HOME MISSIONS—

Pray for the Hatboro, Pa., building program getting under way, for the construction crew, and for sufficient investments to finance it.

Pray that the Lord will make possible a building program in Berrien Springs, Mich., where the location has been secured and the blueprints drawn.

Pray that a number of branch works and Bible classes may rapidly develop into new home-mission churches.

Pray for the itineration work on behalf of home missions that will be emphasized the next few months.

Pray that the fall program will see some real growth in the home-mission churches, making it possible for some to go self-supporting.

Pray for the need of more facilities in the Spanish-American work at Taos, N. Mex.

SUNDAY SCHOOL—

Pray for an enlarged vision on the part of every Sunday school, that we might reach our goal of one new member enrolled in every Brethren Sunday school every Sunday of this new year.

Pray that our teachers may see the tremendous evangelistic opportunity of their class, and prepare carefully for teaching.

Pray for the fall itineration of your director, in several conventions, district, and area-wide workshops.

Pray for continued guidance upon the work of our entire staff and board, as plans laid at conference are brought to consummation.

LAYMEN—

Pray for the new officers elected at conference and support them to the fullest extent.

Pray that the plans, projects and goals made at conference will enable us to have the Lord's blessing upon the Laymen's work.

BYF—

Pray that our youth will continue faithful to the decisions they have made in the various camps this summer.

Pray that our youth will put on the armor of God and endure as good soldiers when the fall school terms begin.

Pray that the Lord will raise up needed leaders in many of our churches.

SMM—

Pray for the newly elected officers of our SMM, that they might perform their duties efficiently and as best they know how for the glory of the Lord.

Pray that the new theme programs might be a blessing to every SMM girl this coming year, and that lives might be surrendered for full-time service for Him.

WMC—

Pray for the newly elected officers of the WMC, for the committees appointed, and for other decisions made during National Conference.

Pray that more prayer warriors will attend the day of prayer meetings on the 15th of each month.

Pray that all our local SMM patronesses will be fully yielded to God so that the Holy Spirit shall be able to guide them in SMM work.

Pray that all WMC members will be more interested in the different projects and be willing to give that the Lord's work might go forward.

GRACE SEMINARY—

Pray that the present school year will be rich in spiritual experience for faculty and students as they meet in the classroom from day to day.

Pray for the various groups who will be getting started in hospital, jail, street, and other forms of work for a Christian witness.

Pray that The Brethren Church will realize the position Grace schools hold in today's troubled world, and especially as a true-to-the-Bible training center when confusion is so much in evidence in so many schools which purport to give a Christian emphasis.

Pray that both spiritual and material support will be forthcoming from the entire church to meet daily needs.

MISSIONARY HERALD—

Pray for the entire scope of the ministry of the printed page.

FOREIGN MISSIONS—

Praise the Lord for undertaking for Bro. Keith Altig in his recent physical difficulty, and pray that he may be speedily raised up to complete recovery and restoration.

Pray that as steps forward are taken in the Argentina mission, and new areas opened up, the Lord may lead in everything.

Pray for all the schools in our Africa mission—the Bible Institute, the Junior Bible schools, the French schools, the vernacular schools, the monitors' school, and the Missionary Children's School—as they proceed in their full schedule of activity this fall.

Pray definitely for the evangelistic campaign which Bro. Fred Fogle will be conducting in Moulins, France, Sept. 10-25; pray also that the Juliens may soon be on the field in France.

Praise the Lord that our missionaries in Hawaii have been able to reach with the Gospel some who were formerly in heathen religions; pray that many more of these may be saved.

Pray for the Lord's direction as the Brethren work is opened in Puerto Rico, that methods, personnel, and everything concerned may be according to the Lord's will.

The BRETHREN MISSIONARY HERALD

WMC NUMBER

SEPTEMBER 13, 1958



National WMC Officers

(See page 579)

THEME FOR 1958-59

Christ, My Life



Mrs. Paul Dick

Message by Mrs. Paul Dick, president, at national conference held August 17-24 at Winona Lake, Ind. in presentation of the 1958-59 theme.

"I can do all things through Christ which strengtheneth me" (Phil. 4:13). We have been awakened in the past year to the responsibilities and privileges that we have because "We Are the Lord's." This year our studies in the letter written to the Philippians should bring joy to our hearts, the joy that will give to us the key to happiness—**"Christ, My Life."** Each year that we live the Christian life, we realize more that the center of all our life must be Christ. Our Christianity must be demonstrated in our everyday living. Not every Christian is happy. The one who knows the "essence" of the Christian life; who is occupied with the right work in the right attitude of mind knowing the "pattern" of the Christian life; who is making progress toward the "goal" of the Christian life; and who has abundant resources because he knows the "provision" of the Christian life, that Christian is bound to be happy.

Christ is the secret to the **essence** of the Christian life, and death is gain—eternal life. "For to me to live is Christ, and to die is gain" (Phil. 1:21). This truth implies a surrendered will, and our body yielded to the Lord so that it may be used only for His glory. When someone says: "I am enjoying myself," it could be interpreted: "I am enjoying my selfishness," or "For me to live is self." Pleasure, fame, wealth, or leisure is the trend for the life of many. The Apostle Paul had one desire in life, and that was to exalt, to promote, to glorify Christ in every possible way.

The reality, "For to me to live is Christ," will radiate the essence of Christ in us. It will give us a desire to serve Him, both at home and abroad. Woman has always been faithful to the work she loves. She sacrifices lovingly at home, and delights in serving others. It was the women who lingered to the last at the cross of our crucified Saviour. They were the ones who went to the empty tomb, had the first look, and the first word from our risen Saviour. He sent them to tell the joyful news, "The Lord is risen indeed." We continue to encourage the telling of this message today through our WMC emphasis in our daily Bible study, establishing family worship, enlisting prayer warriors, observing the 15th Day of Prayer, and our goal that every lady be a witness and soul-winner.

We will be enthusiastic when we radiate the essence of Christ. Enthusiasm is contagious, and it is difficult to know the value and power of example. Whitefield used to say: "I sometimes get weary **in** the work, but never weary **of** it." We have great appreciation for those who through the years before us have prayerfully laid the foundation for our women's work. Their enthusiasm and example continue to encourage us to radiate the essence of Christ in all our local, district, and national WMC work.

The recipe for a victorious and successful **pattern** of the Christian life is given in Philippians 2:5: "Let this mind be in you, which was also in Christ Jesus." With this mind partaking of His work, we will have the greatest incentive for the pattern of the Christian life. There is in this verse a definition of humbleness. As Women Manifesting Christ, we must first of all be born-again believers; then, we need the pattern taught in the second chapter of Philippians, to know harmony and cooperation within. The secret for the basis of harmony in our councils is given in Philippians 2:3: "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves."

It is not what I can get out of it, but what can I do for others. Joy among our WMC's should be spelled:

Jesus Christ my Life, first
Our missionaries, second
Your own council, last.

"Work out your own salvation" (Phil. 2:12), is another reason for a joyful, radiant Christian life. To "work out" means to demonstrate in our daily life by our changed ways the wonderful salvation we have in Christ Jesus. Our salvation cost the Lord Jesus Christ His life; therefore, it ought to be worked out by us in manifesting Christ to others so that they will see our "good works, and glorify your [our] Father which is in heaven" (Matt. 5:16). This salvation is God's gift which is obtained only through faith. We are exhorted to contend for the faith. The preservation of this faith has been accomplished through the Holy Spirit in the life of the believer. This faith was a historic one: the same faith our church was founded upon 250 years ago. It is the same faith we

(Continued on page 580)

THE BRETHREN MISSIONARY HERALD VOLUME 20, NUMBER 37
ARNOLD R. KRIEGBAUM, Executive Editor
Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $3.50 a year; 100-percent churches, $2.50; 75-percent churches, $2.75; 50-percent churches, $3.00; foreign, $4.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; True Hunt, assistant secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to executive committee; William Male, Mark Malles, Robert E. A. Miller, Thomas Hammers, Robert Sackett; Arnold R. Kriegbaum, ex officio.



Words to chorus printed above:

Christ is my life, my help and
con-so-la-tion
He is the author of my great salvation.
Christ is my security, He's made a
home in heav'n for me
I trust in Him, He will not fail.
I trust in Him, He can-not fail.

Those desiring copies of the theme song, "Christ Dwelleth In Me," may send to our national literature secretary.

Presenting . . .

We are happy to present our new staff for the year 1958-59 as pictured on the cover. From left to right, standing, are: Mrs. Rose Foster, Mrs. Harold Etling, Mrs. Paul Dick, Mrs. Norman Uphouse, Mrs. Ted Henning, and Mrs. Jesse Deloe. Seated, left to right: Mrs. Williard K. Smith, Mrs. Chester McCall, and Mrs. Scott Weaver.

Continuing in office are Mrs. Dick, of Winchester, Va., president; Mrs. Thomas Hammers, of Seattle, Wash. (not pictured), second vice president, or program chairman; Mrs. McCall, of Los Angeles, Calif., financial secretary-treasurer; Mrs. Deloe, of Fort Wayne, Ind., literature secretary; Mrs. Foster, of Philadelphia, Pa., prayer chairman.

Mrs. Weaver, of Osceola, Ind., will continue on the staff in a new position, that of recording secretary. Her assistant will be a new member of the executive committee, Mrs. Smith of the Cuyahoga Falls (Ohio) church.

Other new staff members include Mrs. Etling, of Winona Lake, Ind., first vice president (project chairman); Mrs. Uphouse, of Warsaw, Ind., editor; and Mrs. Henning, of the Middlebranch (Ohio) church, patroness of SMM.

Mailing addresses of the above will be found each month in this issue under "WMC OFFICIARY," as well as in the annual.

LOCAL COUNCIL NEWS ITEMS WANTED

Secretaries—send in the news items concerning your local WMC activities to the editor—Mrs. Norman Uphouse, R.R. 3, Warsaw, Ind.

MISSIONARY BIRTHDAYS FOR NOVEMBER

AFRICA—

Rev. Charles R. Taber November 1
Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.

Miss Mary Beth Munn November 3
B. P. 36, Bossangoa via Bangui, French Equatorial Africa.

Martha Irene Hill November 7, 1953
Bossembele via Bangui, French Equatorial Africa.

Rev. C. B. Sheldon November 8
Bossangoa via Bangui, French Equatorial Africa.

Mrs. J. P. Kliever November 12
Mission a Bekoro, Paoua via Bozoum via Bangui, French Equatorial Africa.

Rev. Donald F. Miller November 13
Mission a Nzoro, Bocaranga via Bangui, French Equatorial Africa.

Rev. George E. Cone November 16
Bossembele via Bangui, French Equatorial Africa.

Mrs. Robert W. Hill November 27
Bossembele via Bangui, French Equatorial Africa.

ARGENTINA—

Charles Ray Rottler November 20, 1952
Fenoglio 71, Laboulaye, F.N.G.S.M., Prov. Cordoba, Argentina, South America.

Rev. Hill Maconaghy November 25
Bdo. de Irigoyen 564, Jose Marmol, F.C.N.G.R., Argentina, South America.

MEXICO—

Rev. A. L. Howard November 7
406 Mary Avenue, Calexico, Calif., U.S.A.

IN THE UNITED STATES—

Marguerite Ruth Dunning November 1, 1941
c/o Mr. J. C. Levering, 915 Molino Ave., Long Beach 4, Calif.

Miss Clara Schwartz November 2
4685 Adams Ave, Philadelphia 24, Pa.

Carolyn Ruth Sheldon November 21, 1941
c/o Mr. E. R. Benson, 4213 Fleethaven Rd., Long Beach, Calif.

CHRIST, MY LIFE

(Continued from page 578)

need today to see spiritual, numerical, and financial growth in all our Women's Missionary Councils. Our desire to achieve our goals for the new year should be to honor our Lord and to preserve that faith.

Our eyes are now turned toward the future. The **goal** of the Christian life is found in Philippians 3:14: "I press toward the mark for the prize of the high calling of God in Christ Jesus." Earlier in this epistle we see Christ at the cross where the humiliation of our Lord came to the climax. This Christ is upheld as our pattern for an unselfish life within our group. Now we look ahead to the blessed hope of every believer. When this hope is real, it will put a new spirit of earnestness in all our work for Christ. It will bring new joy to our life everyday, and we will sing: "The things of earth grow strangely dim, in the light of His glory and grace."

We read in almost every newspaper about the people who are taking their own lives. Someone has remarked that the reason there are so many suicides is because "They have everything to live **with,** and nothing to live **for.**" There must be a purpose to life or else there will be no goal. Our goal should be linked with our duties in the present. A good incentive for service is "The coming of the Lord draweth nigh" (James 5:8). Our growth in grace will depend largely on how eagerly we look for the coming of our blessed Saviour.

When Captain Eddie Rickenbacker prepared to abandon his plane in the face of death, he said: "If you ever think that material things are worth anything, have the experience of near death, and you will find how useless possessions are, no matter how you cherish them."

It is not great ability or knowledge that is required of us. It is "this one thing" (Phil. 3:13). The word "impossible" does not exist for the person who claims this thought. Verse 13 continues "forgetting those things which are behind." We must forget our past failures, our successes, our grievances, and sorrows. Sin and wrong must be dealt with in confession and correction. Then we are ready to "reach forth unto those things which are before us." There is an ultimate goal to life and it is a glorious one for the believer.

The promise for the **provision** of the Christian life is found in Philippians 4:19: "But my God shall supply all your need according to His riches in glory by Christ Jesus." Our needs may be many and varied. It may be the need to help us live a Christian life in this evil world, or the secret of being kept from worry, or how to live contented in all circumstances. The answer is given in verse 6: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your request be made known unto God."

There is a parable of contentment told about a violet which shed its small beauty at the foot of a giant oak. It lived many days in obscurity. The winds and the rains came and fell, but they did not hurt the violet. One day the great oak said: "Are you not ashamed of yourself when you look up at me, and see how large I am; and then see how small a place you fill down there?" "No," answered the violet, "we are both where God has placed us. He has given to you strength, and to me sweetness. I am thankful. We are both what God made us. We are where God placed us. God gave you strength. God gave me sweetness. I am content."

It would be boastful for us to say: "We can do all things." But to say "I can do all things through Christ which strengtheneth me" (Phil. 4: 13) is the knowledge of real confidence and faith in the Lord. "I can . . . through Christ." The Lord does not require anything of us which we are not able to do. When He wants us to do something, He will also give us the power necessary. We must not take the assignment without the provided grace and strength that goes with it. This does not teach us that the Lord will relieve us of responsibility, but that He will provide the strength for us while we are doing His will.

This coming year let us be Women Manifesting Christ with greater JOY in our daily Christian experiences because we have claimed the key to happiness—"Christ, My Life."

National WMC Objectives and Recommendations

NATIONAL WMC OBJECTIVES FOR LOCAL COUNCILS 1958-1959

1. DAILY BIBLE READING AND STUDY:
First Choice: The entire Bible in 1958-1959 (Three chapters a day, five on Sunday.)
Second choice: Philippians, John, I, II, III John, Jude, Titus, I and II Thessalonians, I and II Timothy, I Peter, Luke, Deuteronomy, Ephesians, Exodus, James, Hebrews, Psalms 34, 37, Colossians, Psalms 45-56 and Acts.
Third choice: Bible reading of your own choosing.

2. We recommend the establishment of daily family devotions in every home. If extra help is needed, see your pastor. We also recommend that the local prayer chairman be responsible for the family worship emphasis in the local councils.

3. PRAYER WARRIORS:
Each council enlisting prayer warriors from the congregation, using the five-year prayer covenant cards, adding a star each year at the consecration service. We urge a special emphasis of the 15th day of the month, using prayer helps provided by the various boards of The Brethren Church and the prayer pointers in The Brethren Missionary Herald.

4. SOUL-WINNING:
Our goal—every lady a witness and a soul-winner. A systematic visitation and tract distribution program is urged, with the local tract chairman keeping a record of tracts used and souls saved through the effort of your council.

5. MONTHLY MEETINGS:
A minimum of 12 devotional meetings URGING the *use* of the Brethren WMC programs.

6. DISTRICT PROJECTS AND RALLIES:
Each council taking part in the district projects and stressing attendance at the rallies as a means of promoting individual growth and enthusiasm for the WMC work.

7. MAJOR OFFERINGS:
(1) September, October, November—Home Missions, $3,200, send before December 10. Second year of the three-year project, minimum goal of $3200 per year. Purchase of land and the construction of a Youth Building for the Spanish-American work in Taos, N. Mex.

(2) December, January, February—Christian Education Offering, $3200, send before March 10. One-half for Grace Seminary and College, to go toward furnishing Grace College lounge. One-fourth to Brethren Sunday School Board to be used for the training of Bible-school workers. One-fourth to Brethren Youth Board for support of Summer Youth Missionary program.

(3) March, April, May—Foreign Missions, $3200, send before June 10. Continuing the five-year project of building a missionary residence at Winona Lake.

(4) June, July, August—General and Publication fund, $3200, send before September 10.

(5) Thank offering for Brethren Jewish Missions, send to the national financial secretary-treasurer by June 10. We urge the use of the synagogue banks for the Penny-a-day-per-member offering. (Secure banks from the Home Missions Council.)

(6) Birthday Offering to be received during the year for the support of WMC missionaries. Send this offering to the national financial secretary-treasurer by June 10. Birthday missionaries for 1958-59 are Mrs. Foster Tresise, Hawaii, Mrs. Fred Fogle, France, Mrs. J. Paul Dowdy, Argentina, and Miss Angie Garber, Navajo Indians.

DISTRICT WMC OBJECTIVES 1958-59

1. Each district is urged to honor those reading the Bible through by presentation of an award.

2. Every district represented on the national board at National Conference by the president or alternate, suggesting that expenses, wholly or in part, be paid by the district.

3. A four-minute achievement report to be given at national board meeting. The retiring president to be responsible for a written report which will be read by the present presiding officer.

4. That the district project chairman work together with the national project chairman toward one display for the National Conference.

5. Each district to select a prayer chairman who will cooperate with our national prayer chairman and encourage the prayer life of the woman, the use of the five-year prayer covenant cards, and stimulate Bible study, as well as the establishing of family worship.

6. The district president promoting the organization of a WMC in every Brethren church in her district.

7. Each district sponsor at least one project—said project to be CLEARED THROUGH THE NATIONAL 1ST VICE PRESIDENT TO AVOID DUPLICATION. Each district has the privilege of keeping the project within the district.

8. That all district offerings for national Brethren works go through the national financial secretary-treasurer.

9. Each district contribute an annual free-will offering to be used toward the furnishing and repair of the Foreign Missionary Residence. This offering to be sent to the national financial secretary-treasurer by July 10 and to be used as the committee in charge sees the need.

10. Each district president to receive the local annual statistical reports and to compile the district statistical report and send to the national recording secretary by July 20.

11. Each district president to stress the importance of using the BRETHREN WMC program packets in the local councils to foster unity among us.

12. SMM to be represented on the district WMC conference program. Each district president encouraging the establishment of SMM in any church not having an SMM. That each district WMC give financial assistance to their district SMM patroness or president to attend National Conference, if possible.

NATIONAL WMC RECOMMENDATIONS FOR LOCAL COUNCILS 1958-59

1. That a membership consecration service be held annually in each local council, using the original covenant card and star system, suggesting that this service be the feature of the October meeting to which prospects for membership are invited.

2. Each local president endeavoring to attend district meetings and National Fellowship, her council aiding in expenses if at all possible.

3. That we send good usable clothing to Taos, N. Mex. (Rev. S. I. Horney, parcel post, or via express to Santa Fe, N. Mex.); and children's clothing ONLY (up to 15 years of age) to Indian Mission (Rev. Evan Adams, Brethren Navaho Mission located at Counselor Post, or Star Route, Cuba, N. Mex.), and that each council be responsible for their entire expense.

4. That officers in the local councils be elected in June, installed in July and take office at the August meeting and have statistical records compiled by the retiring president in the hands of the district president by *July* 1.

5. That each council promote the evangelization of children, urging each individual woman to assist in Sunday school, vacation Bible school, children's Bible classes, et cetera.

6. That the women in each council continue to show an *increased* interest in the Sisterhood in all possible ways, such as prayer, work projects, financial help (purchasing reading books, and pennants), and a willingness to serve in an advisory capacity.

7. We continue to urge that all local and district councils show loyalty to their denomination by *using Brethren talent* and *supporting Brethren works.*

8. That a birthday remembrance be sent to foreign missionaries and their children.

9. That the women of each council be encouraged to use Pen Pointers to every possible advantage.

10. That each WMC lady be urged to be a faithful steward of the money God has entrusted to her. (See Phil. 4:17.)

11. That every WMC offer to assist the pastor in displaying promotional material of all cooperating boards.

12. That each council purchase one of the following books or use a book of your own choosing to be given as a book review, if desired. Books may be purchased from The Brethren Missionary Herald Company, Winona Lake, Indiana.

BOOK REVIEW: *Through Gates of Splendor* (Elizabeth Elliott, one of the five widows, $3.75).

This is the incredible story of five American men who went to the jungles of Ecuador as missionaries, and never came back. It is based on their diaries and is a thrilling documentary of one of the boldest missionary exploits of modern times. These men were the first to reach the dread Auca Indians with the Gospel, only to achieve a swift and startling martyrdom. This book so well illustrated and so clearly written, proves that first-century devotion to Christ, even to martyrdom, is still alive in this twentieth century.

BOOK REVIEW: *Moro Sheeba* (Beatrice Tannehill King, $2.25).

Since sailing Sept. 7, 1926, author Beatrice Tannehill King has served the Lord in the Belgian Congo. In the beginning she worked with Moro Sheeba among the women and the purpose of this book is to share with the reader some of the marvelous workings of God in the life of this woman.

At a very early age, Moro Sheeba learned the ways of witchcraft and pagan religions. Many times her faith in the witch doctor and the heathen God "Jok" was shaken, and her "liver" was ready to accept the Gospel when it was presented to her.

At the age of 15 she went to live at the Mission station and was trained as a cook. After she turned her life over to Jesus, her one desire was to learn more and more about Him and to tell others this wonderful news she had heard.

When you read of the many times she faced death, even at the hands of her own husband, when she took a stand for the Lord in spite of his forbiding it, you will realize how the Lord will and does care for His own as they have complete faith and trust in Him.

May we take a lesson from this story to live everyday, showing forth our Christian faith as this African Christian has.

BOOK REVIEW: *In the Arena* (Isobel Kuhn, $3.00).

We think of the word "Arena" as meaning the place where games or sports are played before huge crowds who are loud in their approval or disapproval.

The author of this book, Mrs. Isobel Kuhn, pictures China as the "Arena" and she the missionary performing in the "Arena." Her discouragements and the obstacles set before her while preparing for the "Arena" were many, but God was ever near to take over when it seemed she would fail.

In October 1944, during World War II it was necessary to leave China and the many incidents taken from Mrs. Kuhn's diary will have you relive the trials and testings during the trip back to the United States.

As you read this book you will realize anew how the ever-present Lord never fails us, and His way is always the best way.

National Project Chairman's Report

Mrs. Miles Taber



We read in Psalm 96:3: "Declare his glory among the heathen, his wonders among all people." We have been doing this through our projects, for our giving has been that people everywhere might come to know and love our Lord.

In endeavoring to do this we have remembered the foreign missionary work with our gifts of money to help build the school in Africa for the children of our missionaries, books for the school, WMC pins for the African WMC ladies who complete the reading of the New Testament, for the translation of "Bible Truths" for Brazil, the Calvert course for some of the missionaries' children, a projector for the use of missionaries on furlough, as well as many other things. Many garments were made to be used in the new hospital in Africa, and gifts were given to individual missionaries. Some assistance was given to young people in Mexico who attended the Bible Institute.

Looking to the home base, gifts of money and equipment were given to both Taos and Cuba, N. Mex., and many local churches were better equipped because of WMC. The Youth work was also remembered, for money was given for a campsite, and also a small amount to the Youth Council and the Sunday School Board, and a walk was made at the Missionary Herald Company.

These projects are in addition to our National Projects of: the purchasing of land for the construction of a youth building for the Spanish-American work, the Christian education work, and the new Missionary residence to be built, the thank offering for Jewish missions, and the birthday offering for the support of WMC missionaries.

Now as we turn this part of the WMC work and service over to the new project chairman we will miss the visits we have had through correspondence with many of you, through the 150 cards and letters concerning our projects.

WMC OFFICIARY

President—Mrs. Paul Dick, 649 Berryville Ave., Winchester, Va.
First Vice President (Project)—Mrs. Harold Etling, Box 718, Winona Lake, Ind.
Second Vice President (Program)—Mrs. Thomas Hammers, 6242 30th St., Seattle 15, Wash.
Recording Secretary—Mrs. Scott Weaver, R.R. 2, Osceola, Ind.
Assistant Secretary—Mrs. Williard K. Smith, 2183 Stratsboro Rd., Hudson, Ohio.
Financial Secretary-Treasurer—Mrs. Chester McCall, 4580 Don Felipe Dr., Los Angeles, Calif.
Literature Secretary—Mrs. Jesse Deloe, 2728 Pittsburgh, Fort Wayne, Ind.
Editor—Mrs. Norman Uphouse, R.R. 3, Warsaw, Ind.
Prayer Chairman—Mrs. Rose Foster, 5337 N. Front St., Philadelphia, Pa.
Patroness of SMM—Mrs. Ted Henning, Middlebranch, Ohio.

FINANCIAL REPORT OF WMC FOR 1957-58

CASH ACCOUNT

Balance July 20, 1957		$6,163.82
Receipts—		
General Conference Offering—1957	485.93	
Credential Offering—1957	261.65	
Sisterhood Mary and Martha	200.00	
General and Publication Offering	2,736.24	
Home Mission Offering	3,586.86	
Christian Education Offering	3,381.54	
Foreign Mission Offering	3,294.98	
Thank Offering	6,049.29	
Missionary Birthday	4,007.91	
Missionary Residence	1,098.99	
Home Mission Special	392.19	
Foreign Mission Special	1,598.10	
National Sunday School Special	97.98	
Total Receipts		$27,191.66
Disbursements—		
General Expense	4,292.84	
Home Mission	3,586.86	
Christian Education	3,381.54	
Foreign Missions	3,294.98	
Thank Offering	6,049.29	
Missionary Birthday	2,700.00	
Missionary Residence	226.62	
Home Mission Special	392.19	
Foreign Mission Special	1,428.46	
National Sunday School Special	97.98	
Total Disbursements		$25,450.76
Cash Balance July 20, 1958		$7,904.72

RECAPITULATION OF CASH ACCOUNT

Cash Balance July 20, 1958		$7,904.72
General and Publication Fund	1,837.37	
Missionary Birthday Balance	4,061.76	
Missionary Residence Balance	1,835.95	
Foreign Mission Sp. Africa Bible Pins	169.64	
		$7,904.72
Balance July 20, 1957		$2,446.39
Receipts—		
General Offering Conference—1957	485.93	
Credential Offering Conference—1957	261.65	
Sisterhood of Mary and Martha	200.00	
General and Publication Offering	2,736.24	
Total Receipts		$3,683.82
Disbursements—		
Conference Expense and Love Gift—National Officers	455.00	
Conference Expense—District Representatives	115.00	
Brethren Missionary Herald (13)	1,630.13	
Conference Programs	82.63	
Tithe of General and Publication Receipts to: Foreign Missionary Society	559.72	
Program Packets (1958-59)	300.00	
Space in Annual	50.37	
Midyear Executive Board Meeting	103.15	
Bond and Insurance	27.50	
Pen Pointers (5)	431.90	
Cuts for Herald	160.55	
Miscellaneous Expense	127.84	
Literature and Stationery	249.05	
Total Disbursements		$4,292.84
Balance July 20, 1958		$1,837.37

SURRENDER, MY MOTTO

Theme Verse: Romans 12:1

SERVING MY MASTER (Seniors)

By Penny Rae Edenfield

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

As Christian girls in Christ, you at some time have heard a message on the sinless, pure life of our Lord and Master and have had the deep longing to be pure and holy like Him. Thousands of girls have longed to know peace with God, but have grown discouraged because they have failed to make a complete surrender, and therefore they fail in every effort to serve their Master.

It is told that a Christian girl earnestly and fervently lived daily for the Lord trying to seek His every desire in her life. As the days hurriedly began to pass at school, she was faithful in witnessing to a longtime friend about Christ and salvation. The girl knowing of her own sinfulness only scoffed and went about her usual routine. Then one day while swimming in her father's elaborate pool, she met death. The Christian girl was naturally startled on hearing of the horrifying incident, and went immediately to her friend's home. While talking with the family, she found that previous to the disaster her friend had found Christ —had received Him into her heart. Oh, what a wonderful blessing Christ lay on her heart for so diligently witnessing, and for serving her Master!

In school and college, it is a deep hindrance to some Christian girls to be left socially at the bottom of the list because of their radiant testimonies as a servant of God. How great though is the reward when prayers are answered, and a fellow-classmate comes in repentance to the saving knowledge of Christ! True, it is a real battle for a Christian girl to take her stand for the Lord, but as the blessings flow to her very spirit, then the Lord is able to take first place in her life.

As the days swiftly come and go, there is not one who has not planned for the greater things in life. Of course, no such planning is wrong in itself, but may we allow our hearts to be reminded that not one thing can be taken with us into eternity.

There should be no greater aim for the Christian girl than to serve her master faithfully day by day at work, school, church, or anywhere she may be, for she has Christ's promise to one day see Him face to face.

The Word of God shows us how Christians should serve and honor Him. Not until one cleans house, so to speak, can she really witness the magnifying grace and blessing of serving the Lord.

May we always remember that the strength of maturity is determined largely by the days of our youth. The quality of our endurance depends upon what we do or refrain from doing in our youth. As each one of us looks unto Christ with pure hearts, with the shield of faith and the sword of the Spirit, may we by word and deed truly serve our Master for His intended use.

PRAYER REQUESTS

Pray for each national officer as she undertakes this new year's work, that the Lord will give her strength, physically, mentally, and spiritually to complete each task assigned to her in her new position.

Pray for each writer of this month's articles.

Pray for missionaries that you know personally or who have been to your church.

Pray for requests from your own group.

SMM OFFICIARY

President—Penny Rae Edenfield, Box 258B. R.R. 2, Uniontown, Pa.
Vice President—Joyce Ashman, Winona Lake, Ind.
General Secretary—Linda Baker, 7703 Isis Ave, Los Angeles, Calif.
Treasurer—Evelyn Tschetter, Winona Lake, Ind.
Editor—Jeanette Turner, Winona Lake, Ind.
Ass't Editor—Janet Aeby, Winona Lake, Ind.
Literature Secretary—Janet Hammers, Winona Lake, Ind.
Bandage Secretary—Kathleen Bailey, R.R. 1, Sunnyside, Wash.
Patroness—Mrs. T. R. Henning, Middlebranch, Ohio.
Ass't Patroness—Mrs. Bill Figert, Winona Lake, Ind.

SUGGESTED PROGRAM FOR OCTOBER

THEME SONG—"Surrender, My Motto."
PRAYER.
CHORUSES.
SCRIPTURE—Luke 10:38-42.
DEVOTIONAL TOPICS — "Serving My Master," Middlers and Seniors by Penny Rae Edenfield; Juniors by Mrs. Scott Weaver.
PRAYER CIRCLE—Use requests printed in these pages.
SPECIAL NUMBER—"Give of Your Best to the Master."
MISSIONARY TOPICS—Middlers and Seniors: "Serving My Master on the Mission Field"; Juniors study Mrs. Tresise's article.
DISCUSSION—Seniors and Middlers study chapter 2 of **Christian Girls' Problems;** Juniors study chapter 2 of **Little Shepherds of Navajo Land.** (Patronesses take over the latter discussion.)
CHORUS—"I Surrender All."
BUSINESS MEETING—Be sure to read over all the goals and recommendations for the new year. Roll call for Juniors is Romans 12:1. Roll call for Middlers and Seniors is John 12:26.
SMM BENEDICTION — Psalm 145:1-2.

Serving My Master on the Mission Field

By Mrs. Lynn Schrock

It was graduation time in 1952 in Argentina. The exercises were to take place in Rio Cuarto. Brother Hoyt was asked to give the address. The text was Mark 10:45: "For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." The point which is applicable to each of us is that the Lord Jesus didn't come to earth to be waited upon—to be ministered to—but to minister. He came to **serve.**

Let us ask ourselves, "Why do I have to serve the Lord?" The natural expression of gratitude and thankfulness is to want to do something for that one who has done something for us. The Son of God gave His life a ransom for us, and the least we can do is to serve and follow Him. To work for others and to work for Christ—this is what the Lord expects from His people. We do not serve the Lord to gain salvation. We serve Him because we are now saved. The only way to be saved is to go to Calvary to claim the blood of Christ for cleansing. Christ died for us to redeem us so that now being redeemed we might serve Him. His death was the culmination and seal of His service. How can we do less than serve Him to the best of our ability when we meditate upon all He has done.

Now let us ask ourselves another question: "How can I serve the Lord?" First of all, to serve the Lord doesn't mean you have to be a missionary or a Christian education worker. To serve the Lord is to be faithful just where we are and in whatever capacity we have been called. How many there are who have been asked to help in perhaps what seems a little insignificant task, only to be found they didn't fulfill their job. These very ones oftentimes are disgruntled because they have not been asked to do something that apparently seems more attractive and noticeable by others. If you have been asked to just pass out the hymnbooks at each meeting, it is your responsibility to fulfill this menial task. This is serving the Lord. Have you ever pondered how important each one's task is that serves "behind the scenes"?

Serving our Master involves the choices we make. Pipo not only has a beautiful voice but is also a good-looking, likable chap. He has been reared in the Culto, in Rio Cuarto, though his parents have not been faithful in their attendance. While growing to be a young man, it was discovered that he had a lovely voice, and he became much in demand. He had studied voice with the best teacher in the city. But what has all this done for Pipo's spiritual life? He has made his choice. Was it to use his talent for the Lord and serve Him, or has he chosen to use his talent in the world? It has been very sad not only to the missionaries, but also to his grandmother, aunts, some of his uncles, and the young people of the church to see the choice he has made. This choice does not include the Lord in his plans, but rather it is to serve the world. What goes along with such decisions—he has also chosen a worldly girl to become his life partner. When all the glitter and glamour of his apparent popularity vanishes, I'm sure Pipo will see how unwise he has been in his choice.

It is very apparent which one of the talents the Lord gave to this young man. We haven't all been given the same talents to serve the Lord. In the parable of the talents it is revealed that the servants received the talents according to their several ability. The talent or talents that we do have we are expected to put to use. Many times we believe we haven't any talent because we aren't willing to use what we already have. F. B. Meyer has said: "If, my sister, your lot is that of a milliner's assistant, factory hand, or toiling mother, you must believe that somewhere within your reach, if only you will search for them, you will discover the readiest conditions of a noble and useful life."

JUNIORS' MISSION STUDY

By Mrs. Foster Tresise

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1).

The Lord of glory who bought us with His own precious blood asks us to present our bodies a living sacrifice unto Him. Not a dead sacrifice, as in Moses's time, when the animals were laid upon the altar. As Christ is living and is our Head, so we are alive and members of His body; thus we can use the members of our body in Christian service—our feet to run, our hands to work, our lips to speak—that those who are dead in sin might come to know Christ as their Redeemer.

As we look at Luke 10:38-42, we see Jesus being entertained in the home of Mary and Martha. As He entered the village, a certain woman named Martha received Him into her house. He was received and welcomed in this home. I am wondering if each one of you girls have received the Lord Jesus into your hearts, or are some of you keeping Him outside?

As we read on, we see that Mary sat at Jesus' feet and heard His Word. What a lesson we can learn from Mary who loved to worship the Lord Jesus! Nothing is more important than to spend time reading His Word and talking to Him. Do we Sisterhood girls ever get too busy to spend time with the Lord and His Word? I have heard some girls say: "I am too busy to spend time with the Lord and His Word in the morning before I go to school." How about getting up a few minutes earlier? Let us start the day with the Lord and His Word. If we find it impossible to have our Quiet Time in the morning, we could set aside another part of the day to commune with the Lord. What did Jesus say about Mary? "Mary hath chosen

that good part, which shall not be taken away from her." If I want to serve my Master, I must sit at His feet and learn of Him, and rise up from worship to serve Him.

I read a story one time of a man who had lost his wife. She had left him one daughter, and he loved to have her with him, but being a busy man he could manage to have only evenings with her. He would come home from work, and after dinner they would spend several hours together. One or the other would read; then she would play and sing for him. He found his greatest solace in the company of his darling child.

It was getting along toward the end of the year, and the daughter said to him one evening: "You will excuse me tonight, Father; I have something I should do in my room." The next night it was the same thing, and the next, and the next, much to his disappointment. Finally it was Christmas morning. She came into his room and called, "Merry Christmas, Dad!" She handed him a pair of crocheted slippers which she had made for him. He said after he had thanked her: "I would much rather have had you with me all those lonely evenings than to have these slippers, beautiful and comfortable as they are."

Like Martha, is it true we are trying to please Him by much serving without worshiping Him? The Lord did not rebuke Martha for her service, but there was something more important. May we learn more and more the blessedness of service that follows communion with Christ.

Notice

Those girls who entered the writing contest the past year will please send their names and addresses and the award they wanted to the national literature secretary, Janet Hammers, Winona Lake, Ind. The entries were in a briefcase which was lost on a train.

MEMORY VERSES FOR THE YEAR 1958-59

Juniors:	*Seniors and Middlers:*
II Timothy 2:15	John 5:39
Romans 12:1	John 12:26
Matthew 4:19	Proverbs 11:30
Matthew 2:2	Matthew 2:2
Ephesians 5:19	Ephesians 5:19
Ephesians 1:4	Ephesians 1:4
Colossians 4:5	Colossians 4:5
John 3:16	Acts 4:12
Colossians 3:20	Colossians 3:20
II Corinthians 6:14a	II Corinthians 6:14
Philippians 4:19	Philippians 4:19
John 14:3	John 14:1-4

Serving My Master

(Juniors)

By Mrs. Scott Weaver

Every Sisterhood girl because she is a Christian, down deep in her heart, wants to serve Jesus. I'm sure of this. One time a preacher said: "Anyone who hasn't learned to obey at home as a child, will have a hard time doing the will of the Lord." Do you believe that? I do!

Serving means doing something for someone else. My Master is Jesus. So we want to learn to do things for Jesus—or to practice our SMM aim, "Do God's Will." There are two important things for a servant to learn: (1) to obey; (2) to obey cheerfully.

Matthew 21:28-31 tells of a father who asked his two sons to go work in the vineyard. One son said, "I go, sir," but he went not. The other son said, "I will not," but afterward he repented and went. Jesus said: "Which one did the will of his father?" The latter son who obeyed, of course. Does Mother ever say: "Come do the dishes!" and we go on studying our lessons, playing the piano, sewing, or something else, after we have answered, "Yes, Mother." You see, we girls need to learn to obey at home. When the Lord Jesus tries to guide us by His Holy Spirit, many times we don't listen, or we push the Spirit's whisper aside. Sometimes the Holy Spirit says: "Ask your girlfriend if she goes to Sunday school and if she's a Christian." We answer: "Yes, Lord, I will." Then we never do, even though our hearts are heavy and cry out on the inside. Yes; we need to learn to obey at home, in order to be a good servant of the Lord Jesus. So many verses in the Bible tell us to be obedient servants to our masters. (Read Eph. 6:5; Col. 3:22; and Titus 2:9.)

"Exhort servants to be obedient unto their own masters, and to please them well in all things; **not answering again"** (Titus 2:9). This verse says we are to obey, and not even talk back!

Then we need to obey **cheerfully.** Remember Martha was cumbered with much serving. "Cumbered" means her serving was a burden or a load to her. Yes; she was really obeying, but to obey was such a trouble. When we wash dishes, do we complain and growl: "You don't know how many lessons I have to do!" "Why can't my sister or brother help?" "It isn't fair; I always do more than my share!"

Ephesians 6:7, speaking of our serving, says: "With **good will** doing service, as to the Lord, and not to men"; Colossians 3:23 says: "And whatsoever ye do, do it **heartily,** as to the Lord, and not unto men." Oh, that we might learn to **obey** and do it **cheerfully!** Poor Martha! Yes; she was serving, but her service was such a load of trouble to her. Every Christian has to learn this lesson. Are you really serving the Lord through Sisterhood and BYF? Or do you often complain: "I have to be the leader all the time. No one else will do anything!" That is serving but being burdened with it like Martha.

Our memory verse in Romans 12:1 gives us the secret of **S**erving **M**y **M**aster. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Present means to give; our bodies means ourselves. Living means while we are alive. Sacrifice means at a loss to ourselves.

We should give ourselves to Jesus, while we are alive, at a loss to ourselves. Dear Sisterhood girl, have you ever given yourself to Jesus? Not until you really give yourself to Him will you be able to hear Him speak His will to you as your Master! Not until you give yourself to Him will you be able to **obey cheerfully.** Even Christian girls who have been saved need to give their bodies to Jesus to serve Him. Then, if it's washing dishes, burning trash, sweeping, picking up and cleaning a room—or if it's leading in Sisterhood, faithfully attending Sunday school or BYF, or taking a stand for Jesus at school—no matter what God's will is we can do it!

"Do God's Will" is our SMM aim. **S**erving **M**y **M**aster everyday! Will you give yourself to Jesus? Will you obey Him? Will you serve Him cheerfully? Oh, that we SMM girls might learn the lesson of **S**erving **M**y **M**aster.

Sisterhood of Mary and Martha Goals for 1958-59

For Junior Girls:

Mary Goals

*1. Attend at least 10 devotional meetings unless excused by the patroness using SMM material in the WMC Herald.

*2. Memorize the required Bible verses for each devotional lesson.

*3. Attend all church services possible.

*4. Well-prepared participation in your devotional program at least once.

*5. Try to observe quiet time each day including Bible reading and prayer.

6. Read a Christian book, preferably missionary, approved by your patroness.

7. Required Bible Reading: Romans.

8. Give out at least five tracts during the year approved by your patroness.

Martha Goals

*1. Be responsible for a minimum of 12 bandages.

2. Participation in the monthly offering for the National funds.

*3. Take part in Christian service.

4. Enlist a new girl for SMM.

5. Have a part in planning or presenting a public program in the interest of SMM presenting its aims and projects.

6. Provide supplies to mission points or missionaries' and pastors' families.

7. Write a letter to a foreign missionary child.

Junior Emerald, Diamond, and Ruby Awards

Emerald—All the starred goals.

Diamond—All the starred goals and three unstarred.

Ruby—All the goals and 8 extra bandages (20 bandages used in one day).

For Middler and Senior Girls:

Mary Achievements

Bible Study:

1. Establish daily personal quiet time.

2. Memorize 10 verses on the plan of salvation and review them one month later to your patroness.

3. Mark 10 verses on the plan of salvation in your Bible using a cross to mark the passage in the margin of your Bible.

4. Begin to pray for an unsaved friend your own age whom you know well. Win the friendship of the girl for whom you have begun to pray and begin witnessing to her. Report results of your contact to your patroness and Sisterhood group.

5. Middler Bible Reading — Romans, James, I and II Timothy. Senior Bible Reading—Romans, James, I and II Timothy.

6. Attend at least 10 devotional meetings and all church services possible.

7. SENIORS ONLY—For one month read a chapter a day from the Book of Romans and chart your reading. Keep a notebook on each chapter. Answer the following questions about each chapter:

a. Write a title for the chapter or tell in your own words what the chapter is about.

b. Write the key verse.

c. Write the personal application that you can find.

(1). An example for me to follow.

(2). Any command for me to obey.

(3). Any facts that are true for me as a believer.

(4). Any error to avoid.

(5). Any promise to claim.

(6). Any prayer to echo.

Missions—

1. Have part in some sort of a missionary program in your church. This could be with your group in presenting some skit or play, or individually, such as making posters, advertising or ushering in a WMC program or a missionary conference.

2. Roll at least 20 bandages.

3. Read one of the following: "Undaunted Hope," "Stranger than Fiction" by Dr. Florence Gribble, or "Conquering Oubangui-Chari for Christ" by Dr. Orville Jobson.

4. Read "Do You Know How Missionaries Are Selected" by The Foreign Missionary Society of the Brethren Church.

5. Make an oral report about some personal contact you have made with one of the home-or foreign-mission points in The Brethren Church. This report or personal testimony could be given to a BYF group, WMC group, a Bible-school class, or your own or another Sisterhood. It could be based upon a personal interview with a missionary, a report on a letter having been received by you from a missionary, or by personal observation and contact with a mission field yourself.

Martha Achievements

1. Home—Demonstrate by means of sketching, cut-outs, pictures or small scale models your plans for decorating the following rooms: kitchen, bedroom, living room, and recreation room.

2. Family—Make a daily schedule for a baby. If possible, take care of a baby or small child for one whole day.

3. Hostess—Plan an entire party or social for one of the following: afternoon hike; an after-church "sing"; young people's banquet; bridal shower; birthday party; afternoon tea for mothers and daughters. Your plans should include invitations, decorations; program or entertainment, menu or refreshments.

4. Household Duties—Practice at least one method of preparing each of these items of food and write them in a recipe book: Meat, vegetables, salads, fruits, desserts. Also, select the proper silverware, glassware, chinaware, pots, and pans.

5. Needlework—Complete four projects using the following as suggestions: knitting, crocheting, embroidery, applique, weaving, sewing, etc.

6. Personal—Discussions on girl's problems. Plan wardrobes for the following: High-school senior, College freshman, Nurse, Schoolteacher, Missionary going to Africa or South America.

Middler and Senior Awards

The following awards will be given to those who have completed each section: *Bible Study*—Bible Award. *Missions*—Mission Emblem. *Home*—Home Emblem. *Family*—Family Emblem. *Hostess*—Hostess Emblem. *Household Duties*—Household Emblem. *Needlework*—Needlework Emblem. *Personal*—Personal Emblem. For those girls who have completed all sections, they will be given a SMM key necklace.

Projects—

National: The support of Miss Barbara Hulse, Brazil. Goal, $1700.

Birthday—The Higher Education of Missionaries' children. Goal, $700.

Personal: Learn the Book of Galatians. Award $7.50 toward Bethany Camp, $7.50 of material from The Brethren Missionary Herald Co., SMM green or white sweater, or SMM key necklace. Alternate book: Any consecutive chapters in the Book of Romans with a minimum of 150 verses. This must be reported to the national general secretary by June 30.

Seniors only: Read the entire Bible through. Award—"S" letter.

Juniors and Middlers: Memorize all the foreign missionaries' names and their respective fields. Award—SMM stationery or SMM Scarf.

All SMM girls: A key necklace will be awarded the individual SMM girl who rolls the most bandages. The minimum amount is 250 bandages.

LOCAL ORGANIZATION GOALS—(Dates must be postmarked no later than the specified date.)

1. At least one cabinet meeting in the fall and one in the spring.

2. Bandages for Africa be sent to the Brethren Missionary Residence, Winona Lake, Ind., anytime during the year.

3. A report of the bandages sent to Residence be sent to the district bandage secretary by July 15.

4. At least one post-card item sent to the national editor.

5. Statistical blanks sent to the district secretary and district president before June 30.

6. Sept.-Oct., National General Fund. Goal $750. Due Nov. 10. (This includes Missionary Herald printing expense, Youth Council expense, and etc.)

Nov.-Feb., National Project, goal $1700. Due March 10.

March, National Officers' Conference, Goal $400. Due April 10.

April, Birthday Offering, goal $700. Due May 10. (Higher education of Missionaries' children.)

May-June, National General Fund, goal $750. Due July 10. (All societies meeting all local organization goals will be recognized as an honor soc.)

DISTRICT ORGANIZATION GOALS—

1. A report of the District Bandage Secretary to the National Bandage Secretary before July 31.

2. A district project.

3. A display or unique presentation of some activity carried out through the year to be presented at National Conference.

4. District Secretary send compiled statistical report to Nat'l. Gen. Sec. before July 15.

5. District help their president or girl representative in coming to early board meetings. $10 is the minimum amount.

(That all the districts meeting all district goals be recognized as honor districts.)

RECOMMENDATIONS—

1. That Evelyn Tschetter be appointed National Treasurer for 1958-59.

2. That Linda Baker be appointed General Secretary for 1958-59.

3. That Jeanette Turner be appointed Editor for 1958-59 with Janet Aeby as co-editor.

4. That Kathleen Bailey be appointed National Bandage Secretary for 1958-59.

5. That we cooperate with the Youth Council for 1958-59 with five members of the Executive Committee: President, Vice President, General Secretary, Treasurer, and Ass't. Patroness.

6. The honor district having the highest per capita giving will receive honor award.

7. That a gift of $20 be given to all national officers attending Conference for expenses plus mileage expense of 4 cents per mile.

8. That the president, secretary, treasurer and editor receive a love gift of $10 from the SMM General Fund.

9. That the program committee for 1959-60 be made up of the District Patroness and four members at large from the Iowa District, and that the Northwest District be the program committee for 1960-61. The committee is to consult the National Editor throughout the year.

10. That the national board meet previous to Conference 1959 and that each member receive $5 per working day present.

11. That the SMM give the WMC $200 in October toward Missionary Herald expenses, and $200 in June and have the General Secretary write a letter of thanks to them.

12. That each local SMM group ask the local WMC to provide an extra lady besides the Ass't. Patroness to train for patroness. This lady to be approved by the girls.

13. That we give $100 to the National Youth Council in October.

14. That District Patroness contact newly organized churches that they might receive the SMM materials which will help them organize their groups.

15. That district SMM officers contact youth committee of district early in year and ask for cooperation in camp program with SMM meetings; letter be sent to national youth council and ask that they make room in camp curriculi for SMM meetings.

16. The SMM materials be taken to district camps and that some be sold in the camp stores.

17. That anything over our $700 goal for the higher education of missionaries' children be put into the national project offering.

18. That part of our national project offering be turned over to the Foreign Missionary Society sometime in the winter when a suitable amount has been received.

19. That local SMM order additional copies from the Brethren Missionary Herald for program material.

20. That a vote of thanks be given to Florence Moeller Figert for her work as treasurer.

21. That a vote of thanks be given to Rachel Smithwick for her work as secretary.

22. That a vote of thanks be given to Joyce Ashman for her work as nat'l. bandage secretary.

23. That a vote of thanks be given to the Allegheny district for their work on this year's program.

24. That Janet Hammers be appointed Nat'l. Literature Secretary for year 1958-59.



NEWS

HANOVER, PA. The 4th annual laymen's retreat for the Mid-Atlantic and Northern Atlantic Districts, will be held Sept. 19-20 at Penn Grove Bible Conference grounds. The guest speaker will be Rev. Andrew Telford.

HAGERSTOWN, MD. Mr. and Mrs. Omer R. Wiles, formerly of Washington, D. C., are putting the finishing touches on their new home. Normally, this would be unworthy of note, but in this case the "do-it-yourself" builder is an octogenarian, or in plain English, 80 years old. Mr. Wiles recently retired after more than 35 years as a builder for a contracting firm in Washington. With his wife he moved to Hagerstown, Md., and so to "keep busy" and "avoid ailments," he decided to build himself and his wife a home. Construction was started in August 1956, and 15 months later the "young couple" moved in. The new home is perched high on the mountainside overlooking Hagerstown Valley. Mr. and Mrs. Wiles are members of the Grace Brethren Church of this city, and are the parents of Mrs. Jesse Deloe, of Fort Wayne, Ind.

LONG BEACH, CALIF. The Greater Los Angeles Sunday School Convention will be held Sept. 18-20 in the Long Beach Municipal Auditorium.

FREMONT, OHIO. The fall WMC rally of the Northern Ohio District will be held at the Grace Brethren Church here on Oct. 27.

PARAMOUNT, CALIF. Twenty-three persons representing six families from the Paramount Brethren Church attended the National Fellowship of Brethren Churches. This represents almost one-fourth of the membership. All of these traveled to conference, a distance of 2,500 miles, expressly to attend the conference, some making it their vacation. To this church went first place in the national Sunday school contest. John Mayes is pastor. The congregation is to be congratulated on such a fine delegation to conference.

PORTLAND, OREG. Christ for America will present its 10th area-wide Seminar on Visitation Evangelism and Personal Witnessing here Oct. 24-29.

ELGIN, ILL. Twenty members of the Church of the Brethren, returning from anniversary ceremonies of their church in Germany, were killed in the tragic crash of a KLM Royal Dutch Airlines plane. They were among the 99 persons who lost their lives when the big New York-bound plane crashed into the Atlantic Ocean during a storm. Two of the twenty were from Virginia, the rest from Pennsylvania. One from Pennsylvania was Eby C. Espenshade of Elizabethtown College, a brother-in-law of Mrs. Rollin Sandy, secretary for the Brethren Missionary Herald.

WASHINGTON, D. C. The men aboard the U.S.S. Nautilus, the atomic-powered submarine which made history when it charted the northwest passage beneath the Arctic ice pack, stood in silence and offered a prayer of thanksgiving at the moment they passed the North Pole, their commanding officer reported.

Commander William R. Anderson, who took his crew 1,800 miles under the 50-foot thick ice, said the jukebox was playing when he announced over the intercom system that the submarine was about to pierce the Pole. Immediately the men cut off the music and arose and stood in silence. "They didn't cheer," he explained, "because I had impressed upon them that we should give thanks to Him who had made this journey possible."

WASHINGTON, D. C. President Eisenhower signed into law a bill permitting groups that have "conscientious objections" to accepting federal grants, to borrow funds for hospital construction at long-term, low-interest rates. The bill is an amendment to the Hill-Burton Act which provides federal grants to hospitals for construction purposes.

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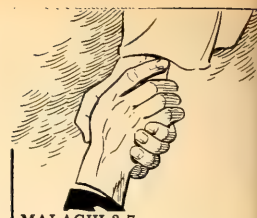
LONDON, ENGLAND. A collection of 24 early Bibles was sold at auction here, for a total of $30,729. An American bidder paid $4,200 for the second edition of Tyndale's version of the Book of Genesis, printed in Antwerp 1530-34, and $2,184 for a copy of a 1536 New Testament. The same buyer paid $2,240 for Coverdale's version of the Bible, printed in 1536. The so-called St. Matthew's Version of the Bible, which welds together the best work of Tyndale and Coverdale, edited by Rogers in 1537, sold for $7,280; and "The Great Bible," 1539 version, went for $7,000.

WASHINGTON, D. C. Legislation to prohibit alcohol beverage advertising in interstate commerce was killed on Capitol Hill, so far as the 85th Congress was concerned, when the Senate Committee on Interstate and Foreign Commerce voted to postpone its consideration.

The bill, which was sponsored by Senator William Langer of North Dakota, was the subject of committee hearings early this year at which scores of witnesses for religious and temperance groups urged its enactment. However, the committee never reported the bill to the Senate floor.

WASHINGTON, D. C. Wednesday, Oct. 1, has been declared a special day of prayer for the United States by President Eisenhower. The President called upon citizens of all faiths to join in prayer for the nation and the world.

In setting this year's date, the President also announced that throughout his administration the first Wednesday in October will also be set aside for this special observance. He explained that in other years clergymen have missed the announcement, or have failed to note it in time to include the observance in their local church calendars.



MALACHI 3:7

Return unto me, and I will return unto you, saith the LORD of hosts.

HOUSES—AUTOMOBILES—CLOTHES?

SACRIFICIAL LIVING

BY RICHARD SELLERS*

Few Christians today really understand the meaning of this expression, **sacrificial living.** If we are but honest we can but admit that we Christians have little conception of the true meaning of sacrificial living. We hear it preached, we hear it talked about, we read of it, and further, we all give intellectual approval to this subject. But, in general, we are not seeing it lived out through the lives of the people.

In some cases Christian leaders have been lame in exercising a spirit of sacrificial living in their own lives. But on the other hand, we should praise the Lord for those of our leaders who have manifested a real spirit of sacrifice in their lives.

But perhaps the general lay membership has tended at large to follow the example of those who have been guilty of wreckless living. For certainly our lay members have likewise fallen far short of genuine sacrificial living.

One request which God has made of each of His children is that we "love not the world, neither the things that are in the world" (I John 2:15). He has asked us to "come out from among them, and be ye separate" (II Cor. 6:17). Yet God's church is always suffering from the influence of the world as it pushes itself in and upon His people.

I bring this to your attention in order to remind you that the way of the world in our day is to live wrecklessly and above its means.

Especially since the war years this wreckless, ruthless attitude of spending has permeated our society. People waste and squander money, it seems, for every foolish thing which happens to strike their fancy. Many of the people pile up charge accounts and incur debts as though this were an escape for the actual need of money.

Even though the people of our land are submerged into a state of indebtedness as never before, nevertheless, the slogan of the day remains: Buy! Buy! Buy! This is the answer to prosperity!

Beloved, this slogan belongs to the world. It manifests an attitude and spirit which characterizes the world, but one which should not be allowed to infiltrate into the church of Jesus Christ.

God's slogan for His own is found in Romans 13:8: "Owe no man anything . . ." But the great tragedy is the attitude of the world has so made its inroads into the church that few Christians any longer regard God's instructions in Romans 13:8.

God's people should be a conservative people. It is God's will that we show a spirit of moderation and temperance in every part of our lives. Yes; God demands sacrificial living if we are to please him by our lives.

Perhaps the rich foods spread upon the tables in America today can be justified in some cases because of particular health requirements. But once again in far more cases this spells a lack of sacrificial living. Medical authorities tell us that the basis of many of our ills and physical complications are due to too much and too rich foods. We could do well for our own sakes, as well as for God's, to stick a little closer to the "good old staples."

Likewise the expensive wardrobes of many of the American people indicate a lack of sacrificial living. Clothes have almost become an idol to some. Certainly a Christian should be neat, clean, and well dressed; this we cannot deny. But it is a shame and disgrace to see so much money ill-spent merely to satisfy the vanity of those who have developed a mania for clothes.

This is not the spirit which Christ asks us to manifest in our lives. Rather it was He who said: "He that hath two coats, let him impart to him that hath none" (Luke 3:11). Whether we push for literal fulfillment of this passage in the age which we live is not the question. We must certainly admit that every Christian should adhere to the spirit of this command. I am afraid there is a conspicuous absence of such a spirit among our ranks today.

These are only a few things, among the many, which might be mentioned as indicating a lack of real sacrificial living among Christians today. But may these suffice to remind us of how far we are from living up to "ye are not your own" (I Cor. 6:19).

The plain truth is we are living as if we were our own. Our living is not showing a sacrificial attempt to conserve more for God. Our modern homes and luxuries in many instances stand as a condemnation upon us, revealing that we have failed to take God seriously in the matter of sacrificial living. Thus it is His work which suffers.

*Pastor, Grace Brethren Church
Lansing, Mich.

OURS . . .

in Christ

By John Burns*

Ours in Christ

Someone has said that "the Jehovah of the Old Testament is the Jesus of the New Testament." Therefore, the heritage which David found in the Lord Jehovah, we can find in the Lord Jesus.

A Place of Dwelling

"The Lord is the portion of mine inheritance . . . the lines are fallen unto me in pleasant places" (Ps. 16: 5-6). This is no doubt an allusion to the division of the land among the tribes of Israel, but David's portion was not merely in a strip of land, but in the LORD his God.

And truly the Christian's place of dwelling is an inheritance, and that inheritance is in Christ. Paul reminds us in Acts 17:28 that "in him we live, and move, and have our being." The life of the Christian is bound up in the life of Christ. The Apostle John further reminds us that "whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God" (I John 4:15). The dwelling place of the believer is in the Lord. Not something we deserve, but a goodly heritage.

Our Daily Needs

David said: "The Lord is the portion . . . of my cup," reminding us of his words in the 23rd Psalm, "The Lord is my shepherd, I shall not want." And just as the cup of David "runneth over," and his daily needs supplied, so the Christian today has an equal heritage in Christ as he finds in the Lord his daily provision. The Apostle Paul wrote of this in his letter to the church at Philippi in Philippians 4:19: "But my God shall supply all your needs according to his riches in glory **by Christ Jesus."** Our Saviour not only supplies our spiritual needs but also the physical demands we have in this life.

*Pastor, Commonwealth Brethren Church, Alexandria, Va.

A Personal Counselor

The psalmist puts it in these words: "I will bless the Lord, who hath given me counsel . . . he is at my right hand." No wonder David could write in another place: "I will fear no evil, for thou art with me. Thy rod and thy staff they comfort me." David had a counselor in whom he could put his trust, and a guide at his right hand who could lead him "in paths of righteousness for his name's sake."

Do we Christians have less? I think not, for in the Lord Jesus Christ we have one who is our counselor and guide, and by the blessed Holy Spirit He reveals unto us that which human wisdom could never understand. Of this the Apostle Paul writes in I Corinthians 2:9-14: "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

Certainly the Christian should rejoice in this heritage which gives him counsel and guidance in this life.

A Precious Hope

The psalmist says: "Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope." No wonder David could say: "Yea, I have a goodly heritage," for in that inheritance he received joy in his lifetime and hope for the future. Perhaps he was not fully acquainted with the doctrine of the resurrection body, but David had a hope, an assurance, that someday he would receive his inheritance in all its fullness and would be in the presence of His Lord. Verse 11 of Psalm 16 brings this clearly to our minds: "Thou wilt shew me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore."

If an Old Testament saint could have such hope, certainly the New Testament believer has an even greater hope in his heritage. Though we live in a world blighted by sin, we have "that blessed hope" of the "glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13). We have the assurance that today our Saviour is in glory preparing a place for His church, and His promise that someday "I will come again, and receive you unto myself, that where I am, there ye may be also."

As with David we can shout from the housetops: "Yea, I have a goodly heritage."



ISA. 41:10

Fear thou not; for I *am* with thee: be not dismayed; for I *am* thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.



Compiled by Roy H. Lowery

OUR WITNESSING

Peter speaks of the human testimony of the disciples as eyewitnesses of the life, death, burial, and resurrection of Jesus of Nazareth. The disciples witnessed His resurrection appearances and ascension, but Peter adds there is also the witness of the Holy Spirit (Acts 5:32; 10:39-41). It is the Word of God witnessed and the Holy Spirit working in the life that transforms. The first preaching of the Gospel was confirmed by the witness of the Holy Spirit (Acts 14:3; Heb. 2:4). The faithful preaching of the apostles was accompanied by the Holy Spirit (I Cor. 2:4; I Thess. 1:5). The Word alone although orthodox, lacking in unction and power of the Holy Spirit, will not reach the hearts and consciences of men. It must be preached "with the Holy Ghost sent down from heaven" (I Pet. 1:12).

Signs and miracles accompanied the preaching of the apostles (Acts 4:29-30; 5:12). Miracles have happened ever since as an evidence of God's power and presence. Without the Spirit we put God's service before God himself. But with the Spirit we have a new love for souls and for the saints. As believers in Word we must hold fast to the faithful Word and be an example (I Tim. 4:12; II Tim. 4:2; Titus 1:9). But the Word without the Spirit is dead (I Cor. 4:20). The presence of the Spirit produces an infilling which results in a faithful witness for Christ (Acts 2:4). Before Pentecost a mere girl could put Peter to shame, resulting in his silence and denial of Christ (Mark 14:66-68). But on the day of Pentecost he could face thousands, and the Holy Spirit could convict them of crucifying the Lord of life (Acts 2:37). There was a supernatural conviction of sin which caused the convicted to cry out for salvation. Seeing God's people so unconcerned, the sinner under conviction today becomes unconcerned also. In that day the assembled church prayed for "boldness" to witness and had remarkable answers to prayer (Acts 4:29, 31). Again, they enjoyed supernatural guidance in service (Acts 8:29; 16:7, 9-10).

Let us pray that God will fill our church with mighty, conscious presence and power of the Holy Spirit. Where the presence of God is real, the unsaved will be born again. God is the power and His is the glory!

The saved person who is filled with the Spirit has life for himself—the more abundant life—and brings salvation to others (John 10:10). He who drinks for his own soul, being filled with the Spirit, will give out living water for the saving of others (John 7:37). Instead of criticizing and scolding the backslidden, irresistible love through us brings them into new life. We can love the unsaved to Jesus. Let us get alone with the Lord and then with a Spirit-filled life do business for Him (Eph. 5:18). Our capacity for the Spirit may be small, but as God keeps filling and we keep pouring out, our capacity will grow. Let nothing questionable in our life grieve God's Spirit!

CONFERENCE NOTES

Sessions 96 through 100 were held in the Rainbow Room of the Westminster Hotel at Winona Lake, Ind., August 19-23, 1958. The sessions were well attended with a total number of 117 men registering and an average attendance of 68.

Our speakers for this year were Dr. Russell Barnard, Rev. Lester Pifer, Rev. Donald Ogden, Rev. Harold Etling, and Rev. Arnold Kriegbaum. In addition to these speakers in the regular sessions, we had a special session Wednesday afternoon in which Rev. Robert Cover, Rev. Robert Markley, and Glenn Miller spoke to the group on Laymen's work.

Our constitution was revised and those attending were given a new zeal to see things done for the Lord by the Laymen on a district and local level, as well as on a national scale.

—Richard Beach

OFFICERS FOR 1958-59

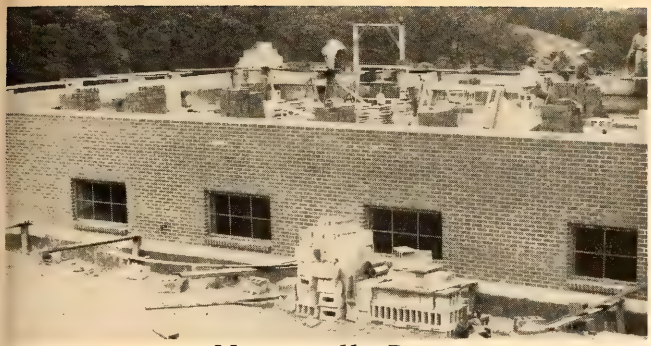
President—A. Rollin Sandy, Winona Lake, Ind.
Vice President—Herbert L. Edwards, 101 South Union Rd., Dayton 27, Ohio.
Secretary—William C. Fisher, 4038 High Acres Rd., N.W., Roanoke, Va.
Treasurer—Ben C. Zimmerman, R.R. 1, Warsaw, Ind.
Laymen's Page Editor—Roy Lowery, 118 W. Potomac St., Williamsport, Md.
Student Aid Committee: Clifford Sellers, chairman, Frank Poland, Rev. Donald Ogden, Rev. Richard DeArmey, advisor. A student selected by the committee.

GOALS

1. Daily Bible reading.
2. A family altar in every home.
3. Laymen united for soul-winning through personal visitation, evangelistic rallies, and tract distribution.
4. Support our local pastor and his work.
5. Help build our Sunday schools through the national and local Sunday-school boards.
6. Start new local and district Laymen's groups in churches and areas where they do not exist.
7. Start and sponsor local boys clubs.
8. Encourage every layman to be a sacrificial giver.

OUR PROJECT GOALS

Project	1957-58 Goal	1957-58 Offering	1958-59 Goal
1. Board of Evangelism	$2,500	$2,398.65	$3,500
2. Grace Seminary and College	$1,200	$ 237.33	$ 750
3. Foreign Missions	$ 900	$ 423.71	$ 900
4. Home Missions	$1,000	$ 214.11	$1,000
5. Brethren Youth Council	$ 500	$ 101.69	$ 500
6. General Expense Fund	$ 300	$ 231.07	$ 500
Total	$6,400	$3,606.56	$7,150



Hopewell, Pa.

The Grace Brethren Church seeing the need for better accommodations for their place of worship, in the spring of 1956 purchased a plot of ground on State Route 26. On April 13, 1957, ground was broken for the new building, and construction was begun immediately.

The building is 42 feet wide and 62 feet long, of concrete block construction, with classrooms to accommodate ten classes, and the auditorium which will seat 200 comfortably. In the basement is a second auditorium 26 feet by 50 feet.

The accompanying picture was taken Aug. 7, and as of the present the brick and block construction is finished. According to present plans the roof will be finished before the cold weather, and the building will then be finished during the summer of 1959.

Much of the labor on the building has been done by the men of the church, which has reduced the cost of construction, as well as the indebtedness upon the congregation.

—Sheldon Snyder, pastor

FROM WHERE I SIT—

Opinions vary as to what constitutes a good name. Nevertheless, Solomon wrote: "A good name is rather to be chosen than great riches" (Prov. 22:1). A "good name" in Washington, D. C., might not be a good name back in the congressman's constituency. A good name in sports might not be so good at home. Hollywood's big names are considered good names by their employers and box-office managers across the nation. But what does God consider to be a good name? From Scripture it is clear that it is one that has been written in the "Lamb's book of life" (Rev. 21:27). It is the name "Christian" which was earned by and given to the first century disciples at Antioch (Acts 11:26). The Heavenly Father's evaluation of a name can be seen in the one that He chose for His Son: "Thou shalt call his name JESUS [Saviour] . . . God also hath highly exalted . . . above every name" (Matt. 1:21; Phil. 2:9). Further, Jesus promised that He would mention the name of anyone before the Father—if that one would confess Him before others here on earth (Matt. 10:32). That kind of name is better than a million!

—A. Reid Jepson

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Buena Vista, Va.	Sept. 14-28	Edward Lewis	Bill Smith.
Long Beach, Calif. (First)	Sept. 21-28	C. W. Mayes	Pete Riggs.
Cuyahoga Falls, Ohio	Oct. 12-26	Richard Burch	A. R. Kriegbaum.
Roanoke, Va. (Washington Heights)	Oct. 13-26	Vernon Harris	Edward Lewis.
Camden, Ohio	Nov. 10-23	Randall Rossman	Edward Lewis.

In Memoriam

Leo Lawrence, a faithful member of the Grace Brethren Church, Waterloo, Iowa, departed to be with Christ on July 20. In addition to faithful service as a deacon for a number of years, he served as a teacher of boys in the junior department of the Sunday school and as chaplain of the Sky Pilots, a boys' club.

—John Aeby, pastor

Alfred H. Gaverich, father of Miss Lois Gaverich, nurse at the Brethren Navajo Mission, passed away in Harrisburg, Pa., on Tues., Aug. 26, from an occlusion (heart attack). Miss Gaverich flew to her home to see him, but arrived several hours after he had passed away.

Wedding Bells

All announcements for this column must be mailed to the Missionary Herald.



Nancy Lee Helman and Barry Scott, Aug. 3, at the First Brethren Church, Waynesboro, Pa.

Doris Martin and Richard Coffelt, Aug. 23, of the North Riverdale Brethren Church, Dayton, Ohio.

Loretta Painter and Charles Staton, Aug. 15, of the First Brethren Church, Buena Vista, Va.

Janice Kriegbaum and Sterling Smith, Aug. 28, of the First Brethren Church, Long Beach, Calif.

ONE MAN'S OPINION

This is THE way

SELECTED BY THE EDITOR FROM CONTEMPORARY THOUGHT AND OPINION



WELL-KNOWN SOLDIER

Thousands visit the tomb of the unknown soldier just outside a Washington, D. C., cemetery weekly. We believe in honoring our sacrificial (or war) dead of World War I; "they have not died in vain." However, the most impressive tomb on earth today is the tomb of the **Well-known** Soldier of the cross. Our government has honored the dead of World War II and the Korean struggle by erecting two additional tombs at the site. The fact that the Unknown Soldier's tomb contains the remains of a typical American infantryman is the reason that part of Arlington Cemetery is revered by so many loyal Americans and foreigners. The tomb of the crucified Son of God just outside of Jerusalem is meaningful to believers everywhere because it is **empty**—no remains remain! "He is risen, he is not here," said the angel, and history corroborates that victorious testimony!

REVIVAL

The "revival" that is being experienced in America, seems to be far more superficial than those of former years on this continent, Wales, Korea, Haiti, and China. Popularization of religion is not the equivalent of personal sin-confessing, life-renovating revival. One of our Congressmen, Robert C. Byrd of West Virginia, recently said: "There may be one hundred million church members in the USA, but how many know experientially the truth of Jesus' statement to Nicodemus. 'Ye must be born again'?" It has been said that the world is not becoming more Christian but Christians are becoming more worldly. In the Apostle Paul's day, it was commendable to have the church in Corinth. But when Corinth got into the church, it was tragic.

CONSISTENT LIVING

As a tree falls so it lays. As a man lives he (usually) dies. Hollywood's stuttering comedian, Joe Frisco recently died, and at his funeral they played "Darktown Strutter's Ball" and "Beautiful Baby." The bootblack-to-Broadway dancer had ended his story on earth in routine fashion. Whether or not this strikes one as ethical, it can be said that it is at least consistent! Let all who love and live for Christ be consistent. Instead of merely entertaining, let us live and minister to others while living to the glory of the Lord. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (I Cor. 10:31). Living moment by moment in communion with God assures the redeemed heart of spiritual consistency to the end—which will really be the beginning!

OUR MISSIONARIES

Godly missionaries have played a large part in the history of the world that is credited to them. They are "ambassadors for Christ" —emissaries from heaven's court— who operate efficiently from mud-floor, grass-shack "embassy row" anywhere. Even though underpaid they never strike. Although overworked their number remains small. A visitor to the hinterland mission station said to the devoted nurse: "I would not do this for a million dollars." As the servant of the exalted God and sunken humanity continued her work in that oasis in the desert of filth and neglect, she replied, "I wouldn't either."

FOR COMMUNISM

It seems that the professing church needs a rebirth, the kind of "drive" that was evident in the first century disciples. It is found today in a few isolated places of Christendom, but primarily in the fanatical card-carriers of communism. This is not to compliment the base motives and cruel methods used. It is to emphasize the words of Jesus: "The children of this world are in their generation wiser than the children of light" (Luke 16:8). Dr. Fred Schwartz tells of meeting a man at midnight on an American city street. "Where are you going?" he asked. "To a meeting of the Party," the communist replied. "No one will be there at this hour, will they?" asked Dr. Schwartz. "They'll all be there," was the definite answer. It is said that the devoted Red further stated: "I give one-third of my time to the Party—eight hours I sleep—eight hours I work—eight hours daily is spent for the Party. Furthermore, I give one-half of my income (all antitithers, note!) to the Party." Has it been forgotten that Jesus said: "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14:33)?

LOVE

". . . the greatest of these is love." Greater than faith, which will turn into sight. Greater than hope, which will terminate in reality. Greater because it will outlast all else. Human love can only faintly approximate illustration of God's love or that which He "sheds abroad in our hearts by the Holy Spirit" (Rom. 5:5). When the evangelist was away his little 6-year-old daughter was secretly lonely. When she sensed her mother might feel similarly, she said: "Mother, I'll tell you what to do: just go to the closet and put the sleeve of one of Daddy's coats around your neck a little while. That is what I do." The everlasting arms which "are underneath" (Deut. 33: 27) are actually more realistic and far more dependable than any daddy's sleeve or arms.

SERVICE

Men, to serve God, must know Him. To know Him, they must accept Christ as their Lord and Saviour according to John 14:6. To serve the Heavenly Father means one must first talk with Him. We cannot do much for anyone without communicating with them. Man speaks to God through prayer. God speaks to His children by the written Word. There is yet more assistance given the servant of God who seeks to win his lost fellowmen; the third person of the Trinity, the Holy Spirit, is not only the believer's "Comforter" but his indispensable ally.

—A. Reid Jepson

The BRETHREN MISSIONARY HERALD

HOME MISSION NUMBER

SEPTEMBER 20, 1958

Hatboro "Future" Sign Bows to the Earthmover

Ground was broken and excavation started for the new Suburban Brethren Church, Hatboro, Pa.





Editorials

By L. L. Grubb



765 Souls Born Again

"He that winneth souls is wise." This is the first business of Brethren Home Missions—to so faithfully present the true Gospel of our Lord Jesus Christ that the Holy Spirit may take God's Word and bring regeneration to lost souls. Last year we registered the largest number of souls saved in our churches and missions in any one year of our history.

This fact proves two things:

First, Brethren home-mission churches are ministering the Word of God. The Redeemer of sinful men will bless only His own Word. When it is preached, conviction and salvation result.

Secondly, that every dollar given to Brethren Home Missions is a contribution toward the spreading of the Gospel. In days of increasing apostasy, it should be a source of deep satisfaction to all our donors to know that their gifts will minister the full Word of God.

Such a program is worthy of the generous support of any child of God.

Home Mission Needs Great

In the next ten years, at the present rate of population increase, there will be 30 million more people in America. They will have about 100 billion dollars per year more to spend than today. These figures are carefully computed by reliable Government agencies.

The Brethren Church is doing so comparatively little now to reach millions of pagan Americans with the Gospel that it seems useless to even discuss such a future mission field. But this is not so, for the Lord is able to multiply our efforts for Him far beyond any human conception.

As we grow in number of souls born again and in the number of our churches, our potential for Christ increases proportionately. So we say: "The faster we grow, the faster we **will** grow." Twenty-five thousand people winning souls to Christ is one thing. Fifty thousand people witnessing is twice the potential testimony for Christ.

Our problem has been and is the inability to grasp a large enough percentage of our opportunities to develop new churches. Many of these opportunities we do not even explore because we know no funds are available for such development. This means that at a later date these opportunities are gone or have been grasped by others. We are always happy when we see others move in and possess the land for Christ when we cannot do so ourselves.

Each year we present figures as goals for prayer and giving. This year we need a $232,000 annual offering if we are to meet the needs we see ahead with some reasonable expansion. This will be a 20 percent increase over last year's offering which was $193,500. This may sound like a difficult goal to reach, but if all the members of The Brethren Church would simply become members of the corporation, which means giving $5 or more to Brethren Home Missions in any one year, this goal would be exceeded.

How can we ever expect to do anything substantial about meeting the needs of 30 million more people in the next ten years if we do not do more about meeting the needs of our home-mission field now?

Our Council has placed in our churches many different helps to advertise this home-mission challenge the year round. As this material is used we trust that God will speak to many hearts in clear tones of challenge.

Home Missions a Year-round Ministry

The time just before and immediately following the Thanksgiving season is supposed to be the "home mission period." We hear this so much among our churches. Thousands have come to believe that the only time home missions should be emphasized is during this period. Actually nothing could be farther from the truth. We do and probably always will emphasize home missions during the Thanksgiving season with a special emphasis. But this certainly does not mean that the missionary emphasis for the evangelization of America should be given only then. **Every week in every church** there should be some emphasis on the need of America for the Gospel with information and reports which are always available from the home-mission office. (The same is true of foreign missions and the Easter season.) If our old logic would be followed to its conclusion, from the standpoint of doing more about evangelizing America, we would give the Devil free course and reign through all the balance of the year with the exception of the "home-mission period." There is not a member of The Brethren Church who would be in favor of this. Many have simply failed to realize that Satan is working hard the **whole year round** in America, and that if we are going to defeat him, we must emphasize home missions the **whole year round.**

This task would be simple with a **home-mission secretary in each church** who would be responsible for having home-mission reports and material on hand at all times. This material would be available for use in any department of the church as occasion would demand.

Every individual in The Brethren Church using an envelope each week to place as little as 10 cents in that envelope for home missions would give us approximately $225,000 annually for this great work. But The Brethren Church is not even doing this.

Our greatest opportunities for church extension lie ahead. Will we grasp them? You have the answer!

THE BRETHREN MISSIONARY HERALD VOLUME 20, NUMBER 38
ARNOLD R. KRIEGBAUM, Executive Editor
Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $3.50 a year; 100-percent churches, $2.50; 75-percent churches, $2.75; 50-percent churches, $3.00; foreign, $4.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; William Schaffer, secretary; True Hunt, assistant secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to executive committee; William Male, Mark Malles, Robert E. A. Miller, Thomas Hammers, Robert Sackett; Arnold R. Kriegbaum, ex officio.

Ground Breaking at Hatboro, Pa.

By Lester Smitley

On Friday evening August 29, at 8:00, the Suburban Brethren Church of Hatboro, Pa., officially broke ground for their new church. The evening was beautiful, for as soon as the sun had set a full moon came out to greet us.

Vernon Latham, construction crew foreman, had arrived with the work trailer the day before, and the basement was excavated the following morning by David Goodling a member of the Allentown church. Mr. Goodling and his family have been attending our services while they have been in this area. The company for whom he works, donated the bulldozer free of charge.

Rev. William E. Male, pastor of the First Brethren Church of Philadelphia, and Rev. Robert Crees, pastor of the Third Brethren Church of Philadelphia, each brought a brief message. Three members of the King family, William Schulze, Stanley Stauffer, and Harriet Ann Gault, furnished the music of the evening.

An introduction of Robert E. Foltz, architect for the Home Missions Council, of Winona Lake, Ind., and officers of the church, was made. After this almost a hundred people, including the congregation and friends, circled around the approximate location of the church and the official ground breaking took place with Alfred Anthony, William Hetrick, and William Schulze, trustees, turning the first shovel of dirt. This started the work they were glad the bulldozer would finish.

This service was a happy time for both the pastor and the people. With the preliminary leadership of Rev. Robert Crees and Rev. William Male the group in Hatboro had previously met in homes around in the community as a Bible Class. The present pastor arrived on the scene a year ago last December. Since then we have been having regular services in the Howard Johnsons Motel. We have made no gigantic strides, but each one in the congregation can say that we have grown spiritually and numerically. We feel that the Lord has been exceptionally good to allow us to have been able to break ground. We also want to thank those that have held us up in prayers, gifts, and investments to get our church under way. Should the Lord tarry, we are looking forward to having a much needed church building.

Below are some testimonies of how some of the others in this flock feel about the ground-breaking service:

Friday evening, August 29, 1958 at 8:00 p.m. was a great thrill to my sister and me. We took part in our first ground breaking; and to think this will be our church! In this church boys and girls will come to know Jesus and learn "The Bible, the whole Bible, and nothing but the Bible." It also means that soon we shall have our own young people's work.

—Billey Schulze, Jr.

One of the greatest blessings that my wife and I have received since our salvation was on Friday evening, August 29, 1958, at 8:00 p.m. when the dream of ours, to have a Brethren church in our area, was officially initiated. The ground-breaking service was finally taking place.

It was less than three years ago that Rev. Robert Crees and I had discussed starting a Bible class in our home, the ultimate goal to be a Brethren church in our community. We were at the time, traveling 38 miles round trip to church. Prior to this, my family and I had attended a few of the modernistic churches in our community, inviting each pastor to an evening of interrogation. However, having been saved through the ministry of and in the Brethren church, we were always dissatisfied.

The first meeting was held on January 12, 1956. Rev. and Mrs. Robert Crees, Mrs. Alfred Anthony, Mrs. Robert Anthony, and my family attended. Within two weeks, Rev. Wm. Male was working with us toward our goal. Rev. Lester Smitley came to minister full time with us in December 1956 and the attendance was between fifty and sixty on Sunday morning.

It has been a real blessing to see the progress the Suburban Brethren Church of Hatboro, Pa. has made, and how the Lord has led step by step. Now we have taken the first big step toward our church building. It is our prayer that this edifice, when completed, may be used to reach many with the Gospel in the coming days, weeks, months, and years, until the Lord returns.
—William C. Schulze (bldg. comm. chmn.)

My heart was thrilled at the ground-breaking service because it marked the beginning of another church where the Gospel would be preached; and men and women, boys and girls would come to know the Lord as their Lord and Saviour, and believers would be strengthened in the faith and trained for service for our blessed Lord.

—Roy F. Myers (deacon)

Our prayers are that the ground breaking of the Suburban Brethren Church may be the starting of many more Brethren lighthouses in the Greater Philadelphia area where people may be led to our Lord Jesus Christ.

—Wm. H. Hetrick, (treas.)

As a Sunday-school teacher the ground breaking means much to me. Our new church will be the center for the Christian training of our children. It will be the place where spiritual activities will be focused. I truly thank God for His definite blessing on this new adventure.
—Violetta M. Elder (Sunday-school teacher)

As a teen-ager the ground breaking for our church means much to me. It is the beginning of a new temple to God. Our church will be as a net cast into the sea of people gathering the lost and wayward to Him. Just as Jesus fed the five thousand, we shall spiritually feed the community with the Bread of life. We will be a rock steadfast in our salvation. "Let your light so shine

Hatboro Men Survey Lot, Break Ground



Right: The Hatboro building committee, Lester O. Smitley, William C. Schulze, Paul Anthony, William H. Hetrick. Inset: Pastor, Lester O. Smitley, taking his turn at the transit. He is probably saying: "It looks good to me, men."



Left to right: The Brethren Construction Crew members, Vern Latham, superintendent, Ray Sturgill, Lester Keyser, and Don Sellers.

before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).
—John C. Elder

Aspiration—Our desire to worship God and preach the Gospel.

Inspiration—The Holy Spirit's activation through Rev. Wm. Male, Rev. Robert Crees, and charter members.

Preparation—Assembling ourselves in various homes for worship.

Anticipation—A church and Christian school.

Confidence—The all-sufficiency of the Lord our God.

Consummation—The beginning of the building of our church.

O Lord, how great Thou art!
—Mrs. Howard E. Elder (church secy.)

Home Mission Churches Set the Pattern



By Harold H. Etling, Director
National Sunday School Board

It was Sunday night and the program of the National Sunday School Convention read, "Meet the Winners—Guess Who." An overflow crowd had jammed every available spot in the auditorium of Grace Seminary, and the hour had arrived for the presentation of awards to the Sunday schools that had earned them during the past year.

First of all, it was the announcement of the winner of the "Superintendent of the Year" contest, in which the judges had carefully studied the scrapbooks presented by individual superintendents of Sunday schools from across the Nation. In these scrapbooks had been placed the promotional materials for the year. Three winners were named as top leaders—Allen Zook, superintendent of the home-mission church at Palmyra, Pa., was in third place; Orlyn Culp, superintendent of the First Brethren Church of Whittier, Calif., and a member of the Home Missions Council Board was in second; and Robert Cam, superintendent of the Findlay Brethren Church, another home-mission church, was named as the winner of the contest. Home-mission churches and home-mission men believe in a promotional program that will help make Sunday schools and churches grow. Long ago the world discovered that "It pays to advertise," and home-mission personnel believe that Sunday school is "Big business."

Our national Sunday-school director announced that the "Superintendent of the Year" contest would again be sponsored by our National Sunday School Board for the coming year, and we would encourage every superintendent, not only of home-mission churches, but of every Brethren church to begin now to promote, then follow through, and get into the contest for the coming year. It pays to advertise, if you believe you have something worth advertising.

The attendance contest awards were next in order. Again in each of the divisions the Sunday schools that had placed in the top three in each division were named. It was a joy to know that our schools had increased to such a place that our division for small schools had been changed from schools of 1 to 50, to schools of 1-65, in order to make sufficient schools for a contest. True to the pattern that had been established by Findlay in the "Superintendent of the Year" contest, so here home-missions churches set the pattern.

Division N—New schools was won by Kokomo, Ind., with an average attendance of 66. This is a home-missions church.

Division I—(1-65), won by Rialto, Calif., with an average attendance in 1957 of 36, had an increase of 102 percent, with a new average for the year of 73.

Division H—(66-85), won by Wheaton, Ill. Their previous average was 66, and with an increase of 57 percent, 104 average, another home-missions church set the pattern for this division.

Division G—(86-99), won by another home-missions church, York, Pa. The average of the previous year was 93 while the new year showed 133 for an increase of 43 percent.

Division F—(100-120), won by Cuyahoga Falls, Ohio, a former home-missions church now self-supporting. Their average attendance increase was 34 pupils with a 32.2 percent gain.

Division E—(121-155), won jointly by Paramount, Calif. and Findlay, Ohio. Both of these churches are home-mission churches, and the contest ended in a dead heat. Findlay won the greatest number of individual months, but Paramount won by a shade in the overall gain. Each with a gain of 40 percent. Between the two an average attendance gain of 78 pupils.

Division D—(156-199), won by Compton, Calif., with an increase of 43 persons, for a gain of 36.6 percent.

Division C—(200-299), won by Norwalk, Calif., with an increase of 77 persons for a gain of 29.8 percent.

Division B—(300-399), won by Dayton, Ohio, North Riverdale, a first timer with our contest, showing an increase of 36 persons for 11½ percent.

Division A—(400 and over), won by Inglewood, Calif., showing an 11 percent increase.

The cup for the finest consistent growth in all divisions went this year to Norwalk, Calif., who for the fourth time in succession led its own division. Norwalk has climbed regularly from one division to another until now it has finished first in Division C.

Our congratulations to each of these churches, both home-missions churches and others who have helped our national Sunday school goal toward 60,000 by 1960.

Several interesting observations should be made from all of this. First, three of these home-missions churches became self-supporting churches during the year, which indicates that when the attendances grow, churches quickly are able to care for their own financial needs. The Sunday school is and has long been the out-reaching arm of the church, and as such is used to win men and women to Christ. Christians soon unite with the church, and become loyal and faithful members not only of the body of Christ, but

(Continued on page 599)



Toppenish, Wash., Church-Parsonage



Toppenish VBS

Toppenish Testimony Growing

The Grace Brethren Church, Toppenish, Wash., is experiencing real gains for Christ. The Bible class moved into the house shown above the first of January. Already partitions have been removed and the house remodeled to meet the church needs. The property on which the house is situated will become the future church property.

The average attendance for the April, May, June quarter was 40. A very successful vacation Bible school was conducted this summer with a total of 26 decisions. The goal for foreign missions was almost doubled.

Rev. Don Farner, the pastor, has been working at secular work to support his family, and has been able to give only a part-time ministry. The Northwest Fellowship of Brethren Churches is including this work in their district missions budget and The Brethren Home Missions Council will be assisting January 1, 1959.

A full schedule of services are held each week with Mr. Daniel Green, superintendent of the Sunday school, and Mr. Lowell Parton in charge of the youth work. One communion service has been observed since moving into the present building.

"GOAL TO GO"

By Frank J. Poland

We are entering a season of the year when millions of people will be interested in these three words, "Goal To Go." The reason—they will be watching their favorite football team and the victory will be decided by the goals made by their team. **If a goal means victory in the realm of sports, is there any logical reason why a goal will not mean victory in the Lord's work through Brethren Home Missions?**

The board of directors for The Brethren Home Missions Council in their recent annual meeting prepared a budget for 1959. This budget was dictated by the Holy Spirit and one we believe to be reasonable. **It calls for a total offering of $232,000 or an increase of 20 percent over the previous annual offering.** Inasmuch as not one cent is underwritten, this figure becomes a goal for 1959—the Lord's goal for us.

How are we ever going to reach such a goal for the Lord? First of all, set a goal for yourself. A number of Brethren are not corporation members, and this could be a goal for you. It is a $5 goal. A still larger number of Brethren are not life members and this would be a goal of $100. One member in ten giving a life membership offering would exceed the total goal alone (23,753 members). Every member giving double the corporation membership, or $10 each, would exceed the total goal $237,530). When you have arrived at your personal goal, then break it down on a weekly basis. This is the "easy offering plan" for reaching your goal.

First, pray about the goal the Lord would have you set for home missions. The same Holy Spirit that directed The Brethren Home Missions Council directors will direct in your portion.

We believe Brethren Home Missions has a real team. We know, also, the opposing team is tough. Let's all make the "goal to go" and gain the victory for Christ!

Home Missions Board and Corporation News

NAVAJO GIFT POLICY. A change is being made in the operation of the Brethren Navajo Mission and Boarding School. Effective January 1, 1959, this missionary endeavor will be removed from the regular home-missions budget and supported by the gifts designated for the Navajo work. In other words, it will operate the same as the present Jewish Mission offering plan. All gifts for this work should be given through the local church and sent to The Brethren Home Missions Council office. You will be credited for such gifts as a part of your total annual home-missions offering. Write for special projects in the support of this work under this new plan.

APPRECIATION FOR DIRECTOR. The board of directors take this opportunity to express their appreciation for the services of Rev. Lewis Hohenstein during his term on the board. Brother Hohenstein was also a member of the California committee and rendered a real service to the board in this capacity.

DIRECTORS MAKE ON THE SPOT CHECK. On Wednesday, August 13, 1958, the board recessed and drove to Kokomo, Ind., to see the new church building under construction and see the Brethren construction crew in action. Accompanying the directors were Mr. Robert Foltz, architect for the building, and Mr. Elmer Tamkin, financial secretary of the Brethren Investment Foundation. This was a rare occasion, for seldom can the architect, financing official, board of directors, construction crew, and pastor get together at any one time on any one project.

At the time of the visit only the lower auditorium was in use. Now the entire building is in use, and all but one member of the crew have moved on to Hatboro, Pa.

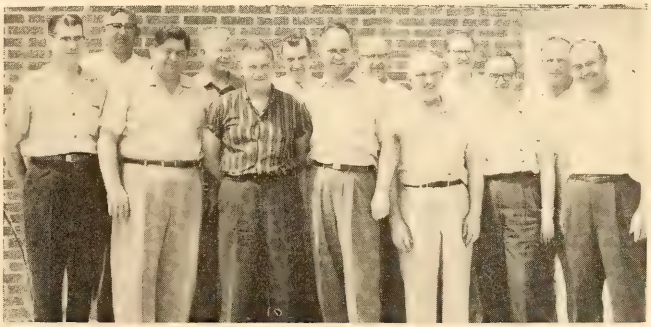
Ground was broken on March 30 and the entire building occupied by August 30, which is an excellent record. The church is the first of three in an over-all development of 1200 homes in a planned community. Pastor William Kolb has been used of the Lord in this field and, needless to say, the board of directors were all well pleased with every phase of the work.

NEW BOARD MEMBER. The members of the corporation in the annual meeting elected Rev. Richard P. DeArmey, pastor of the Winona Lake Brethren Church, to the board.

RESUME WORKSHOPS IN '59. The board decided that workshops would be resumed again next year with one on the West coast and one in the East. They were discontinued this year for financial reasons, and much to the disappointment of the home missionaries.

NEW OFFICE SECRETARY. Mrs. Barbara Hoke has been added to the staff as office secretary as of June 1. She is fulfilling the position vacated by Mrs. Cashel Taylor. Mrs. Hoke is a member of the First Brethren Church, Clayton, Ohio. Her husband, Eldon Hoke, is a student in Grace College.

TAOS TO RECEIVE GRANT. Sam I. Horney, superintendent of the Spanish-American work, advised the board that the Taos Foundation set up by Dr. Thorn, a New York physician, will assist in financing the new proposed recreation building. The Foundation will give $1,000 and the director of the Foundation will give $1,000. This grant will be a real help in assisting the WMC in their project to make these needed facilities available for the Taos work.



Left to right: Frank J. Poland, Edison Yoder, John Aeby, Chester McCall, Lewis Hohenstein, Harry Shipley, Paul Dick, Roy Kinsey, Elmer Tamkin, Gordon Bracker, Robert Foltz, Orlyn Culp, and Paul Bauman. Board members not present include Jesse Hall, Foye Miller, and Harold Bolesky. Photo by L. L. Grubb

HOME MISSION CHURCHES SET THE PATTERN

(Continued from page 597)

of the entire work of the church.

Secondly, this past year showed the greatest harvest of souls of any year in home-mission work. We believe that the fact that home-mission churches placed so well in our national Sunday-school contest, and the fact that more souls than ever were saved proves that the Sunday school is a strong evangelistic arm of the church. When all of our churches become Sunday-school minded, and conduct efficient, well-taught, well-organized schools, then we shall reap a real harvest of souls. This is truly a Sunday-school revival.

Thirdly, the fact that home-mission churches believe and practice home visitation is seen in the fine record of our home-mission churches. Our motto has long been —"Visitation is Church Builder No. 1." Not only do young churches need to visit the community, but every Brethren church ought to go and do likewise.

As the new year lies ahead, and new Sunday-school contests are announced by your National Sunday School Board, we encourage every church, both home missions and established, to avail themselves of this opportunity of joining in and helping to reach 60,000 by 1960.



This beautiful new church building located in Fort Wayne, Ind., was made possible by investments and savings in the Brethren Investment Foundation. Such funds have also made possible many other similar buildings in recent years.

What Investments and Savings in the Brethren Investment Foundation Will Do

The Investment Foundation is at present faced with a very great need for funds to complete three churches now under construction and to erect three other churches awaiting construction.

An opportunity is extended to every member of The Brethren Church to have a part in this work of the Lord. Investments of $500 or more earn 5% interest, whereas savings accounts up to $500 earn 3% interest. Savings accounts may be opened for as little as $1. Parents are encouraged to open savings accounts for their children.

Invest now and let your money help in the Lord's work and also earn a good "dividend" for you. The opportunities are many and the need for funds is great.

For further information write today to the

BRETHREN INVESTMENT FOUNDATION, INC.

Box 587, Winona Lake, Ind.

ISRAEL CALLS!

Witness to Your Jewish Friends! (Part 3) By Bruce Button

So far in our present considerations we know WHY we should evangelize Jewish people, and WHO should evangelize Jewish people. We also know that **love** and **patience** are two necessary prerequisites in our witnessing. We have seen why they are necessary. This month we are going to consider some things we **should not do** when we contact Jewish people, as well as some things we **should do** when we contact them. First let us consider the

Don'ts

Don't wear a cross on your coat lapel or as a pendant on a chain around your neck. This will call to the Jewish mind the Jewish persecutions of the past centuries done in the name of the cross. If you must wear some Messianic momento, wear a Mogen Dovid (Star of David). These can be procured for a small price at most jewelry stores.

Don't use the name "Jesus Christ" when speaking to Jewish people. Say "Jesus the Messiah" or "Messiah Jesus," or simply "the Messiah."

Don't use such terms as conversion, missionary, baptism, church, denomination or other "Christian" terms. They will not convey any meaning to the Jewish mind that will be for good. These terms will only call to mind harsh thoughts.

Don't ask your Jewish friend "stock" questions, such as "Are you saved?" or "Have you been born again?" These expressions have no meaning to the Jewish person. If you should use them, be sure to explain what you mean by them. Remember you are dealing with a person that is totally ignorant of the real meaning behind such expressions. A safe position to assume is that your Jewish friend knows absolutely nothing about the truths you will discuss.

Don't mention denominations unless asked concerning them. Even then, **do not criticize** other groups or denominations, but state your reason for disagreement with them simply and clearly, basing it upon Scripture. Where present-day Judaism comes in conflict with true Messianic belief; that is, Christianity, do not condemn Judaism. Present the claims of Messiah rather positively as set forth in the Old Testament, and the supporting claims in the New Testament.

Don't use the expression "Jews" or "you Jews." Rather, say—as I have tried to emphasize as I have written this series—"the Jewish people" or "you Jewish friends."

Don't let your Jewish friend sidetrack your conversation into the realm of worldly philosophy or politics, or some other subject not essential to the discussion of the Word of God. Hold to the teaching of the Word of God relative to sin, atonement, sacrifice, prophecy and its fulfillment, and any other truth the Holy Spirit sets forth to be discussed.

Don't do all the talking. Give your Jewish friend a time to express himself. In this way you will find out what he believes, and how much of the Old Testament he knows. Thus, you will be able to deal with him more intelligently.

Don't contact your Jewish friend in his place of business with the intention of witnessing to him. If you do go there to see him, talk about commonplace everyday things and events. Speak to him of Messiah at some other place.

Don't "push" for a decision. Sometimes it takes years of patient witnessing to win a Jewish person to Messiah. (It took fifty years to win Mrs. Bella Smith, and forty years to win Mrs. Mary Ratner.) Be **very** patient.

Don't outstay your welcome. Recognize the time when you should leave. There will be indications when your friend has "had enough."

Now let us look at some

Do's

Do learn the Jewish person's name as soon as possible, and use it frequently as you address him. It has truly been said: "The sound of one's own name is a joy to hear." It does create friendliness.

Do explain the distinction between the terms "gentile" and "Christian." To most Jews all gentiles are Christians. Many believe that even the Hitler and Nazi hoard were Christian.

Do express your sincere appreciation for the blessings received by gentiles, who have believed in Jesus as their Messiah, from the nation of Israel. You can speak of both material and spiritual blessings. Material blessings the world enjoys are those which Jewish minds have promoted, such as the great advances in the field of literature, medicine, electronics, and other fields too numerous to mention. Spiritual blessings comprise the Holy Scriptures, Messiah, and our knowledge of the true and living God as we received them from Israel.

Do be a good "listener." Your Jewish friend will, from time to time, discuss his problems with you. Listen patiently and sympathetically. Gaining his confidence could be the avenue for presenting a new Scriptural truth.

Do be courteous and gracious. There is nothing quite so revolting and nauseous as a professing believer without these qualities.

Do ask leading questions. There are many you can present, such as Who is being spoken of in Isaiah 53? How is it that a child is to be called the "mighty God, the everlasting Father," as set forth in Isaiah 9:6-7? How will we recognize Messiah when He comes, if He has not come already?

Do sit or stand to pray if the opportunity to pray presents itself. Do not kneel.

Do ask the Holy Spirit to lead you as you seek out a Jewish person to whom you wish to witness. Ask that the Holy Spirit prepare his heart for the testimony you will give. Pray also for yourself. Pray for wisdom and grace, for you will need a great supply of both as you witness to your Jewish friend about his blessed Messiah, Saviour, and God.

Next month we will present the concluding article of this series. In it we will discuss the type of literature to be presented to your Jewish friend, and we will also present some of the more pertinent Old Testament prophecies and New Testament fulfillments dealing with Messiah Jesus. We will also tell you how you may obtain a small informative study kit and literature supply to help you as you contact His Chosen People.

Newspage



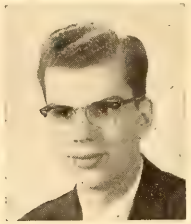
TAOS, N. MEX. Mr. and Mrs. James Dowdy, of Winona Lake, Ind., are assisting Rev. Sam Horney in the Brethren Spanish-American work here. Mr. Dowdy is the son of Rev. and Mrs. J. Paul Dowdy, missionaries to Argentina. Mrs. Dowdy is the daughter of Mr. and Mrs. Ernest Bearinger of the Brethren Youth Council.

CONEMAUGH, PA. The East Fellowship SMM rally will be held at the Pike Brethren Church Sept. 20.

WHEATON, ILL. Harold Etling, director of the National Sunday School Board of The Brethren Church, was the guest speaker at the Scripture Press chapel hour on Sept. 5. A banquet was held in his honor in the evening.

CEDAR RAPIDS, IOWA. Rolland Hein and Robert Clouse were ordained to the Christian ministry on Aug. 31, at the Grace Brethren Church here.

Rolland Hein completed two years at Bob Jones University, and graduated from Wheaton College. He completed his work at Grace Theological Seminary in 1957, at which time he joined the faculty of Grace College, and is now instructor in literature and speech. This past summer he attended the University of Iowa doing work on his master of



arts degree. Mr. Hein is a member of the Grace Brethren Church of Cedar Rapids, Iowa.



Robert Clouse received his associate of arts from Grace College in 1952, and inasmuch as Grace was then only a two-year college, he transferred to Bryan University, and received his A.B. in 1954. In 1955 he entered Grace Theological Seminary, and graduated in 1957. Upon graduation he was called to the pastorate of the Grace Brethren Church of Cedar Rapids, Iowa. He was formerly a member of the Grace Brethren Church of Mansfield, Ohio.

Dr. Herman Hoyt, dean of Grace Seminary, delivered the ordination message, and was assisted by Rev. Raymond Kettell, pastor of the Carlton Brethren Church, Garwin, Iowa; and Rev. Edward Clark, pastor of the Pleasant Grove Brethren Church, North English, Iowa.

SPECIAL. The ministers of the Allegheny and East districts will join for a prayer retreat Sept. 22-23, at the Allegheny District campsite.

SPECIAL. The ever-defensive theory of evolution was fed fuel recently by a discovery at Florida State University, according to Norman Rohrer.

A team of scientists, led by Dr. Sidney W. Fox, one of the Nation's top biochemists, has produced a synthetic material so nearly like the natural protein found in living organisms that some chemical analyses do not show the differences. This material, called proteinoid, will nourish bacteria and thus has proven food value.

"We are confident," say the scientists, "that the physical conditions under which the first cell on earth flicked into life are now pretty well known."

The Florida biochemists can duplicate portions of the chemical processes which, they say, occurred to bring that first cell to life. This gives them in outline how inanimate matter could undergo the necessary reactions and develop the genes and enzymes to become alive. Each reaction of a living cell is controled by a specific gene. The gene exerts its influence through enzymes, all of which are proteins.

One great question remains unanswered: how genes exert their influence through the enzymes. The physical and chemical processes already pointed to may not be the sole conditions under which life could be formed. Perhaps it takes less faith to rely on the Genesis account of creation in the Bible than to rest the case with chance.

MARTINSBURG, W. VA. The Rosemont Brethren Church was on the air two and one-half hours each Sunday, for the month of September. Both the morning and evening services were broadcast. Earle Peer is pastor.

ALEXANDRIA, VA. The Mid-Atlantic Fellowship WMC rally will be held at the Commonwealth Avenue Brethren Church on Sept. 25.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Buena Vista, Va.	Sept. 14-28	Edward Lewis	Bill Smith.
Long Beach, Calif. (First)	Sept. 21-28	C. W. Mayes	Pete Riggs.
Dayton, Ohio (First)	Oct. 5-12	W. A. Steffler	R. D. Barnard.
Cleveland, Ohio	Oct. 8-12	Clair Brickel	R. I. Humberd.
Cuyahoga Falls, Ohio	Oct. 12-26	Richard Burch	A. R. Kriegbaum.
Roanoke, Va. (Washington Heights)	Oct. 13-26	Vernon Harris	Edward Lewis.
Aleppo, Pa.	Oct. 16-19	Wayne Baker	R. I. Humberd.
Philadelphia, Pa. (Third)	Oct. 26-29	R. D. Crees	R. I. Humberd.
Camden, Ohio	Nov. 10-23	Randall Rossman	Edward Lewis.

PULSE and POINT
OF CONTEMPORARY NEWS
Selected by the Editor

NOTICE TO READERS: The purpose of this page is to provide our readers with worldwide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.

LITTLE ROCK, ARK. In denunciation of a charge made by Harvard psychologist Dr. Thomas F. Pettigrew that Protestant preachers in Little Rock had failed to show ministerial courage during their city's racial crisis, religious leaders of this strife-torn city have snapped back with sharp rebuke. Pettigrew's charge was made at the annual meeting of the American Psychological Association in Washington, D. C., where he said that most Little Rock Protestant ministers privately favor racial integration but have remained publicly silent.

In support of the ministers, Rep. Brooks Hays (D. Ark.), president of the Southern Baptist Convention, said: "I believe that our ministers have followed what Paul enjoined the early Christians to do: teach truth and love." Dr. Dale Cowling, president of the Little Rock Ministerial Alliance—an organization representing both Negro and white pastors, said: "The ministers in the main churches exhibited a strong kind of courage during the crisis."

HARTFORD, CONN. The State Attorney General ruled that any towns which vote to provide transportation for parochial and private schoolchildren must pay the full costs of such services, and not use any funds from the State for these purposes. Earlier this month two towns in Fairfield County (Brookfield and Newton) held referendums and voted to provide bus transportation for pupils at private schools, beginning in September.

TAIPEI. Hollington K. Tong, outgoing Nationalist Chinese Ambassador to the United States, has been appointed one of President Chiang Kai-shek's senior advisers. Ambassador Tong, a devout Presbyterian, is the author of "Chiang Kai-shek" authorized biography of Nationalist China's President. Mr. Tong has a long distinguished diplomatic career to his credit. He is a friend of evangelical Christian work and has become well known to the public through his article on the Church in Red China published in **Christianity Today** magazine.

MANILA. The famed Venture for Victory basketball team under the direction of Coach Don Odle of Taylor University in Indiana has ended its sixth summer tour with a total of 81 victories in 83 games. They played the top basketball teams of the Orient before more than 300,000 people—taking advantage of the half-time breaks to present a gospel service. Through the young men's summer efforts a total of 6,683 seekers stepped out to make decisions for Christ and several thousand were enrolled in free Bible correspondence study courses.

ESTES PARK, COLO. Several hundred top-ranking athletes attending the third annual Fellowship of Christian Athletes here were urged to "transfer the discipline and sacrifice learned on the athletic field" to their daily living. This advice was offered by Frank Broyles, head football coach at the University of Arkansas. He told the sportsmen that "what you have is God's gift to you—but what you are is your gift to God."

Some 315 high-school athletes, 113 college athletes and 37 coaches attended the meet where sports was combined with Bible study. The athletic stars not only demonstrated their physical skills but also told of their spiritual experiences. Among the speakers at the conference were Bud Wilkinson, coach of the University of Oklahoma's national championship football team; Adrian Burk, former professional football quarterback; Clarence (Biggie) Munn, athletic director at Michigan State University (who is president of the Fellowship); Don Moomaw, former all-star football player at UCLA and now a Presbyterian pastor in Berkeley, Calif.; Dick Harp, head basketball coach at the University of Kansas; and baseball "greats" George Kell and Allie Reynolds. The Fellowship, conceived by Executive Director Don McClanen, seeks to strengthen the men within its ranks in vital Christian living, as well as to reach out to other athletes, especially young men, with its arm of evangelism.

FALLS CHURCH, VA. A group of 43 Protestant ministers and five Roman Catholic priests, representing all of the major churches of Falls Church and suburban Fairfax County, issued a public statement that "enforced segregation in our schools on the basis of race is contrary to the will of God." The clergymen declared their unequivocal opposition to any attempts to evade the Supreme Court decision ordering integration in the schools "including use of church facilities as a substitute for the public school system." The governor, however, said he would close public schools rather than mix the races.

COCOA, FLA. G. Tom Willey, vice-president of The Martin Company, and secretary of Christian Business Men's Committee International, is author of the annual convention tract being prepared for CBMCI's meeting in Philadelphia, October 15-19. Titled "The Last Count Down," the tract describes what takes place at a typical missile firing. It is being published by the American Tract Society.

"Some have said that the satellite proves there is no God," Willey writes. "To me it proves the exact opposite. The only reason that we can orbit is because God has set up some rules and regulations and laws. The same force that keeps the stars going keeps the satellite going when it is set in its right orbit." After describing God's count down on Abraham, on Pharaoh, and on Belshazzar, Willey says: "God moves in on men; He moves in on nations; He moves in on rulers. I believe God moves in on Christ-rejecting countries and governments. We have seen it in the past. And I believe God will eventually move in on our country unless we listen to and heed His Word. God is counting down."

ONE CHURCH—

ASHLAND, OHIO



The New Building—Keen and Budd Avenue

TWO LOCATIONS

By Arnold R. Kriegbaum



The Old Building—West Tenth Street



Sanctuary of new building



Left to right: H. C. Wheeler, general contractor; Charles Thatcher, designer; and Glenn Messner, chairman, building committee.

The West Tenth Street Brethren Church of Ashland, Ohio, has been a lighthouse for the Lord Jesus on the north side of the city for many years. Hundreds have been brought to a saving knowledge of Christ through the fervent testimony that has gone forth from that church. The blessing of the Lord has rested upon this congregation, and growth has been gradual. However, with the growth in the size of the congregation, there also arose the problem of room to care for the number that were attending the services. Through the years several rebuilding campaigns had been completed, which included the enlarging of the auditorium and the addition of a Sunday-school unit. The enlarged auditorium accommodated nearly three times as many people, but in a few years, this too proved to be inadequate. The church property on West Tenth Street was not large enough for additional units, nor was it such that much could be done to enlarge the auditorium, which already easily seated 400 people.

In 1956 a building committee was elected, and under the committee steps were taken which finally resulted in "one church—two locations." The first step taken was to change the name of the church from the "West Tenth Street Brethren Church" to the "Grace Brethren Church." This was done to solve the problem of "West Tenth Street" being in the name, if the church should be located on some other street. The name "Grace" would suffice regardless of the location.

Under the direction of the committee a decision was reached to erect another building on the south side of the city, some three or four miles from the present location; but rather than build a new church and move the congregation, the church voted to have one church at two locations.

On Sunday afternoon, August 10, the new edifice located at Keen and Budd Avenue was dedicated, with Dr. Charles W. Mayes, pastor of the First Brethren Church of Long Beach, Calif., as the dedicatory speaker. Dr. Mayes was the first full-time pastor of the church, then known as the West Tenth Street Brethren Church. Assisting in the service were Rev. James Dixon, pastor of the First Brethren Church of Washington, D. C., who was pastor of the church just prior to the coming of the present pastor, and Rev. J. Ray Klingensmith, who pastored the church in his student days, when the church was known as the Union Gospel Mission.

By staggering the hours for the services, Grace Brethren Church is able to provide an unprecedented program for its members. Rev. Miles Taber and his assistant, Rev. Edwin Cashman, will continue to serve at both locations, endeavoring to provide leadership in worship and instruction, as well as in counsel. Mr.



Men left to right are: Rev. James Dixon, Dr. C. W. Mayes, and Rev. Miles Taber, pastor.



Dr. C. W. Mayes, dedication speaker

Taber maintains his office at West Tenth Street location, and Mr. Cashman is working from the new church building.

The new $150,000 edifice is of a one-level ranch style design which provides a unique feeling of relaxation and comfort to the worshipers.

A bond issue was made in the amount of $100,000 to cover the cost of construction, and this amount is being repaid through an interest and sinking fund supervised by a local bank, which is the Broadway Plan of Church Finance.

The educational area of the church is a large department room, serving as the meeting place for both the junior and primary departments. The room 33 by 56 feet is available for centralized use for opening exercises. At the appointed time, the room can quickly be converted into twelve classrooms by the use of folding doors. Acoustical pockets have been built into the sides of the room, trapping the sound and reducing the noise. The classrooms are three-sided, opening out into a central aisle. This allows constant supervision by departmental superintendents, and lighting and ventilation for each class. Light is provided in daylight hours by five plastic skylights which catch any rays of light and reflect them into the room. Each classroom is equipped with a modern chalkboard, flannelgraph board, and bulletin board. The area is surrounded with peg board, and includes a small closet in which teachers may store needed materials.

The new church is located on a 4.27-acre site located just south of the new Taft Elementary School.

Be a Blessing

By Bill Smith
Alexandria, Va.

As a Christian, you should be a blessing to everyone with whom you come in contact. There is a strange idea that the believer is only obligated to hand out an invitation to church or bluntly ask someone, "Are you saved?" and the responsibility ends. This cannot be. We are to be warm, tender, gracious with the hope that we will be magnetic in reaching the outsider for the Saviour.

You can be a great blessing when you visit someone's home. Often you are taken right into their private life which may help you to understand them and deal with them intelligently. Here are several ways you can be a Christian guest in a home.

First, be genuinely interested in the home where you visit. If you are out to get just a few new faces for church Sunday, your visit will be shallow.

Secondly, don't do all the talking. Try to get them to express themselves to you. This may be possible only after a number of lead questions.

Thirdly, don't stay too late. Be considerate even if the time slips by rapidly. If your visit was prearranged and your hostess has a few bites of refreshment, accept it and take advantage of the fact that eating together is a great bond of fellowship.

Fourthly, have a short prayer before you leave. This is a blessed finish to a visit dedicated to the Lord. Be personal in your prayer and pray definitely for the members of the household.

You can be a blessing in making calls on the sick at the hospital. This is a great ministry which is being neglected in our day. There are those in old folks nursing homes and general hospitals that will shed tears of joy because of your interest in them. Here are several things to remember during your visit.

First, be cheerful and have a smile for everyone. If possible, wear some bright colors, such as red, yellow, or orange.

Secondly, get permission from the desk to make your visits. You will be graciously accepted if you abide by the rules.

Thirdly, talk friendly but briefly with the patient. It is always a good idea to leave a tract or booklet with the person. Before leaving, ask them if they would like to have you pray. This will be long remembered by those who have much time to think.

You can be a blessing in your driving. It is amazing how a man can be so calm and refined in church but go out and get under the steering wheel of a car and turn into a terror. And for those who advertise with the car, such as "Jesus Saves," "Eternity Ahead," or "At the End of Life's Road is God" would do well to remember that these words stand out as inconsistent when they pass on a hill, cut sharply back into a line of cars after passing, or speeding.

The ethical rules of patience and courtesy will enable the Christian to be a blessing also in restaurants, gas stations, and grocery stores.

However, don't overdo the fact that you are an ambassador for Christ. I was told of two Christian young men who came into a restaurant for their lunch. When the meal was served, the one young man quietly bowed his head and thanked the Lord silently for his food while the other young man got down on his knees and began praying out loud.

Keep ever before you the fact that you are a Christian and should act as a Christian under every circumstance. Pray to God to **make** you a blessing.

IN PHILADELPHIA

MURDER!

IN KOREA

FORGIVENESS!

By Robert Crees

Pastor, Third Brethren Church
Philadelphia, Pa.



Several months ago a gang of teen-age Negro boys beat up and killed a Korean youth on the streets of Philadelphia. There was absolutely no justification for the vicious attack and terrible beating administered this foreign student of the University of Pennsylvania. The Red Cross contacted the boys' parents in Korea, expressed their sympathy, and offered assistance. In reply to this offer, the parents sent a letter to the Red Cross that should put us Americans to shame. It was signed by the parents, together with twenty relatives, and is a model of true Christian forgiveness. Here is the letter:

Pusan, Korea
May 2, 1958

Director
Philadelphia Red Cross
Philadelphia, Pennsylvania

Dear Sir:

We, the parents of In Ho Oh, on behalf of our whole family, deeply appreciate the expressions of sympathy you have extended to us at this time. In Ho had almost finished the preparation needed for the achievement of his ambition, which was to serve his people and nation as a Christian statesman. His death by an unexpected accident leaves that ambition unachieved.

When we heard of his death, we could not believe the news was true, for the shock was so unexpected and sad, but now we find that it is an undeniable fact that In Ho has been killed by a gang of Negro boys whose souls were not saved and in whom human nature is paralyzed. We are sad now, not only because of In Ho's unachieved future, but also because of the unsaved souls and paralyzed human nature of the murderers.

We thank God that He has given us a plan whereby our sorrow is being turned into Christian purpose. It is our hope that we may somehow be instrumental in the salvation of the souls, and in giving life to the human nature of the murderers. Our family has met together, and we have decided to petition that the most generous treatment possible within the laws of your government be given to those who have committed this criminal action without knowing what it would mean to him who has been sacrificed, to his family, to his friends, and to his country.

In order to give evidence of our sincere hope contained in this petition, our whole family has decided to save money to start a fund to be used for the religious, educational, vocational, and social guidance of the boys when they are released. In addition, we are daring to hope that we can do something to minimize such juvenile criminal actions which are to be found, not only in your country, but also in Korea, and, we are sure, everywhere in the world.

About the burial of the physical body of him who has been sacrificed; we hope that you could spare a piece of land in your country and bury it there, for your land too, is homeland for Christians and people of the democratic society, and it is our sincere hope that thus we will remember your people, and you will remember our people, and that both you and we will more vitally sense an obligation for the better guidance of juvenile delinquents whose souls are unsaved, and whose human natures are paralyzed. We hope in this way to make his tomb a monument which will call attention of people to this cause. We think this is a way to give life to the dead, and to the murderers, and to keep you and us closer in Christian love and fellowship.

We are not familiar with your customs, and you may find something hard to understand in what we are trying to say and do. Please interpret our hope and idea with Christian spirit and in the light of democratic principles. We have dared to express our hope with a spirit received from the Gospel of our Saviour Jesus Christ who died for our sins.

May God bless you, your people, and particularly the boys who killed our son and kinsman.
(signed) Ki Byung Oh (father) president, Yung-Chin Industrial Co. Shin Hyun A. Oh (mother), and twenty relatives.

There are four lessons that we as Brethren can learn from this incident. The first is that foreign missions pays big dividends. Years ago American missionaries took the Gospel to Korea. Now God is using twenty-two Korean Christians to show us how God wants us to exercise true Christian love. Their attitude will do more to bring nations together than all the proposed top international conferences.

The second lesson is that of forgiveness. May God give us the spirit of Christ, who said on the cross of His persecutors: "Father, forgive them; for they know not what they do."

The third lesson is that crime is the result of a sinful nature, and cannot be cured by legal punishment. The Korean Christians see a truth that American educators have missed.

The fourth lesson is that we should be interested in the salvation of all men, even of those who have treated us unkindly.

We thank you, Korean Christians, for teaching us these lessons!

God's Word in Man's World

By Edwin Raymond Anderson

Soul Rest In A.D. 2958

Add a thousand years to this one of 1958, and it would not be surprising to learn of thousands of people who are extremely interested in the state of our sphere for that time slot of 2958.

How shall we live? All that goes with futuristic living is the subject of an increasing number of articles in the various journals. According to the jaunt of one journalist, we shall be able to visit Mars, eliminate all diseases, subside totally on food pills, and so on, and on, in wonderful wandering, and all because of the strides of science in every imaginable direction.

But if one would dream of the future, why not come to the core of that tomorrow which shall bear the greatest import and impact—Eternity! Where shall the everlasting soul rest in that realm? It would be a remarkable thing if science could make inroads into our spiritual thinking along these lines! But here is the area in which the Spirit of God must wrestle with the soul. "It is appointed unto men once to die, but after this . . ." (Heb. 9:27); every avenue of life issues eventually into this "after-avenue" where all is locked up in eternal state.

Strange that men dream of tomorrow and do nothing about today, and with a strangeness that turns to sorrow in the spiritual sphere! Where the Lord calls: "Come now, and let us reason together" (Isa. 1:18), it is love that longs for man's best in a tomorrow already provided for and which may be assured by "repentance toward God and faith toward our Lord Jesus Christ" (Acts 20:21).

The basic problem never bows to time nor submits to calendar. Take away a thousand and the "old-timers" of 958 needed "no man save Jesus only" for present peace and future foundation. If earth spins on at A.D. 2958, no science-stride shall have carried life beyond the claims of Calvary. The ageless agony needs the blessed balm of "Jesus Christ the same yesterday, and today, and for ever" (Heb. 13: 8); this is a proved, positive proposition.

High Cost in Every Realm

The high cost of living has always been high on the list of topics coming under the heading of frustration and complaint—to paraphrase, "thus it has been and thus it shalt be" for the length of living on this old globe.

And of course, there is the general feeling that the rise has been too swift and too sharp on the upward incline. But for all of that, our load is lighter than that of other lands. According to a survey recently undertaken by an assigned bureau of the United Nations, costs have risen by more than the 6 percent increase experienced in the United States, by a dozen or so other nations. The percentage is 18 for Great Britain; traveling down south to Brazil, it notes the rise of 107 percent—and if you feel burdened, behold the blight of Bolivia with its 2,276 percent ballooning.

There is high cost in every realm, and there is an area of economic consciousness with all of us. But what of the region marked out from time-and-world known as the sphere of the spiritual, the environs of the eternal? For be well aware of this truth indicated in the Word: there is a definite impact of "spiritual economics" in this, the most important of all. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36) marks the speech of market for the priceless commodity of the soul.

The cost of living without linkage with the Lord of life is so high —so very high—that it passes far, far beyond the setting of human speech. One pictured it this way, after a certain manner, but this is far too poor, even at poetry's best:

"The loss of friends is much—
The loss of health is more—
But the loss of Christ is such loss—
As nothing can restore."

Friends are near, health is closer but the distance from the Saviou is so great that no familiar word of desired comparison can poin up e'en fraction-of-picture. Thus th note of emergency which rings th gospel invitations; the cry of warn ing woven into the witness; the im pact of the heavenly invitations "What shall a man give in exchang for his soul?" (Mark 8:37)—prim concern!

Tangled Threads of Confusion

The creation of complication may appear to be the crowning career o many of the characters at the center of our Nation. Many are the tales told of simple things which have been "governmented" into a thousand tangled threads of confusion.

But the Atomic Energy Commission may be credited for seeking to set off a different type of reaction these days; one might call it "an explosion of simplicity." To the end that simplification, order, and better bureaucracy may be brought to bright pass, it has issued a directive that, "during 1958, all announcements will be numbered A-1, A-2, and so forth, until the end of the year. Announcements issued during 1959 will be numbered B-1, B-2, et cetera." We raise the shout, "Bravo! bravo!" for valiant attempts at simplification.

It is difficult not to be complicated, particularly in large areas of enterprise. But then, nothing should be tracked forth, spun out that the main line and central objective be lost sight of. Such complication can only lead to chaos and more chaos.

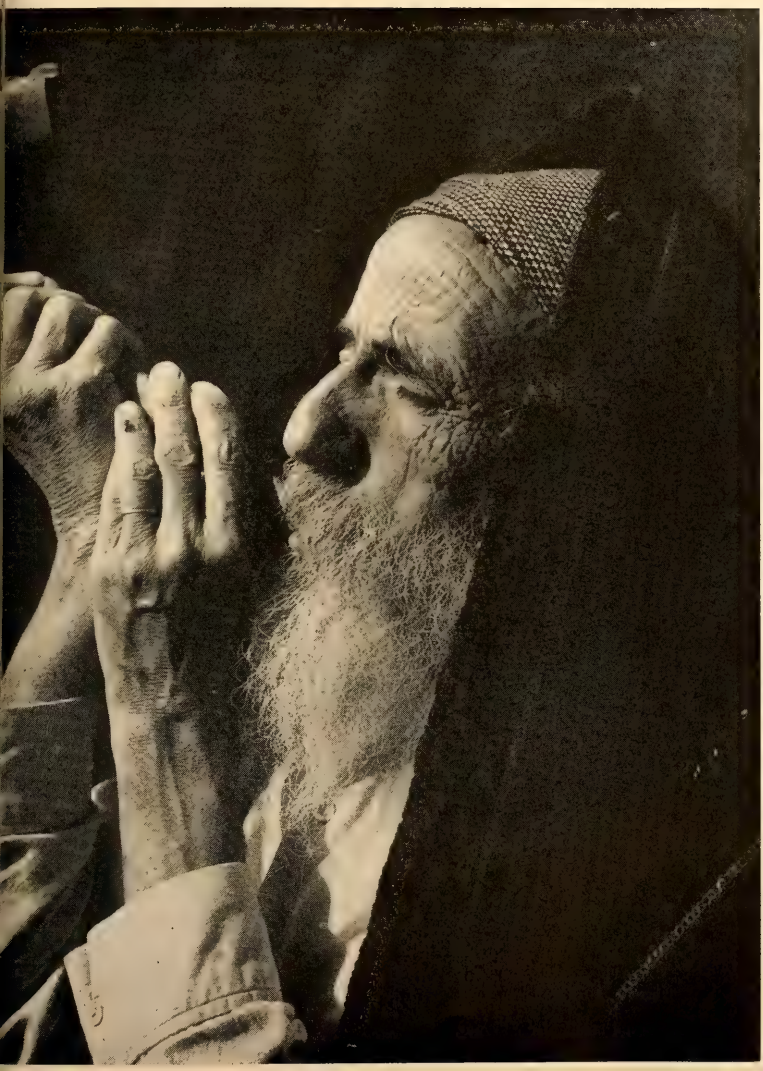
And in the spiritual realm, it leads eventually to the tragedy of "blackness of darkness for ever" (Jude v. 13). Nothing is so simple in the sense of required understanding and application as the great Gospel of the glorious grace of God (I Cor. 15: 1-4). In fact, it is so simple that sinful souls are smitten hard by it, and thus seek to smear and smudge so that the clarity becomes confused in their vain religious imaginings. "Thus saith the Lord" becomes lost in this jungle, and they slip in their own sayings, trusting somehow that the Saviour will be satisfied with their smeared speech.

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EDITORIALS



By Paul R. Bauman, Vice President in Charge of Public Relations

Cover Picture

The Shofar is the ram's horn or trumpet of Leviticus 23:24. Its history goes back to the time of the Exodus. It was first used at Sinai and is still used in the Synagogue worship on Rosh Hashana, the religious New Year (September 15), and on Yom Kippur, the Day of Atonement (September 24). The sound of the ram's horn trumpet is once more a familiar note in the land of Israel, and many are now being called to worship on the Sabbath and to the other solemn assemblies this month by its sound.

Dr. Boyer's Tour of Bible Lands

Another Grace Seminary professor has added considerable enrichment to his classroom and preaching ministry through travel and study in the lands of the Bible. Early last spring Dr. James L. Boyer, financial secretary and head of the Department of Greek, left for study and an extended tour of the near east. (See his Report on Bible Lands Tour, pp. 614). The first four weeks were devoted to a tour of the Bible lands under the auspices of Asbury Theological Seminary. The remainder of the summer was spent at a Professorial Workshop in Israel which was sponsored by New York University and the International Association of Hebrew Teachers. The workshop was in the form of a scholarship, and each portion of the summer's work offered credit for advanced graduate study.

In addition to traveling in countries usually visited on such tours, Dr. Boyer had the opportunity to go into Turkey to visit the towns and ancient sites where six of the seven churches of the Book of the Revelation were located. He returned with a large number of pictures.

Dr. Boyer is available with his pictures for weekend speaking engagements at such churches as he can reach from the school. He is also available through the week when the church is within driving distance of Winona Lake. We are sure that, with his insight into the Word of God through years of study in the original languages, his picture ministry will prove to be an added means of blessing wherever he goes.

Bible Lands Prophetic Pilgrimage

A number of Brethren pastors and laymen at one time or another have indicated to me, or to one of my colleagues who have traveled in Bible lands, that if Grace Seminary ever sponsors such a tour, or if we participate in such a tour, they would like to know about it and consider the possibility of making the trip also. Such persons will be interested in the announcement that a **Bible Lands Prophetic Pilgrimage,** in which two members of the Grace Seminary administrative staff will participate, is being planned for the spring of 1959. The 36-day trip is being sponsored by the American Association for Jewish Evangelism, of Winona Lake. The group will sail from New York aboard the S.S. Queen Mary on April 8 and will return by air on May 13.

As the name "Prophetic Pilgrimage" implies, this is to be much more than a mere sightseeing tour. The party will be accompanied by a distinguished faculty of Bible scholars, among whom will be Grace Seminary's president, Dr. Alva J. McClain; Dr. J. Vernon McGee,, pastor, Church of the Open Door, Los Angeles, Calif.; Dr. John G. Mitchell, pastor, Central Bible Church, Portland, Oreg.; Rev. Herbert Lockyer, Jr., executive secretary, Moody Bible Institute Alumni Association; Dr. A. B. Machlin, director of the American Association for Jewish Evangelism; and others to be named later. Dr. Paul Bauman has also been invited to join as a lecturer, particularly to use his pictures on shipboard to show the group what they can actually expect to see when they arrive. He will advise them concerning the significance of the various scenes and will counsel with them concerning the use of their cameras.

Through the unique method of travel to Europe by boat instead of plane, providing a few days for preparation before arrival, and with lectures on every important part of the itinerary, the tour will take on the character of a prophetic congress with a well-planned program of discussions bearing on the very lands and scenes to be visited. This will be particularly true in Jerusalem where so much history with reference to eternity was made.

The places to be visited are too numerous to mention here, but among them will be included London, Egypt, Lebanon, Syria, the Jordan country including the Dead Sea, old Jerusalem with its holy places, the surrounding cities and places of interest, the new city of Jerusalem, and such cities in Israel as Beersheba, Tel Aviv, Nazareth, Haifa, and Tiberius on the Sea of Galilee. Then the party will proceed to Athens and Rome. From there the group moves on to Paris, and back to New York by plane.

The complete price of $1,495 is not high for a trip as extensive as that which is being planned. Much interest is already being shown among the graduates of the Moody Bible Institute through their alumni association, and a sizable group is expected to join the tour. Interest is already being shown among our Brethren pastors and laymen. A few have already decided to join the tour and others are considering the possibility. It is hoped that some of our churches will consider the enrichment such a pilgrimage will add to the ministry of their pastors.

Anyone desiring a brochure giving full information concerning the Prophetic Pilgrimage may either write directly to the American Association for Jewish Evangelism, Winona Lake, Ind., or to me personally at Box 419, Winona Lake—Paul R. Bauman.

THE BRETHREN MISSIONARY HERALD VOLUME 20, NUMBER 39
ARNOLD R. KRIEGBAUM, Executive Editor
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A New Record Registration at Grace

By Dr. Homer A. Kent, Sr., Registrar

With registration now practically complete for the fall semester at Grace Seminary and College, the total stands at 355 for a new record. The present total compares with 330 for the same time a year ago. This represents an over-all gain of approximately seven and one-half percent. Thus the steady growth which our school has shown through the years continues. The present registration is especially encouraging in view of the present recession, and the report which comes that many colleges are showing a decrease in attendance this fall.

Of the above number 214 are returning students and 141 are new registrants. This compares with the 191 and 139 respectively of last fall indicating that our school is gradually making its appeal to an increasing constituency.

The total enrollment in the college is 240 and in the seminary 115. This represents a loss in the seminary but a substantial gain in the college.

A partial breakdown of the enrollment reveals that there are 108 men in the seminary and seven women. It further reveals that there are 19 denominational groups represented with the Brethren taking the lead by a considerable margin. The Baptists come second with 30, the Brethren having 52. Then follow the others which are far outnumbered by the two groups just mentioned. There are 25 states and Germany represented in the seminary student body. Pennsylvania has the most representatives with 25, and Indiana coming second with 21. Then follow Ohio with 17, California with ten, Michigan with six, Iowa with five, and the remaining states represented with three or less. It is apparent that as in past years there will be a cosmopolitan group on hand to discuss theological matters!



King David Hotel, Jerusalem, Israel

It is of special interest to note that this year's seminary junior class (first year) contains 19 individuals who come from Grace College, which shows that the latter school is contributing more and more to the constituency of the seminary. The above statistics include six men who are pursuing post-graduate work leading either to the Master of Theology or the Doctor of Theology degree.

The college breakdown shows 130 men and 110 women. It shows 100 new students and 140 returnees. The above total of 240 includes 22 part-time students and seven auditors. In the college the registration shows that the vast majority of the students come from Brethren homes and churches. This indicates that the Brethren constituency is supporting its college in an increasing measure. There are 154 Brethren students with 44 Baptists coming second. There are 15 other denominational groups represented.

In the college student body there are two students from Germany, two from Puerto Rico and one from Canada.

There are 12 transfer students who have come from other colleges or Bible institutes to complete their collegiate work.

The opening days of the new school year have been replete with many activities. These have been of various sorts. The orientation program, which has as its aim to get the new students acquainted with their new environment and with their fellow students, has been of great interest and effectiveness. The College Convocation Service took place on Monday, September 8. The Seminary Convocation was observed the following day, Tuesday the 9th. President Alva J. McClain was the speaker for both occasions. The faculty appeared in their academic regalia at each service.

The seminary retreat occurred on Friday, September 12, and the college had its outing on Monday, September 15. Both occasions were observed at Crystal Lake which is located about ten miles from Winona Lake. The purpose of these fall retreats is that the students and faculty together with their families, if they have such, may become better acquainted so that they can enjoy a richer fellowship throughout the year.

The Faculty Reception, an annual occasion when all of the new students of both the seminary and the college are formally introduced to the faculty and their wives, took place on Wednesday evening, September 10, in the Seminary Lounge. Refreshments were served to conclude the occasion.

The school now looks forward to a banner year. The two new buildings which are well on their way toward completion are an added reason for optimism as the future days are contemplated. The school covets the earnest prayers and support of all the churches from which these splendid young people have come.



Ruins of the Temple of Zeus (foreground), and the Acropolis in Athens.

Grace College Is on the Move

By Herman A. Hoyt, Th.D., Dean

Grace College opens the 1958-1959 year with **new additions to the teaching staff.** A growing student body on the one hand and increasing interests on the other made this imperative. The new instructors are serving on a part-time basis inasmuch as they are pursuing courses of study in the school themselves. Rev. Lowell Hoyt, now pursuing a course of study leading to the master's degree in theology, will be assisting in the field of mathematics. Robert Messner, now working for the master of religious education degree in the seminary, will be assisting in the music department of the college. Harry Goehring, instructing in Biological Science Survey and Conservation of Resources, is working for the B.D. degree in the seminary. Jeanette Turner and Nancy Messner, now working for the A.B. degree in the college, will be assisting in the music department. This brings the total of the staff and faculty to an all-time high of 22 full-time members and 14 part-time members for both the college and the seminary.

In a relative sense **two new courses are being added** to the curriculum this year. A home economics department is being added to the curriculum so that a student may acquire training in a restricted area. Some subjects belonging to this department were being taught, but now the number is being enlarged. The same thing is true in the field of physical education. Perhaps the most encouraging addition to the physical education department is the new building which will provide the necessary facilities to carry on the program. The advantages of the new Physical Education Building go far beyond the physical education department, but here the need was more acute than any other place.

The **new classroom building for the college,** which will be ready for use the second semester of this school year, will greatly enhance all the departments of the college. A laboratory for the biological sciences and physical sciences will be included in this building. The English and Speech departments will be provided with facilities that will enable teachers and students to do better work in those subjects. The music department will also be provided with additional quarters for its work. New faculty offices will relieve the congestion in the seminary building and aid teachers in the counseling of students.

In the future the plans are for the **strengthening of the present departments.** This is to be done in three ways. The present teaching staff is carrying forward a strong upgrading of its own teaching standards by working for advanced degrees. Nine were working on advanced degrees during the summer. During this year several will be pursuing courses of study to that end. And next summer the same program will continue. A self-study program now in progress is designed for the strengthening of the present departments. The weaknesses are to be eliminated and strong points developed. New facilities will be added as finances provide. In these various departments new teaching personnel is to be added, as for instance, in the fields of Education, English, Physical Education, Science, Music.

At this time **one new department is being planned** for the year 1959-1960. This department is that of business and commerce. Though this is now in the planning stage, the goal is to provide a course of study that will enable a student to get the A.B. degree with a major in commerce, at the same time being qualified to teach in any high school or to take over the management of an office in business. Within this structure, it is hoped that a course will be available for a person to get one or two years of training that will qualify for secretarial work in an office.



Dome of Rock on Mt. Moriah, Jerusalem.



The Pyramids, near Cairo, Egypt

Let Us Draw Near

By W. A. Ogden, D.D.



"Place of the Skull"

Pagan Problems

The ancients had two problems about God. The first had to do with the fact of God. Did God actually exist? The second had to do with access to God. If God exists, they inquired, how can man find him; how can the finite have access to the infinite? Modern theology has simplified both questions—or so they would have us believe. The existence of God is affirmed. In fact, it is most popular to talk about God, and to speak of Him on the most intimate terms. Access to God, too, is no problem to them. They offer us a God of such a character that anyone who cares to do so, on the basis of his own "divinity," and recognizing his own "incarnation" and his basic goodness, can come to God without any thought of a sacrifice for sin or need of atonement.

Two things are forgotten—the holiness of God, and the exceeding sinfulness of sin. Our modern theologians are very sure that blood is in no way necessary, especially the blood of God's Son, for access to God.

Not Without Blood

Whom shall we trust in this most important matter? The writer of the Epistle of Hebrews had experienced access. His admonition is "having therefore, brethren, boldness to enter into the holiest by the blood of Jesus . . . let us draw near. . . ." In this passage the writer is showing the fulfillment of Old Testament types in presenting the substance that in the first covenant was but shadow.

However, the "shadow" is of that which is real. All that is foreshadowed is "gospel truth." Aaron, the first of the Old Testament priests received instruction from God as to the manner of access. On the annual day of atonement, having prepared the proper sacrifices, and having put on proper attire, he was ready to go into the "most holy place." With what awe and wonder would he approach that mercy seat, the symbol of the presence of the eternal God!

Any priest of Aaron's line who would dare to enter the most Holy Place without blood as a covering for sin, for himself and for the people, would surely be slain. Let us not forget the record of Eli's sons: "And Nadab and Abihu died before the Lord, when they offered strange fire before the Lord, in the wilderness of Sinai."

Peter warns of apostates who "privily shall bring in damnable heresies, even denying the Lord that bought them and bring upon themselves swift destruction" (II Pet. 2:1). They seek to honor the Lord who **taught** them while they deny the Lord who **bought** them. How did He buy them? "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood" (Acts 20:28). There is for the believer boldness of access through the blood of Jesus, but there is access for no one on any other grounds.

Imagine a man—any man, good or bad—coming before the blazing glory of the infinitely Holy God dressed in the filthy garments of his own self-righteousness. No covering for his naked sinful soul, no breastplate of righteousness to shield him from the divine judgments of God. This is the state of the man who would meet God without blood. They boast now of their goodness, and of their boldness, but in that day when they are called before God in the judgment.

The contrast to this awful picture is seen in these whose boldness of access to God is through the blood of Jesus. "And they sing a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by the blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth" (Rev. 5:9-10).



Arab farmers plough near the mound of ancient Megiddo

REPORT ON BIBLE LANDS TOUR

By James C. Boyer, Th.D.
Professor of Greek



"We saw the waters of a river pumped 200 miles cross country to irrigate the otherwise rich lands of the Negev."

Probably every Bible teacher and preacher—yes, every Christian believer—has dreamed of visiting the lands of the Bible, seeing the places he reads about in the Word, walking where Jesus walked. That was my dream. These past three months have seen my dream become a wonderful reality.

On June 16 the trip began. Before I got through New York City I had encountered such an amazing experience of God's care and guidance as to encourage my faith that He would continue to thrill me with His grace throughout the trip. And so it proved to be. We flew from New York to Madrid, Spain, by way of Newfoundland and the Azores, spent two days sightseeing there, then flew on to Cairo.

Egypt

In Egypt we made our entry into the lands of the Bible. We arrived very late at night, actually early in the morning. After only a couple hours of sleep we were awakened by the loud, wailing song of the Moslem call to prayer broadcast by radio loudspeaker from the minaret of a nearby mosque. It was characteristic, this strange mixture of the ancient with the modern. We looked from the window of our hotel onto a street already crowded with oxcarts and taxis, donkeys and motor scooters, black-hooded Moslem women and others in the latest fashions, wretched hovels of poverty and filth next door to modern skyscraper apartment buildings. For eight days we thrilled at the sight of the pyramids and temples which point back to the splendor that once was Egypt, back in the time when the Bible tells of Abraham and Joseph being there, when Moses led the children of Israel out of captivity.

Our visit in Egypt included a two-day trip to Luxor and Thebes in upper Egypt and a four-day trip to Mount Sinai along the route taken by Moses from the Red Sea through the wilderness. It was an awe-inspiring experience to climb to the top of the "mount of Moses," and there contemplate how the mountain shook and burned with fire when God himself met Moses there and gave the Law.

Syria

The civil war in Lebanon was at its worst, so we had to pass that country by. Going on Syria we spent several days in the world's oldest continuously inhabited city, Damascus. Here we were shown the "street called Straight," even the traditional house of Ananias, and the window in the wall where Paul was let down in a basket! A long, difficult and dangerous trip through the desert to the village of Palmyra (Thadmor in the Bible, the northernmost city of Solomon's empire) gave us the unexpected privilege of seeing an old Roman tomb being uncovered for the first time in almost 2000 years. It had been discovered only two days before we arrived.

Iraq

Because regular air schedules were disrupted by the trouble in that part of the world, our group chartered a plane to fly to Bagdad. Besides the interesting sights of this fabled city of the Caliphs we saw the desolate remains of the once glorious Babylon, and climbed to the top of the "Tower of Babel" at nearby Kish, the oldest capital of ancient Babylon. In Bagdad a representative of the American legation spoke to our group, expressing his confidence that all was well in Iraq, that American relations with Iraq were all that could be desired. Just one week later the King of Iraq was murdered, and Bagdad streets were running with the blood of revolution. What a demonstration that God alone can see the future!

Jordan and Old Jerusalem

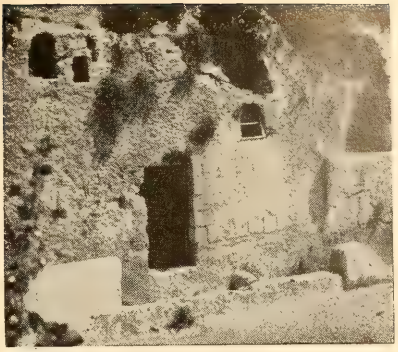
Meanwhile, our chartered plane had carried us across the desert to Jordan, and Jerusalem. For eight days we walked the narrow streets of that holy city and traveled over the hills of Judea and Samaria. We took the road that went down from Jerusalem to Jericho, saw the walls that had fallen down, floated in the



The Dead Sea and cliffs near Sodom

Dead Sea, witnessed a baptismal service in the river Jordan, and picked up potsherds out of the ruins of Qumran, where the Dead Sea Scrolls were found. We visited the shrines and churches built over the supposed sites of the Bible incidents with all the superstitious and idolatrous rites and ceremonies that clutter these hallowed spots.

We held our Sunday morning worship service in the quiet beauty of the Garden Tomb outside the city walls, and our hearts were filled with awe as we wondered if the hill just above might actually be the place of a Skull where our Lord died for our sins, and this empty tomb the very one which had witnessed His resurrection. But the greatest spiritual thrill which came to me from all these experiences was the sight of the Mount of Olives from our hotel window as the sun came up. There our Lord Jesus had stood when He was taken up. There the angelic message was given: "This same Jesus . . . shall so come . . ." My mind recalled the prophecy: "His feet shall stand in that day on the Mount of Olives." I found myself repeating the prayer, "Even so, come, Lord Jesus." The thought that He may come at any moment caught hold of me anew, and I was a little surprised to realize that my interest in this Holy Land was concerned more with its glorious future than its eventful past, more with prophecy than with history.



"We held our Sunday morning worship service in the quiet beauty of the Garden Tomb outside the city walls."

Israel

A full five weeks of my trip were spent in the new nation of Israel. After four weeks in the Arab countries, crossing the no-man's-land through the Mendelbaum gate was like passing into a new world, like jumping from the Middle Ages into the middle of the Twentieth Century. Israel is a modern progressive nation with an intense pioneering spirit. We had the privilege of meeting and hearing firsthand its top political, economic, religious, and military leaders as they frankly laid out for our consideration and discussion its accomplishments, its problems, its aspirations. We saw once barren hills green with new forests, once desolate wastes raising luxurious crops, once dry desert blossoming as a rose. We saw the waters of a river pumped 200 miles cross country through a 62-inch pipe to irrigate the otherwise rich lands of the Negev. We saw two million people living and making a living in a land no larger than the State of New Jersey, which a few years ago was thought unable to support a few thousand inhabitants. Surely the revival of the Jewish nation in our day is a miracle, and we believe the beginning of the fulfillment of Bible prophecy, one of the signs of the times.

Further report on Israel will have to wait another time, but I must express this request for prayer. We learned that evangelical missionary work is extremely difficult in Israel, and the plight of the Jewish convert to the Christian faith is a hard one. The few missionaries still working need our prayers, and these Jewish Christians too. We learned also that there are many thousands of Jews in Israel who might be called "secret disciples," who have not yet dared to openly confess Christ because of the terrible costs. Pray for these that they may be courageous and take their stand for Christ. Pray, too, for religious freedom in Israel.

Cyprus

Flying from Israel to Cyprus we found ourselves in the midst of an armed camp. Every few minutes squads of British soldiers patroled the streets of Nicosea, their rifles aimed at the people in the streets. Machineguns mounted on military trucks cruised around, and sandbagged machinegun nests guarded the street corners. We talked freely with the people. The Greeks hate the Turks, the Turks hate the Greeks, and they both especially hate the British. Violence has marked this island for years, and when we were there an uneasy truce was ending. Here is a real trouble spot in the Near East.

Turkey

An especially interesting part of our itinerary was the visit to Turkey. In spite of the many important and well-preserved sites of Biblical interest located there, few travelers to Bible lands ever go to Turkey. Perhaps it is because Turkey has not tried to attract visitors and has not provided accommodations for them. We were well received. The people were very friendly and hospitable. But we felt more keenly than anywhere else that we were "foreigners." They were not as accustomed to tourists as the people of the other countries were, and we were objects of curiosity. Also, we had more difficulty with the language barrier, since we had no guides or interpreters, and there were not so many of them who understood English. We spent eight days there, first in Ankara, the capital, then in Istanbul (ancient Constantinople), then in the area of the "seven churches of Asia" mentioned in The Revelation 2 and 3. We visited the sites of six of these seven churches, plus Hierapolis and Colossae. Here was one of the most important centers of Christian activity in the days of the Apostles Paul and John, and in the early history of the Christian church.

On the way home, I spent two days in Athens and two in Rome, then flew back to New York by the most direct route. It had been a won-

(Continued on page 617)



Homer A. Kent, Jr., Th.D.

Expanding Faculty Book List

By Benjamin Hamilton



Homer A. Kent, Sr., Th.D.

Grace Seminary faculty contributions to the field of theological literature are another area of favorable publicity for both the school and denominational interest alike. The newest books which have come from the pens of Dr. Homer A. Kent and Dr. Homer A. Kent, Jr. are additional proof that the seminary faculty are men of scholarship. Moreover, these volumes attest to the fact that Brethren scholarship, of top grade quality, is attracting interest in the denomination from outside areas.

It has been this writer's pleasure to check into the books by these two men and enjoy the excellency of their work. The two volumes ought to be a part of every Brethren library—pastoral, personal or professional.

250 Years . . . Conquering Frontiers

With this active title, Dr. Homer Kent, Sr. portrays the story of The Brethren Church with absorbing word pictures. Dr. Kent's style transforms what might ordinarily be uninteresting material into a historical account that makes the reader want to read each chapter with attention. Although a standard source book full of historical facts up to the dawn of the current century, Holsinger's earlier history of the denomination is much too loaded with details more interesting to the student of church history than to the average reader. Selecting the most significant facts of the past and setting them into an attractive narrative, Dr. Kent covers the years untouched by Holsinger and later Church of the Brethren historians.

The 57 years after Holsinger's book have proved to be very eventful. The chapters in Dr. Kent's history covering the twentieth century provide a comprehensive, clear-cut survey of recent and contemporary church life. Names that are on the tongues of Brethren over the land bring Dr. Kent's book right up to the minute.

Especially helpful features include the selected bibliographies at the end of each chapter, the chart of the Tunker fraternity facing page 168, and the findings and decree of the district court of the State of Iowa, in and for Decatur County with regard to the action against the Leon church. Every Brethren church member ought to read **250 Years . . . Conquering Frontiers.** The Brethren have a heritage which will be much more highly appreciated after reading Dr. Kent's book.

The Pastoral Epistles

Dr. Homer Kent, Jr. has performed a valuable service in releasing his research in his Moody Press volume. The writer of this article endorses the book, **The Pastoral Epistles,** with enthusiasm. This is no blind commercial in any sense of the term, for this writer had the privilege of seeing Dr. Kent, Jr.'s dissertation on the Pastoral Epistles at various stages of preparation and completion. Since his book is based on that commendable piece of research, it is a reference tool in which Dr. Kent, Jr. "bases his material on a careful study of the Greek text and uses the benefits of Greek scholarship throughout . . .," as Dr. Kenneth S. Wuest formerly of Moody Bible Institute accurately states.

Dr. Kent's **The Pastoral Epistles** is not just another commentary. It is more than just a textbook, although it admirably satisfies that requirement. In reality this new survey of the pastoral epistles is a guidebook to the riches contained in I and II Timothy plus Titus. The first three chapters cover the general background of I Timothy, testify historically to the authorship and consider the major problems that revolve around the Pauline authorship of the epistle. While some of these subjects may sound weighty at first, Dr. Kent, Jr. has handled each topic adequately and in scholarly fashion without resorting to a tangle of technical terminology. Instead of using cumbersome speech, Dr. Kent, Jr. establishes the genuineness of I Timothy lucidly and convincingly.

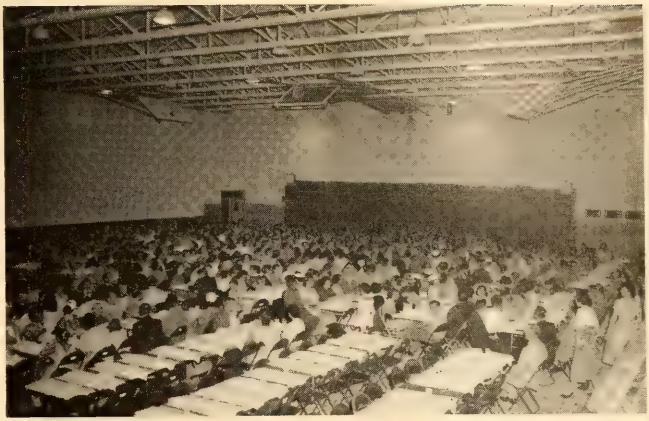
Starting with the fourth chapter, Dr. Kent, Jr. begins the chapters, dealing with exegesis, with outlines containing sufficient details to provide a useful summary of the portion under discussion. He uses a style that makes the Greek New Testament a more open book to the reader rather than a writing that seems to be all Greek to the uninitiated. Laborious grammatical dissertations are prudently omitted in order to allow the reader to appreciate the richness of the precious teachings stored in the Greek New Testament.

Dr. Kent, Jr.'s book is an opulent storehouse of homiletical materials placed at the disposal of pastors who are seeking practical materials for messages on I and II Timothy and Titus. The seminary teacher will find this book an appropriate and valuable reference for the use of his students. Brethren will find many distinctively Brethren teachings explained in the light of God's Word and with true fidelity to the message of the pastoral epistles.

Profitable features of Dr. Kent, Jr.'s **The Pastoral Epistles** are: (1) a list of Greek words which critics allege are non-Pauline in I Timothy; (2) a list of strictly Pauline words in I Timothy; (3) a thorough bibliography. In the first appendix, Dr. Kent, Jr. demonstrates that the words in I Timothy which critics assert to be non-Pauline are on the contrary words which Paul uses either in Acts, the Epistles, or Hebrews. He lists over seventy reliable references in his bibliography. This book is indeed "a happy medium between the technical and popular approach."

The Conference Communion Service

By Paul R. Bauman, D.D.



On the evening of August 24, a beautiful and impressive communion service brought to a fitting conclusion the sessions of our National Conference. The program this year was arranged to commemorate the 250th anniversary of the founding of The Brethren Church. The closing service of communion was conducted on Sunday evening in the new Grace College Physical Education Building. It was the first service of this kind ever held in connection with the meetings of our National Fellowship of Brethren Churches. Approximately seven hundred people participated.

The conference moderator, Rev. Miles Taber, presided, and Professor Donald Ogden led the music. Dr. W. A. Ogden was in charge of the washing of the saints' feet; Dr. Charles H. Ashman officiated at the love feast; and Dr. R. Paul Miller administered the eucharist. Much credit is due the pastors of the Indiana district who laid the extensive plans necessary to prepare for so large a crowd, and to the laymen who also gave so willingly of their time to help the pastors put the plans into operation.

The new Physical Education Building was ideally suited for such a service. It was a wonderful token of the Lord's goodness that the building had been provided by our Brethren people, and that it was sufficiently complete for the service. Without a building of this size such a service could not have been held in Winona Lake. It was highly fitting that the very first service to be conducted in this fine new building should be a communion service. We are sure that all who gathered there, and those who have taken any part in making the new building possible must have felt a sense of satisfaction for their faithfulness to the Lord during the school's construction program. Many so expressed themselves to us before leaving Winona Lake.

By the time this has reached your home the remaining work of finishing the floor will be completed, and the building will be in use. We are praising our Heavenly Father for His goodness. Let us not forget, however, to pray for the remaining needs of the construction program. Above all, let us continue to pray that the building will ever be used to help men and women glorify God in their bodies, and in their spirits, which are God's (I Cor. 6:20).

GIFTS TO GRACE THEOLOGICAL SEMINARY

August 1958

	General Fund	Building Fund
Allegheny		
Aleppo	$7.00	$43.00
Listie	32.50	50.00
Parkersburg	32.50	
California		
Anaheim	41.85	75.00
Artesia	1.00	1.00
Beaumont (Cherry Valley)	47.00	
Compton	25.25	
Inglewood	78.00	66.00
Long Beach (First)	557.85	178.50
Long Beach (Los Altos)	11.00	
Whittier (Community)	28.93	
Whittier (First)	27.36	
East		
Conemaugh (Pike)		95.00
Everett	11.00	
Johnstown (First)	1.00	
Kittanning (First)	22.50	12.00
Indiana		
Berne	30.00	62.00
Clay City	14.00	
Elkhart	71.50	98.00
Osceola	41.00	4.00
South Bend	25.00	
Warsaw	2.10	10.05
Wheaton		10.00
Winona Lake	15.00	55.00
Iowa		
Cedar Rapids	52.00	69.00
Leon	2.00	1.00
North English		20.00
Waterloo	188.35	119.70
Michigan		
New Troy	25.00	50.00
Mid-Atlantic		
Alexandria	11.00	
Hagerstown	18.00	8.00
Martinsburg		22.08
Seven Fountains	14.00	1.00
Waynesboro	38.75	34.50
Winchester	30.25	44.05
Midwest		
Portis	30.00	523.00
Taos	10.00	
Northern Atlantic		
Hatboro		4.00
Palmyra	26.50	22.00
Philadelphia (Third)	75.95	34.10
Northern Ohio		
Canton	208.50	
Mansfield (Grace)	384.00	
Middlebranch	46.00	
Wooster	33.00	116.00
Southeast		
Hollins	22.00	
Limestone	20.00	
Southern Ohio		
Clayton	14.00	8.00
Dayton (North Riverdale)	1.00	
Englewood	500.00	
Troy	106.60	
Miscellaneous		
Isolated Brethren	2.50	502.50
Non-Brethren	80.00	25.00
Nat'l Fellowship Brethren Churches	20.00	
East District	10.00	
Miscellaneous		4.25
Totals	3,097.74	2,367.73

Designated Gifts	
Akron, Ohio (First)	$20.00
Winona Lake, Ind.	25.00
Non-Brethren	125.00
Nat'l Fellowship Brethren Laymen	100.00
Nat'l Youth Council	163.18
Nat'l Women's Missionary Council	79.19
Total	512.37

REPORT ON BIBLE LANDS TOUR

(Continued from page 615)

derful trip, but a long one, and it was wonderful to be home again.

For the rest of my life I will be reaping the benefits of this summer's privileges. I thank God for it all. If I can share this blessing with my students and with others, it will be a joy to do so.

Newspage

BOGUILA, F.E. AFRICA. Richard William Hill was welcomed by his parents, Rev. and Mrs. Robert W. Hill, and five sisters. He is patriotic with **red** hair, **white** skin, and **blue** eyes. He was born Sept. 1, and weighed 10 lbs, 7 ounces.

KITTANNING, PA. Rev. William Schaffer, pastor of the First Brethren Church here, reentered the hospital on Sept. 6. Tests and X-rays prove that the trouble is not coronary, as first supposed, but gallstones. He underwent surgery, and is making normal recovery.

MARTINSBURG, PA. On Sept. 7, 150 people assembled for the ground-breaking service of the First Brethren Church. Guest speaker for the service was Rev. Harry Trover, of Winona Lake, Ind. The new edifice of the Martinsburg church will be a T-shaped building with the auditorium measuring 42 by 62 feet, and the Sunday-school unit will be 37 by 72 feet. The auditorium will seat 325 people with a choir loft that will seat 36. On the first floor in the educational unit will be the pastor's study, Sunday-school office, large classroom, choir room, and restrooms. On the second floor will be eight classrooms. In the basement there will be nine classrooms 10 by 16 feet, a kitchen 17 by 17, furnace room, and restrooms, and an auditorium 35 by 45. Other ministers who assisted in the service were: Rev. J. L. Gingrich, Rev. Homer Lingenfelter, Rev. Ralph Burns, and Rev. Ward Tressler. The new location is at State and Mulberry Sts. Richard Grant is pastor.

WASHINGTON, D. C. The fifth annual "Greater Washington Sunday School Convention" Sept. 25-27, will feature many practical workshops on every phase of Sunday-school work. The convention will be held in the Grace Baptist Church. Rev. James Dixon, pastor of the First Brethren Church here, and president of the National Sunday School Board of The Brethren Church, will be chairman of the convention. Rev. Harold Etling, director of the National Sunday School Board of our denomination will lead in several workshops.

UNIONTOWN, PA. Rally Day and Homecoming will be observed at the First Brethren Church on Oct. 26. R. Paul Miller, Jr., is pastor.

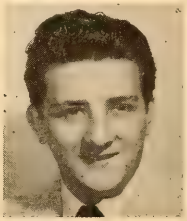
PHILADELPHIA, PA. **The Saturday Evening Post,** published by the Curtis Publishing Co., America's oldest magazine, has made a radical change in policy by throwing out its ban against alcoholic beverage advertising, which it had held since 1897. Any letter of protest should be sent to the editorial office, Independence Square, Philadelphia 5, Pa.

WASHINGTON, D. C. Homecoming-rally day services will be conducted on Oct. 5 at the First Brethren Church, James Dixon, pastor.

SPECIAL. October 12 is World Literature Sunday. Included in this issue are articles which demonstrate the importance of the printed page in the evangelization of the world. Dr. Roger J. Voskuyl, president of Westmont College of Santa Barbara, Calif., recently declared: "In this modern day when the peoples of the entire world are grasping for something to read, the printed word carrying the message of the Gospel is one of tremendous importance."

ANAHEIM, CALIF. The new building of the Grace Brethren Community Church was dedicated Sept. 14, with Dr. George Peek, pastor of the North Long Beach Brethren Church, as the dedicatory speaker. The new church is located at 1546 E. LaPalm Ave., and Forest Lance is pastor.

DAYTON, OHIO. The Patterson Park Brethren Church recently called Nathan Casement as pastor. He is a graduate of Bob Jones University. He was recently licensed by the Southern Ohio District. The church has been showing growth in all departments, with the Sunday school averaging 165 during the summer. Rally Day will be observed on Oct. 19. Pastor Casement conducts two weekly broadcasts over a local station. He attended the Youth for Christ congress in Copenhagen, Denmark, and visited evangelical mission stations in France, Spain, and Africa.



NOTICE

The 69th annual conference of the National Fellowship of Brethren Churches authorized the Brethren Missionary Herald to print the Bible messages of the 1958 conference in a book for general distribution.

The Brethren Missionary Herald is happy to perform this ministry if there is sufficient interest in the venture. At the present time we have about 450 orders for the book, and we need no less than 600 more orders to make the printing possible. If this number cannot be secured, it will be impractical to publish the book.

If you would like to see this project carried out, send your order for "Conference Book" at once. Please indicate if you desire a paper-covered book ($1.25) or a clothbound copy ($2). It is not necessary to send money. Simply drop a post card with your full name and address, and indicate which cover you want. Send your order to—

The Brethren Missionary Herald Co.
Box 544
Winona Lake, Indiana

NATIONAL SUNDAY SCHOOL WEEK
September 28-October 5

CHRISTIAN EDUCATION

BY H. W. BYRNE, Ed.D.*

The Word of God reveals the foundations for all our work in the church and Sunday school. Christian education is a part of God's program for His church. We can find the **purpose, pattern, and program** for Christian education revealed in the Holy Word.

The Purpose

In order to ascertain the purpose of Christian education, it is necessary to know exactly what it is. A number of years ago President Brown, of Dennison College, commented on what Christian education is **not.** Among other things, he said that Christian education is **not** secular education with a fringe of pious words; it is **not** religious education with a politely frigid bow to secular scholarship; it is **not** secular education with an occasional hypodermic of theology; **nor** is it character building activity with a diluted eyewash of history, English, and so forth. As one has facetiously observed **neither** is Christian education "a process by which material gets from the professor's notebook to the student's notebook without going through the head of either one."

What, then, **is** Christian education? It is education for the Christian, as the term implies. It is education about Christ, but it implies more than factual knowledge. It is also the kind of education which brings one to a knowledge of God and Jesus Christ as Saviour and Lord, and to the living of a Christ-like life. Perhaps the great Apostle Paul expressed the nature of true Christian education, by saying, "That I may know Him" (Phil. 3: 10). The expression of that kind of education results in a peculiar kind of living, recorded for us in I Corinthians 10:31: "Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God."

The purpose of Christian education is the purpose of Jesus Christ. Jesus expressed His great purpose



And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.
JOHN 1:14

in life in Luke 19:10: "The Son of man is come to seek and to save that which was lost." This is no less our purpose. The purpose of Jesus is our purpose today.

We have an objective also. Paul expressed it in II Timothy 3:17: "That the man of God may be perfect, throughly furnished unto all good works." Our initial **purpose** is to seek the lost, and to win them to Christ; our great **objective** is the perfect man of God.

The early church, willing to assume the purpose of Jesus, was exhorted by the Lord to "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, **teaching** them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world" (Matt. 28:19-20). The church was established by Jesus and is to be operated to carry out His will. Brethren, let us harness the great force of Christian education to realize the purpose of Jesus and the objective of Paul!

The Pattern

Christian education not only has a purpose revealed in the Word of God, but the Word also provided the pattern by which we are to build. If we follow the pattern, our program will not fail. The Early Church developed that pattern. Under the leadership of the Holy Spirit as the divine superintendent of the church, the Early Church saw that four functions were inherently essential in carrying out the purpose of Jesus and in realizing the objective of Paul. These four functions are recorded for us in Acts 2:41-42: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

(1.) Evangelism (v. 41), "three thousand souls." (2.) Education (v. 42), "apostles' doctrine." (3.) Enthusiasm (v. 42), "fellowship." (4.) Edification (worship) (v. 42), "breaking of bread and in prayers."

The Program

Our responsibility in the local church is to take the purpose of Jesus, the objective of Paul, and follow the pattern of the Early Church in building the program of Christian education in the local church.

Evangelism. According to the purpose and the pattern, our first and greatest responsibility is evangelism. Yes; evangelism in the Sunday school! Too long have we thought of the Sunday school as a mere "informational" agency. It can be and is a great evangelistic agency. The supreme purpose of all officers, teachers, and workers in the Sunday school should be the winning of souls of children, youth and adults. Children can be won to Christ at an early age. Let us have a revival in the Sunday school!

The pastor and Sunday-school superintendent are responsible for promoting an evangelistic program in the Sunday school. Careful plans should be laid to win every scholar to Christ, to train officers and teachers to be evangelistic, and to reach out for new prospects. Evangelism should be kept central in the work of the Sunday school. Prayer lists should be formed, visitation programs planned, and absentees followed up. Let us be thorough in our work to evangelize. "And the Lord

(Continued on page 623)

*Dean of Education, Fort Wayne Bible College (Ind.)

A NEW WEAPON FOR

A LOST BATTLE

BY KENNETH TAYLOR

Director, Moody Press

If you had asked me a few months ago how we Christians are getting along in our work of winning the world to Christ, I would have said: "Fine, the Lord's blessing is upon us." There are more missionaries out today than ever before, the church at home is prospering, and gladly giving its tithe. We can rejoice greatly in what is happening."

And I would have been right, but my answer now would be very different. Missionary journalists with one accord tell us of wonderful conversions and great blessings, and the stories are true. The progress of the Gospel into every part of the world is phenomenal. For God is changing lives everywhere around the world. Even Moslem lands, where there have been no conversions for fifty years, have recently reported some changed lives as the wonderful Gospel of Christ has done its good work.



MARK 13:31

Heaven and earth shall pass away: but my words shall not pass away.

But what I didn't grasp until recently (I don't know why) is that **our job is growing much faster than our progress.** For the world's population is exploding all around the world, and while we are probably winning more and more men and women to Christ than ever before, we are falling farther behind each day.

In Latin America, for instance, 42 years from now (in the year 2,000), the population will have grown from the present 185,000,000 to 500,000,000 (half a billion). That the church in Latin America will even hold its own proportion is hardly to be expected under present planning. Who will reach out to the additional hundreds of millions yet unborn who will be our responsibility at that time?

A Chart of Doom

We need a chart to help us see what the actual course of battle is. To be helpful such a chart needs two lines, one moving slowly upward year after year indicating that finally after 250 years of the modern missionary movement, perhaps up to two percent of Africa, India, and the Orient are today nominally Christian. And conversely, the other line showing 98 percent or more lost without Christ, despite our best efforts.

The other line of the chart would dip sharply downward in recent years to show that there are proportionately fewer Christians in the world today than there were 25 years ago. For the world is growing too fast for the church to keep up with it. The darkness is growing faster than the light.

Intercontinental Ballistics?

In discussing new "secret weapons" that can help in this battle, I realize that it is easy to give an exaggerated impression and that especially those of us who are working closely with the project will be tempted to overstate the case.

But here is something so big that it could help to turn the course of world history. In the hands of the Communists it has already done so. In our hands, as evangelicals, what will be its story?

The Story of Kim

So that you can understand why I am talking as I am, I want to tell you about a boy named Kim who lives in a village in one of the fast-

growing nations of Southeast Asia. Kim was working with his father and some of the other men of the village in the ricefield one day near a motor road used mostly by oxcarts and bicycles, with an occasional British-made truck or Landrover.

Kim and his fellow workers looked up from their work when they hear a car honking at them and out of the car floated some little pieces of paper. Kim, being the youngest, was the first over the fence and had two or three in his grasp before some of the older men roughly ordered him to leave the others for them. But Kim was the only one of the group who could read. Most of the other young people of the village were in school that day, but Kim's father had wanted him to help in the field. So it was Kim's delightful task to show off his reading ability as the older men gathered around him, listening intently as he read to them about **4 Things That God Wants You to Know.** All the rest of the afternoon and far into the night the older men talked together about these strange things they had heard, and Kim read the tracts many times that night out loud to groups of villagers who came to ask him what they were about.

And it is not surprising that when two years later an evangelist held some meetings in that village, Kim and several of his friends were among the first to respond as the seeds that had been sown on that summer afternoon bore fruit.

The difference between what happened that afternoon and what would have happened two or three years ago is that Kim could read while three years before, no one in the village knew how.

All around the world today literacy is becoming compulsory. Vast India with its 375,000,000 souls now claims a 25 percent literacy rate as compared with 15 percent only a few years ago. And the rate is leaping up year by year.

So today there are hundreds of millions of Kims all around the world, working in the rice patches close to the roads where they can be contacted with the message of Christ.

Here is a weapon in the Christian arsenal that has been relatively impotent until recent years and months because reading matter that cannot be read is of little importance. But reading matter that can be read has changed the course of history in the hands of the communist world, and can change it again in the hands of the church.

Whether it will or not is another question.

Incredible Goof?

For the incredible fact is that although the world is learning to read, the church has not yet made preparations to give them reading matter. Here and there throughout the world scattered publishing houses work away at the task night and day, but most of them are very small, very inadequately capitalized, usually understaffed. For the most part, the church at home has left them there to sweat it out alone. Their mission societies may send them a few thou-



sand dollars every year or so, but for the most part, what history may indicate is that the most strategic weapon that the church has ever held in its hands has gone unheralded and little heeded by some important parts of the Strategic Command here at home.

But the picture is not all dark. There are stirrings afoot that may mark the beginning of a vast literature crusade that will become just as much a part of the program of foreign missions as medical work and educational work are today. Remember that it was only a few years ago that evangelical mission societies refused to send out doctors because it sounded too much like "the social Gospel" and the possibilities of usefulness of an educational program were similarly treated with great reserve. Now, however, that situation has entirely changed and we recognize both the righteousness and spiritual usefulness of medical men and teachers. It takes time for the American Christian public to become aware of needs, trends, and opportunities in a work that is as unintegrated and decentralized as is the evangelical foreign-mission work of the church.

And so these small beginnings of literature work in many lands can easily turn out to be seeds that will grow up into large plants of tremendous usefulness as the Christian public at home awakens to this strategic weapon that is now in our hands.

Most foreign-mission societies are increasingly "wide open" to suggestions for literature programs, and more and more of them are seeing to it that their budgets include at least the beginnings of a literature project. On the field the movement is even more widespread, and enthusiasm is beginning to run high all around the world for literature as a basic weapon of evangelism. And not only for evangelism.

How To Help Christians Grow

For literature is a two-edged sword and, therefore, at least twice as useful as though it were essentially for evangelism alone.

Its other edge is that of spiritual literature for the Christians, our brothers and sisters in many lands. Which of us has not had some strong spiritual blessing out of a magazine article we have read or out of a book? In other lands, where reading matter of any kind is very scarce, a Christian book has even greater importance for Christians. Christian lives can grow in grace and be transformed by the teachings in the few books that are now available. God has His teachers to open the Word of God to us, just as Philip did to the Ethiopian. Sometimes the Holy Spirit uses the Scriptures alone, and sometimes by His blessed decrees the Bible by itself is not enough, but Spirit-filled men take it and break it open to us. Their recorded messages become books that can travel far into the interior where the Christian members are small and the gifts few and there bring revitalization and new life through God's methods of nurturing His people. Many a missionary will state firmly that a reading church is a growing church, and that where there is only the Bible to read, it is not read very much until supplementary books by God's teachers are also available.

—(EP Release)

WHY . . .

A World Literature Program?

BY DR. DONALD G. BARNHOUSE
PHILADELPHIA, PENNSYLVANIA

THE United Nations Educational, Scientific, and Cultural Organization (UNESCO) reports (with considerable exaggeration, we believe) that today approximately half the world's population can read. Certainly the percentage of readers in the world is rising rapidly. Present estimates indicate that one million people are learning to read every week. Japan, Scandinavia, and the United States have probably the highest rate of literacy—approximately 98 percent. In Africa many nations are instituting programs to make the coming generation much more literate, and will probably succeed because for the first time in history their masses understand that success and progress depend on the ability to read and study. Now that colonialism is ended and nationalism is surging forward, ever increasing numbers of peoples are taking the future into their own hands with strong emphasis on education. Ignorance is seen as a scourge from which those who seek freedom must liberate themselves.

Dr. Frank Laubach, by his "Each-one-teach-one" method of literacy training, has created 60,000,000 new readers, and he believes that there will be 800,000,000 adult readers before the Christian church awakes to its opportunity. And what will they be reading? The answer is simple—they read what is available—everything, anything.

At this point, however, we must check up on ourselves. It is true that communism, Romanism, and non-Christian cults have the jump on us in the matter of literature, but we must be careful not to fall into one of the greatest pitfalls of the Protestant faith—negativism. Our job is not to battle communism, Romanism, and non-Christian cults, but to preach the Good News of Christ's coming to fulfill God's plan to give men new life. Because half the people of the world **can** read this life-giving message, we must tell it with the printed page.

But let us be honest with ourselves; we are awaking to our opportunity very late in the day. Our Lord's words, "I must work the works of him that sent me, while it is day: night cometh, when no man can work," are very much to the point in this connection. We have seen the close of the era of colonialism and are now in the era of nationalism. To call nationalism a tool of Satan cannot alter the fact that missionary enterprise must now be related to the spirit of nationalism, not with fear and nostalgia but in the spirit of "this is the day the Lord hath made; we will rejoice and be glad in it."

There **must** be a Christian literature program. The facts of our day demand it. There must be magazines, children's books, illustrated stories in the style of American comics, devotional books, study books all so graded that they reach not only the educated but also those who are learning to read. The great question is: "How will it be done?" As I view the world missionary effort, I fear that too many are attempting to "add on" a literature program to their historic programs. In this second half of the Twentieth Century, I am afraid it is too late on the world's clock for that method to be effective. Literature, particularly the periodical which must be self-supporting through paid circulation, has a way of showing up our weaknesses. The program of foreign missions carried on by Protestantism during the era of colonialism is woefully weak for our day. Let me illustrate this in four separate areas:

(1) Literature focuses attention on our need to **communicate** with people in their thought patterns. Communication may be defined as the speaking of intelligent ideas which are grasped by the hearer. Preaching alone is not communication. While we must always realize our dependence on the Holy Spirit in all that we do, we must never allow ourselves to fall into the rut of mechanical activism—preaching without understanding the need or minds of those to whom we preach. Such preaching is mere beating the air. Christ came not to be served but to serve; He was identified with the men and women to whom He preached. No display of cultural superiority, no paternalism shut Him out of the cultural life of the people. In this era of nationalism, the western missionary who adopts a superior air toward the national cannot communicate the Spirit of Christ. Communication of the Gospel is possible only through identification with the people.

(2) Literature focuses attention on the importance of pooling our resources. Protestant mission effort has too long suffered from organizational loyalty. Missions with the same theological emphasis have competed in the very presence of those to whom they witness. The divisions within the church in Europe, which have been transferred to America, are ludicrous and even more sinful when splintered further and transferred to mission fields. Because funds available for literature are limited, only a few organizations can afford this avenue of witness. Furthermore, not many Christian men and women are trained in journalism. This tends to unite our Protestant mission forces in support of those who are so qualified. But organizational loyalty (denominational or independent) still holds sway. The observer feels that these enforced federated efforts are not permanent and that each organization hopes eventually to control a publication program which will dominate its area. This loyalty to organization is sinful, in the clear light of our Lord's statement that



MATTHEW 28:19

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

the world will know us by our love for one another. Organizational loyalty must give way to loyalty to Jesus Christ alone, if Protestant forces are to develop an adequate literature program.

(3) Literature focuses attention on our failure to forward the development of the national church. For years we have given lip service to "Indigenous Principles," but we have failed to manifest an indigenous spirit toward nationals. An indigenous spirit seeks to make the missionary unnecessary at the earliest possible moment. Our tendency should be to err in getting out too rapidly—not too slowly. How sad that the missions of the Protestant church are still dug in on fields where they testify that God has so wonderfully established His church! Sadder still, new organizations are going to fields where the church is established.

This adds up to the fact that there must be a **Christian** literature program which will concentrate on **communicating** the love of Christ to a divided world, and will identify itself with the people it hopes to serve. The men and women who witness to Christ through Christian literature will seek continually to decrease as they with joy behold the Christian national taking over. This requires more than an emotional call to "help the heathen." It means thorough commitment to Jesus Christ as Lord of the church which He is calling into being, and when the church does come into being, it is not ours but His. Only with such a spirit of commitment will the men of the era of nationalism recognize that we come to them with no other motive than to communicate to them the love of Christ.

YOUR DRIVER'S LICENSE

By Joe Norton

"Let me see your driver's license, please," said the patrolman very courteously but firmly. I had come upon him suddenly, as he stood by a ravine where water was running over the pavement because of a recent rain. After inspecting each license, he would give directions to the driver as to how to proceed across the flooded area.

My traveling companion had seen him first and said to me: "Have your license ready."

Imagine the fear that gripped me when, reaching for my billfold containing my license, I discovered that I had left it in the pocket of my other suit. What could I do? To try to pass my companion's license would be dishonest, and even if I had wanted to, his description would not fit me. A fine seemed inevitable. How I dreaded it! But there was no turning back.

Then I awakened. Oh, what a dream! It was my regular hour for prayer, and as I went before the Lord, I asked for a spiritual application.

God seemed to say to me: "Son, on the road of life you may come suddenly and without warning to the swollen waters of Jordan, the river of death. There a check is made on the passport to heaven. If the traveler has made no preparation, there is no turning back, and he cannot use another's passport."

When death calls us, we cannot stay his chilling hand by a plea for time to make preparation for eternity. Now is the accepted time. "Prepare to meet thy God."

CHRISTIAN EDUCATION

(Continued from page 619)

added to the church daily such as should be saved."

Education. "And they continued stedfastly in the apostles' doctrine" (v. 42). You can't do this without a school situation. Instruction is needed. Education is the second major function of the program.

It is one thing to win a soul to Christ; it is another thing to build him up in the faith, to develop Christian character, and provide a place of service. A soul, once saved, needs to be nourished, fed, enlightened, and given a place of service. This can be realized through effective and efficient instruction.

Enthusiasm. "Fellowship" (v. 42). Social life and fellowship are vital factors in the church program. This is a neglected area. As above, here is a strategic place of service for one person to direct the social life, and fellowship affairs of the church. Fellowship and social life activities should be made a part of the curriculum and correlated with other activities to provide a dynamically spiritual program.

Edification. (Worship.) "Breaking of bread and in prayers" (v. 42). Worship and prayer are vital elements of the local church program. Much study and great care should be given to planning worship. To provide a deeply spiritual atmosphere, and yet avoid ritualism and formalism, is a big job. The importance of prayer cannot be overemphasized. As we pray, so we evangelize, instruct, and build the program.

Brethren, let us become aware of the purpose, follow the pattern, and build a dynamic program of Christian education in each local church.

EXCUSES, NOT REASONS

By Clair Brickel*

"And they all with one consent began to make excuse."

There was once a certain man who prepared a great feast and at the appointed time sent his servants out to encourage those who were invited to attend the feast. But instead of receiving a hearty response the guests with one accord began to make excuses. The thing we want to notice is that, worst of all, they were poor excuses. They were excuses that made the authors of them look like fools. They were excuses and not reasons why they could not attend the feast.

The literal meaning of the Greek word translated "excuse" simply means "to be left aside, to beg off." These guests were begging off because they did not want to attend the feast.

I suppose that some of the most flimsy excuses are those given to the traffic officer for speeding, and those given to the Lord for not attending to spiritual things. Most of them are excuses and not reasons. But as we consider this story we would find that the Jews of that day and men of this era are very much alike in the way they make excuses. The same thing is being repeated day by day by thousands of men around us, and by ourselves: "They all with one consent began to make excuse."

Their Refusal

There seems to be a law that the most valuable things are frequently the least desired of men. Putting this into scientific language—"the attraction of an object is in the reverse ratio to its worth." Small things, transitory things, material things everybody grasps at while there are few clamoring for the precious things in life. Is there anything lower than the good that merely gratifies the body? Yet is there anything of which men want more? Is not truth better than wealth, but do not more men clamor for wealth than truth? Is there anything to be compared with the gifts—help, guidance, companionship, death abolished, heaven opened, measureless hopes—that we have in our Saviour and His message? All of these are found in that one great plan of redemption and salvation that is ours in Christ Jesus. But these gifts are going begging, lying at our doors, offered to every man, woman, and child by taking Christ as Saviour.

The Weak Excuses

The first man was a shade politer than the other two, for he puts his refusal on grounds of necessity. So he courteously asks himself to be excused. The second man is not so polite, but a touch of courtesy is present. "I go to prove them [oxen]." The third thinks he has such a good reason that he can be abrupt and say: "I have married a wife, and therefore I cannot come." When we notice carefully we find that possessions and affections are the grounds for refusal. These fill men's hearts so that they have no time for the summons to the feast. Necessity was no grounds at all. Who made the "must"? The man himself. The field would wait, the oxen won't die, and the wife will be just as sweet and loving after the feast.

Today we are so pressed by necessary obligations and engagements we don't have time, or don't take time, to tend to the most important things in this life. Why don't men accept Christ as their Saviour and seal this matter of eternal life in their own hearts? Why aren't nominal Christians more faithful to the things of God and support the church today? Why doesn't the spiritual Christian spend more time reaching men for Christ by witnessing and telling of what the Lord has done for them? Possessions and affections have the greater place in our lives.

All these excuses refer to legitimate things. But they are wrong in that they are put as a reason for not accepting Christ's offer. There are other things besides drink, theft, adultery, and such like that are causing men's souls to be headed toward hell. Excessive attention to things that in themselves are good and lawful, but things which are taking the place of God in the hearts of men, is reason number one for our present-day apathy. There was no reason why this man could not go to the feast and still ascertain the state of his field! There was no reason why this man could not tend to his oxen and still attend the feast! There was no reason why this married man could not take his new bride to the feast with him! God's summons comes into collision with man's wishes, but with no duties or legitimate occupations. The field will be better tilled, the bullocks will be better driven, the wife will be more wisely, tenderly, and sacredly loved if Christ is enthroned in men's hearts, and whatsoever they do, do it as unto Him.

The True Reason

You can give a reason without telling a lie. But it is hard to give an excuse without lying. These three explanations were not satisfactory. When a man pleads a previous engagement as a reason for not accepting an invitation, nine times out of ten he just plain does not want to go. All the three excuses would melt into thin air if there was a wish to be there. They would have found some means to tend the field, the cattle, and the household if they had wanted to do so. How many men today would rather have a big field willed to them than have the Lord in their heart?

Why do men not accept Christ. Why do not Christians live for Him with fully surrendered hearts? Their hearts have shaken loose from God, and they have no love for Him as they ought. Notice the prodigal son —he was satisfied away from his father's house until the money and food gave out. When we say "Give me possessions and affections from loved ones in preference to God," we are manifesting a shameful ingratitude to the yearning love which provided an infinite sacrifice for our sins. It cost Christ tears, blood, and pain to provide the feast. He bids us to, come and drink of the wine which He has mingled, and eat of the bread which He has provided at such a cost.

*Pastor, First Brethren Church, Cleveland, Ohio

The BRETHREN MISSIONARY HERALD

FOREIGN MISSION NUMBER

OCTOBER 4, 1958

"... WHOSOEVER shall call on the name of the Lord shall be saved"





Photos by Wm. Samarin

Late News From Around the World

Philadelphia, Pa.—Nancy Miller, 13-year-old daughter of Rev. and Mrs. Don Miller, missionaries to Africa, arrived here Sept. 14 accompanied by her parents, her sister Barbara, and Registered Nurse Rosella Cochran. Nancy is undergoing treatment for leukemia which has invalided her. Because of Nancy's critical condition the party was forced to stop in Paris for several days, where she underwent diagnostic tests in the St. Louis Hospital. Continued prayer is urgently requested.

Bangui, Africa—Daniel, three-month-old son of Rev. and Mrs. Don Hocking, is in the hospital here. He has been critically ill with a violent form of malaria, but was slightly improved according to most recent word.

Lyon, France—Victor Fogle, nine-year-old son of Rev. and Mrs. Fred Fogle, has been quite ill for the last month. In the last Fogle letter it was stated that the attending physician is amazed at the rapid recovery. Victor had asked for the anointing service, and God has marvelously undertaken.

Macapa, Brazil—Rev. Edward Miller has arrived back in Brazil. Mrs. Miller and the children will live in Modesto, Calif., until about Jan. 1, when they too will return to Brazil.

Moulins, France—From Sept. 12 to 20 Rev. Fred Fogle conducted a special meeting here, similar to one conducted in May. Reports are awaited.

Winona Lake, Ind.—At the annual meeting the Foreign Missionary Society appointed three young ladies to missionary service in Africa: Miss Lois Miller, Miss Evelyn Schumacher, and Miss Lois Ringler. Miss Miller, a registered nurse, is at present in a training course in the Frontier Nursing Service at Hyden, Ky., following which she will go to France for language study. Miss Schumacher and Miss Ringler are preparing for a teaching ministry and are completing their final year in Grace Seminary, after which they too will go to France for study.

Laboulaye, Argentina—Rev. and Mrs. Carson Rottler report some interest in the Gospel and some definite decisions. The church here is quite old and the field very difficult. The Rottlers greatly need encouraging prayers.

North English, Iowa—With the gracious cooperation of the interested heirs, shares of stock in A.T.&T., valued at about $1,900, have been transferred from the Estella Myers estate to the Foreign Missionary Society.

Wooster, Ohio—A memorial gift of $1,800 has been forwarded to the Foreign Missionary Society from the Lida McCoy estate.

Lyon, France—Miss Ruth Snyder, missionary to Africa, arrived here recently. She will spend several months in Lyon and in Aix-en-Provence in further study in the French language.

Neuchatel, Switzerland—Mr. and Mrs. Jean-Louis Steudler and their two daughters left in mid-September for French Equatorial Africa where they will assist in the French day-school program.

Bellevue, Africa—Rev. William Samarin, a missionary here, has written quite an extensive article on "The GBaya languages." This was published in booklet form by The University Press, Oxford, England, and is a reprint from "AFRICA," Vol. XXVIII, No. 2, April 1958.

THE BRETHREN MISSIONARY HERALD VOLUME 20, NUMBER 40
ARNOLD R. KRIEGBAUM, Executive Editor
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Puerto Rico--

an Open Door!

By John C. Whitcomb, Jr., Th.D.

(Editor's note: Following the 1958 National Conference, Dr. Whitcomb went to Puerto Rico on a trip of investigation for the Foreign Missionary Society. This article is one of the many good results from this trip.)

In some truly remarkable ways, God has opened the door of opportunity for The Brethren Church in the populous and needy land of Puerto Rico. Because of this open door, The Foreign Missionary Society of the Brethren Church has voted to enter Puerto Rico as its seventh mission field. Here are some of the immediate prospects and possibilities in this island of 2,500,000 souls.

Missionary Laymen

Puerto Rico is a possession of the United States, and as such has many of the blessings of this country. In fact, it offers advantages not to be found in the 49 states, such as complete tax freedom for industry. Under such favorable conditions, hundreds of American industries have established factories there and economic prosperity is sprouting up on all sides. Therefore, the time is ripe for Brethren people to Puerto Rico, find employment, and give of their time and resources to the Lord's work. An example of what can be done is Mr. Emmit Adams, of Temple City, Calif., who has been the manager of a factory near San Juan, Puerto Rico, for the past three years and has been wonderfully used of the Lord in various types of Christian testimony.



Emmit Adams and the plant he manages

San Juan is a modern city of 250,000 people, complete with supermarkets, superhighways, and vast housing districts. Although Spanish is the basic language, English is understood in all parts of the city, and all 14,000 of the students in the University of Puerto Rico use English textbooks. For those who have proper qualifications, there are excellent openings in this university for teaching English and other subjects. Just last year an Inter-Varsity Christian Fellowship group was started on the campus. Furthermore, there is a tremendous need for a Christian service center in San Juan for the thousands of American servicemen in that area. Roosevelt Roads naval base will soon be the "Pearl Harbor of the Atlantic."

Puerto Rico Needs a Bible Institute

After a careful study of the situation in San Juan immediately after our National Conference, I became fully convinced that one of the greatest needs in Puerto Rico today is a school where the whole Word of God can be systematically and faithfully taught. I spoke to various pastors and young people who expressed a keen interest in such a school, even if it were confined to the summer months for the time being.

At the present time, the only real hope for adequate Bible training for young Puerto Rican Christians is the hope of coming to the States. That is why the testimony for



Luiz Franco and John Whitcomb

Christ in Puerto Rico is not Bible-centered today, with rare exceptions. In the light of this emergency condition, however, we are extremely grateful for the privilege of having Miss Millie Concepcion and Mr. and Mrs. Jose Thompson in Grace College this fall, preparing for future service under The Brethren Church in Puerto Rico.

Churches and Christian Day Schools

Already a Puerto Rican pastor has taken steps toward full fellowship with The Brethren Church. On September 4, pastor Luiz Franco was baptized by trine immersion, and then he baptized four of the leading young people in his church. As an employee in Mr. Adams' factory, he has long been interested in the position of The Brethren Church, and has served faithfully as the factory chaplain, conducting brief services each Monday morning for the other employees. Every evening he has been holding services in different homes in the city of Canovanas. Pray for this man and for his important ministry.

In the city of San Juan, there is an immediate need for a Brethren church with services in English. There are several American families who would gladly attend services in the Adams home if a pastor were available. Recently a Brethren pastor and his wife in the States have expressed an interest in going to San

(Continued on page 633)

RECENT ITEMS OF INTEREST

Swiss family joins our missionary family—

For a great many years we have struggled with the problem of day schools in French in Africa. Although our missionaries have had a sufficient knowledge of French to carry regular missionary work, few have had sufficient facility in the language to assume the full responsibilities of the school. In more recent years Rev. Charles Taber, who was born in France and learned French as he learned English, re-opened the French school program. We and he have sought reinforcements to help in the school. Every door seemed to close, and we were almost ready to discontinue the French school program in discouragement when Mr. and Mrs. Jean-Louis Steudler offered themselves as special missionaries to go to the field and help in this great work. Brother and Sister Steudler are Swiss people from the beautiful little city of Neuchatel. They have been faithful believers since childhood. Brother Steudler served for some nine years teaching French in the mission schools in Cairo and Alexandria, Egypt. More recently he has been a teacher in Neuchatel. The Steudlers have two daughters, Chantal, age 9, and Nicole, age 3. The family will live at the Yaloke station in Africa.

Back to Belem—

When Rev. and Mrs. J. Keith Altig and family first went to Brazil as pioneer missionaries, they lived in the large city of Belem. This was their place of residence for the year of language study. Although Belem was very challenging to them as a scene of their beginning missionary activity, the little city of Icoaraci, 12 miles from Belem, was finally chosen as the place where the Brethren work would be opened. Our work then expanded into Macapa, across the Amazon River in the Territory of Amapa, and into Capanema, some 100 miles east of Belem.

Belem has had a continuing appeal, and at recent field council meetings it has been advised that we enter that city for the fourth center of activity. The board of trustees has approved.

A few weeks ago it seemed we would not be able to begin this new work. Brother Altig became very ill with Bell's palsy. But the Lord has very marvelously undertaken and now Brother Altig is almost completely recovered. It seems that in a matter of weeks this chosen field will be entered. Entrance will be on an exploratory basis for the time remaining until the Altig furlough, and following furlough they will very probably enter the area with full activity. Much prayer will be needed on the part of all prayer partners as we enter with a gospel testimony into this city of about 300,000 people. There are only a few thousand faithful believers in this city, and we want to join with them in the further occupation of Belem.

Schrocks go to Cordoba—

For many years Brethren people have looked with longing eyes toward Cordoba, a city of 500,000 people in Argentina. Cordoba is approximately 60 miles north of our most northerly station at Almafuerte. It is the "big" city of the area—and people migrate to the larger cities. Dozens of Brethren people have during the years moved from the more rural areas into this large city, and in most of the cases have been lost to The Brethren Church because there has been no established testimony there. There are many believers in the city of Cordoba; yet it is in no complete sense evangelized. For a number of years we have been urging entrance into this very attractive city.

The time seems ripe now, and upon return from furlough Rev. and Mrs. Lynn Schrock and their family have been making preparations to move to this city. Living quarters are at a premium. Please pray that the proper living arrangements can be made.

Brother Schrock's attention will be toward the expanding of the radio ministry as a first consideration. Programs will be recorded in Cordoba and made available to stations there and in other locations throughout Argentina. The response to this radio ministry has been very gratifying in recent years, and we anticipate a great blessing from the Lord in expanding into this new field. Mrs. Schrock will work with children, young people, and women, as a beginning endeavor.

Delegation to visit Africa—

In over 35 years of our missionary work in French Equatorial Africa there has been but one visit to the field by representatives from the board of trustees of our Society. That visit was in 1947-48 when Dr. Russell D. Barnard, the newly-appointed general secretary, and Mrs. Barnard went to the field with Dr. and Mrs. Orville D. Jobson, who were returning from furlough. Several weeks were spent in France before going to Africa. Dr. A. V. Kimmell came directly to Africa later in the year.

The board has now asked the general secretary and the assistant general secretary to visit the field. Brethren Barnard and Landrum will probably fly from Chicago on or

By Russell D. Barnard

about November 4. They will be in Europe until about November 22, visiting in Belgium, Denmark, Germany, and France. The plan is that they will be in Africa in time for the great general delegated conference of the native church beginning on November 26, and will stay through the field council meeting which begins on December 23. In this period of time they will probably be present for the dedication of the large new native church building in the city of Bangui. They will return to the USA according to present plans on or about the 15th of January. The board has invited any member of the board, who can arrange the travel costs privately, and who would desire to go, to become a part of this delegation.

Please pray with us that this visit to these mission fields will be a distinct blessing to the work and to the workers. Pray, too, that upon their return to the States, these brethren will be able to make foreign missions **live** in our Brethren churches.

Building native chapels—

In all of our mission fields the purpose is to encourage native and national believers to help themselves, especially in relation to the support, the government, and the propagation of their own churches. This plan helps them to help themselves.

In some areas we have needed to build chapels and churches, and the believers repay us in part or in the whole. In other areas the lots have been supplied for the buildings if the believers assume the building costs.

For many years, in Africa we have done absolutely nothing in helping the natives to build their own chapels. The work has made very great growth under this plan. But problems have arisen as the land has developed, and the native populations have begun to live in more modern cities. Natives can and will continue to build their own churches, but with their limited funds they have not been able to build churches that are large enough to care for their needs. Often, by the time the church is built, the attendance is much larger than can be seated in the church, and they seat about twice as many in any given area as do we. It is a common thing in Africa for the Sunday attendance to run from 1,000 to 2,000 people per church. Large churches are a necessity.

Recently a plan has been suggested by the missionaries, and approved by the board of trustees of our Society, and by the native church in Africa. Under the plan, when a native church has at least half the funds necessary to build a church that will be large enough for their needs, sufficient funds to complete their building will be loaned to them. The native church will repay the loan in five equal annual payments. They pay three percent for the use of the money. It is not planned that the money be loaned from our regular foreign-mission funds, but be arranged privately. Brother Albert Balzer, our builder, who will help the native church in its building program whereby they may have better churches for the money spent, has contacted many of his friends, who are consequently helping in this chapel loan program. Funds are being loaned on a five-year basis, and will bear four percent interest. This is really not an investment, but a very helpful piece of missionary endeavor. Our Society is acting as an agent in the handling of these funds, receiving them from the one making the loan and forwarding them to the field, where a committee, composed of equal numbers of missionaries and native pastors, cares for their distribution and use. The Society does not guarantee these funds, although we have every confidence that the native church will make good. The plan is being used in two or three places, and the first of the annual payments has been made as planned. Funds to the extent of about $10,000 per year will be needed for the next five years. It is hoped that this might be considered as a revolving Chapel Building Fund. One very tangible evidence of the presence of our Christian faith in Africa, should our missionaries ever be forced to leave, would be these large permanent church buildings, where the Gospel might be continually heralded forth.

Your entrusted servants—

In the recent annual meeting of The Foreign Missionary Society of the Brethren Church and its board of trustees, announcement was made of the following elections and choices. Re-elected to the board of trustees for a three-year period are Alva J. McClain, Charles W. Mayes, and Glenn F. O'Neal. Continuity of service is of great value in this board, especially when at least two terms of service are required to cover just one cycle of missionary service for the missionaries on the field. Dr. McClain has had continuous membership on the board since his election in 1917.

Officers of the board and Society are: President, Charles W. Mayes; vice president, W. A. Ogden; recording secretary, Kenneth B. Ashman; and treasurer, Homer A. Kent, Sr.

The office staff continues with Russell D. Barnard, Clyde K. Landrum, and Kenneth G. Moeller in the positions of general secretary, assistant general secretary, and financial secretary. Miss Marcia Lowe is office secretary, and Miss Evelyn Schumacher is assistant office secretary. Robert Cover and Mrs. Clark Miller will also continue to work with us, these and Miss Schumacher on a part-time basis.

(Continued on page 632)

Los Angeles Missionary Helpers in Action

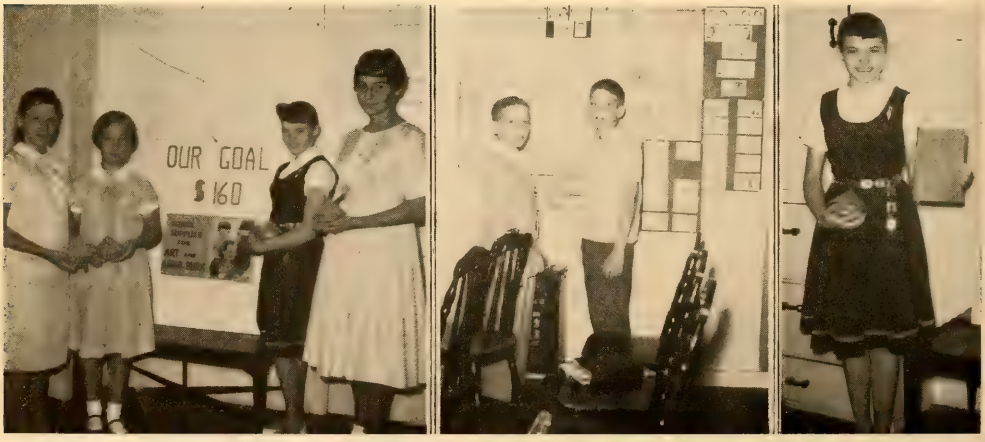
By Uncle Clyde

"Action" is the word that best describes the MH group in the Community Brethren Church of Los Angeles, Calif., where Rev. Robert McCormick is pastor! These youngsters are happy with the Missionary Helpers Club program, but they decided to do something in a practical way to carry out the goals of the club. Under the leadership of Mrs. Betty McCormick and some of the teachers of the Sunday school, this group set out on a definite program.

Since praying for the missionaries is one of the goals of the MH Club, these youngsters entered fully into this phase of the program. They were encouraged to pray daily for the missionaries, using the prayer booklets regularly. Recognition was given to those praying daily for the missionaries for one month or longer. And some of them are still praying regularly for those witnessing to the lost in foreign lands. Recognition also was given for memorizing the mission fields of The Brethren Church and for learning the names of our missionaries. A map on the wall along with pictures of missionaries helped in accomplishing this. And through this type of study the boys and girls have a much better knowledge of the missionaries and their work.

Giving of one's money to preach the Gospel in foreign lands is a definite part of the MH ministry. So, this group decided on a project and set an offering prayer goal of $160. Their goal was to buy school supplies and to pay for the Calvert School course for Art and Linda Burk, two Brazil Missionary Helpers. They had some real encouragements in this, for Art and Linda were in attendance at the time, and actually gave some money toward the project. And besides this, their grandmother, Mrs. Luella Burk, is one of the teachers in the department and is an honorary MH.

They decided to use the hut banks as a means of getting the money in. And say, you should have seen those kids fill their banks. Many filled their banks once, some twice, and one girl filled hers three times! That **is** action—real MH action! In addition to the banks, some of the money came in in regular offerings. But one way or another, it came in. They didn't quite reach their goal, but they came close. Everyone learned something about what can be done when all work together to get a job done. The Lord blessed with a good time of fellowship and it was a profitable experience for all. Already plans are underway for a similar program next year. Perhaps other MH groups would like to do something like this, too!



Pictured at left: Cheri Pruitt, who filled two banks; Alberta Schuster, two; Colleen Deyarmond, three; Pat Kasabaian, two. Center picture: Missionary map and two Missionary Helpers—left, Steve Dorsey; right, James Gault. Right: Colleen Deyarmond holding bank and book of missionary stories she earned.

THE CHILDREN'S PAGE

Clyde K. Landrum, Director

Box 588—Winona Lake, Ind.



Boys and girls, here are more Missionary Helpers. Top row (left to right): Donald Holmes, Homerville, Ohio; Susan Elliott, Oxnard, Calif.; Peggy Pekarek, South Gate, Calif.; Mike Whittenberg, Los Angeles, Calif.; Daniele Degenhardt, Martinsburg, W. Va. Bottom row: Becky Shank, Dayton, Ohio; Clairice Bouchard, Lakewood, Calif.; Elaine Landrum, Lost Creek, Ky.; Vickie Lynn Bacon, Sunnyside, Wash.; Judy Kirkpatrick, Conemaugh, Pa.; Kathy Soule, Fremont, Ohio. Have you sent in your picture?

PRAY FOR THESE JUNIOR MISSIONARIES ON THEIR BIRTHDAYS!

James Beaver—Oct. 1, will be 9 years old—in Africa.

Edward Miller, Jr.—Oct. 8, will be 6 years old—in U. S. on furlough.

Daniel Edmiston—Oct. 11, will be 6 years old—in Mexico.

John Beaver—Oct. 14, will be 10 years old—in Africa.

Kimberly Cone—Oct. 14, will be 5 years old—in Africa.

Karisse Cone—Oct. 16, will be 1 year old—in Africa.

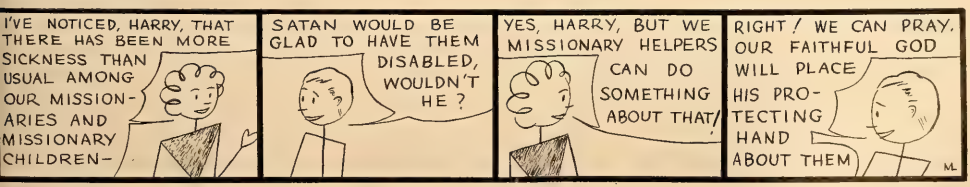
Manya Samarin—Oct. 23, will be 9 years old—in Africa.

Anne Goodman—Oct. 27, will be 10 years old—in Africa.



Missionary Helpers from Grandview, Sunnyside, and Toppenish, Wash., in their summer rally in the Sunnyside Brethren Church.

MARY MISSIONARY—



Do You Want To Be a Boy Scout in Africa?

(Editor's note: In last month's article Bro. Kliever told of the rising Boy Scout movement in our field in Africa, and of the leadership-training camp which he and Bro. Martin Garber attended. In this article he tells of more camp experiences.)



A Boy Scout must be on time!

"I hope that I won't again have to blow the whistle to signal the call to the leaders' meeting for council. A Scout is punctual."

At the next call, there was a record made for getting there quickly, but one young fellow was there without a thread of clothing! Surprised, the camp leader asked: "What happened to you—why are you here without any clothes on?" "Sir, when you blew the whistle, this is the way I was, and I did nothing else first, I came just as I was." (A good laugh by all.) "You better run and get something on, and come right back."

Every Scout knows how to cook—

Each patrol did its own cooking, and the various tasks having to do with this were divided differently each day. I believe Bro. Garber took the prize for inventing a new dish! Having discovered how to work a can opener, he opened a can of imported Franco-American spaghetti and cheese. (Why do they put cheese in it?) It didn't look like very much for the Elephant Patrol (Garber and Kliever), so he opened a large can of salmon and put it in also!! The salmon may have helped the spaghetti a little bit (?), but the spaghetti surely did not help the salmon! If you want something really different, just try it!! Uggghhh!

First-aid class—

It was interesting to be a candidate for being carried on a stretcher, but to be the candidate for showing how to revive a drowned person was not so popular! Some of the fellows were such good actors, one almost thought they really had broken ribs, et cetera!

The Scout promise —

This is not an oath, but it is called "Promesse de l'Eclaireur," which you can see is a promise or a pledge. It is the type of pledge that could in honesty only be taken by a believer, for it is to put the Lord and the church first in one's life.

Twenty-nine of the 80 fellows took their Scout pledge. It was the last morning of camp. They had just had a worship service and they were in a solemn mood. It started to rain quite hard, but they never broke ranks; they stood, wet through and through, and completed the service. It probably was more impressive in the rain than if the sun had been shining. They were good Scouts, and I am sure they will be a real testimony.

The testimony meeting which closed the camp showed that the fellows had been affected by the testimony of their young leader, that their lives had been enriched, as well as their beginning to see that ahead they have a goal for the Lord.

Scouts must not ask for things!

The Scouts are responsible for their personal items, the Patrol is responsible for the Patrol items, et cetera—but the need is for missionary oversight, not gifts to the fellows or even for them.

This event might illustrate what I mean. A certain amount was set aside for the cost of this camp—food, primarily. When the camp was three days old, half of the money was spent and there were over five days to go! When it was talked over and they were reminded that a Scout does not ask for things, they decided to cut out bread for breakfast and desserts at other meals.

When there were still two days to go, there was only enough money for one day! Should we close camp, or would we find a way to solve our problem? Assessment of the individual was suggested by them, but rejected because some might not have that much, and it would cause shame or hurt feelings. At last a suggestion was made to bring in a collection, each Patrol leader bringing it in.

When the collections came in, there was a little more than needed for dessertless and breadless meals! They were very happy! Then the town baker gave a present of 25 loaves of bread to the camp, and so they were doubly happy.

Great Training for Young Lives!

P.S. We hope to have 750 to 1,000 Scouts in the Bekoro field one of these times soon. Pray for the work.

Your reporter,
J. P. Kliever

RECENT ITEMS OF INTEREST

(Continued from page 629)

You are The Foreign Missionary Society of the Brethren Church. Those who have been chosen to some official position are utterly helpless without your prayerful interest and loyal support. We are always glad for your suggestions. Our mutual desire is to please Him who is the Head of the church, even Jesus Christ.

En Route . . .

Sept. 7, 1958

Dear Friends in the homeland,

Greetings from the middle of the Atlantic Ocean.

Thank you so much for your prayers for me. This furlough has been very pleasant. It is a joy to see old friends and to make new ones.

I am happy for the privilege that was mine in visiting so many of you in your churches. I thank God for each remembrance of you.



Now as I start back to the field of labor where the Lord has called me to go, I must depend upon your prayers to enable me to serve Him as He would have me to do. Thus, as you pray and I go, together we will be serving Him.

Thank you for all the kindness I met in your homes and churches. It has been an encouragement to me.

"Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Yours in His service,
Ruth Snyder

(Miss Snyder is studying in France for several months before she returns to Africa.)

AFRICA GAINS DURING 1957

The year 1957 was a hard year in Africa, since a goodly number of missionaries had been home on furlough for a part of the year. However, it was not a "slump" year as the following statistics will show. Note especially the large number in the converts' classes, an increase of over 5,000 since 1956. Also, there was a net gain of 1,000 members during the year of 1957.

The report is as follows:

Ordained and licensed Africans as of January 1958	33
Workers with B.I. diplomas	167
Students in Bible Institute	48
Students in Elementary Bible Schools (preparation for B.I.)	185
Total workers (not including S.S. teachers, women's, youth)	816
Sunday meeting places over the field	374
Other meeting places (meeting through the week)	525
Churches with ordained or licensed men	30
Total membership of the districts	16,765
Enrolled converts in prebaptismal classes	12,576
Additions by baptism during the year	3,103
Total offerings	$22,650

We can look forward to 1958 as one of the very greatest years in the progress of our work. Added to almost a full force of missionaries, there is a large and energetic group of African pastors who are assuming more and more of the responsibility of the work.

PUERTO RICO—

(Continued from page 627)

Juan to serve the Lord. Pray that the Lord might guide in this, too.

The door of opportunity is wide open for Christian day schools in Puerto Rico. One school we visited, in the basement of a church, had no problem whatsoever in advertising their work. Parents, even including those of Catholic background, are happy to send their children to private schools of this kind. What an opportunity to reach Puerto Rico's future leaders for the Lord Jesus Christ!

God is surely calling upon The Brethren Church **now** to pray for Puerto Rico and for the establishment of indigenous, self-supporting, Bible-centered testimonies there. In the providence of our God, this island could well be the base for an extended testimony throughout the entire Caribbean region for the glory of Christ. For Puerto Rico, "**now** is the day of salvation" (II Cor. 6:2).

Newsmakers

Special. Nancy Miller went to be with the Lord 9:45 p.m., Sept. 24.

PHILADELPHIA, PA. Nancy Miller, 13-year-old daughter of Rev. and Mrs. Donald Miller, missionaries to Africa, is seriously ill in the Children's Hospital here. The disease was correctly diagnosed as leukemia by Drs. Floyd Taber and Harold Mason, Brethren missionary doctors in Africa. Mr. and Mrs. Miller, Nancy, and their seven-year-old daughter, Barbara, accompanied by Miss Rosella Cochran, missionary nurse, arrived in France by plane on Sept. 7. Doctors in France would not permit Nancy to be flown on to America because of her weakened condition. After five days of blood transfusions, medical authorities gave approval for the last lap of the flight to New York. Mr. Miller and his daughter Barbara took one plane, while Nancy, her mother, and Miss Cochran came via a second plane. This second plane developed engine trouble, and had to be serviced in France and Newfoundland, but arrived safely eight hours late. When the plane landed, an ambulance was waiting to rush Nancy to Philadelphia. To meet the family on their arrival in New York was Rev. William Male, pastor of the First Brethren Church of this city. When the ambulance arrived in Philadelphia, Nancy was rushed to the Children's Hospital, where arrangements had been made on short notice by Rev. Robert D. Crees, pastor of the Third Brethren Church of this city. Several sympathetic Christian doctors, and a Christian admissions officer volunteered to enter Nancy in Children's Hospital with the compliments of the staff. One of the outstanding authorities in the States is treating her. Nancy's sight and hearing are diminishing, but she is trusting the Lord for His will. The parents are the guests of Rev. and Mrs. Wm. Male, 6534 Oxford Ave., Philadelphia 11, Pa. Cards may be sent to Brother and Sister Donald Miller, or Nancy, at this address. Brethren everywhere are urged to pray.

CUBA, N. MEX. Mrs. Ann Swails, worker at the Navajo Mission, has been ordered to a complete rest and medical care following a determination of a tubercular condition. Mail addressed to her at the mission will be forwarded. She is a member of the First Brethren Church of Cheyenne, Wyo.

WATERLOO, IOWA. Mr. and Mrs. Noah Fike celebrated their 61st wedding anniversary on Sept. 16.

WASHINGTON, PA. A delayed welcoming party was held in honor of Pastor and Mrs. James Hoffmeyer on Aug. 29. A sizable gift was presented the pastor and his family.

MARTINSBURG, W. VA. There were three first-time decisions and 13 rededications to Christ at the Rosemont Brethren Church on Sept. 7. Earle Peer is pastor.

ANKENYTOWN, OHIO. The annual homecoming will be observed at the First Brethren Church on Oct. 5 with Rev. Wesley Haller, pastor of the First Brethren Church of Middlebranch, Ohio, as the guest speaker. Homer Miller is pastor.

GOSHEN, IND. Rev. Arnold R. Kriegbaum will be the guest speaker here at the Grace Brethren Church Nov. 2 and 9. Dr. R. Paul Miller is pastor.

The BRETHREN MISSIONARY HERALD

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Winona Lake, Ind.

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Winona Lake, Ind.
Grace Seminary Paul R. Bauman
Winona Lake, Ind.

TUCSON, ARIZ. There were 36 present at the first prayer meeting of the First Grace Brethren Church of this city. There was a first-time decision at the first regular service. The new pastor is Ralph Askins.

BELL, CALIF. The Bell Brethren Church has not experienced any summer "slump." Attendances went over 130. Rev. Albert Flory supplied the pulpit several Sundays in August. Emlyn Jones is pastor.

HAGERSTOWN, MD. Rally day services were held Sept. 28 at the Gay Street Brethren Church with Rev. James Dixon, pastor of the First Brethren Church, Washington, D. C., as the guest speaker at the afternoon service. Rev. Homer Hammontree conducted a week of meetings Sept. 28-Oct. 5. Four adults and four children were baptized on Sept. 7. William Howard is pastor.

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Dayton, Ohio (First)	Oct. 5-12	W. A. Steffler	R. D. Barnard.
Washington, D. C.	Oct. 7-19	James Dixon	Crusade Team 1.
Cleveland, Ohio	Oct. 8-12	Clair Brickel	R. I. Humberd.
Cuyahoga Falls, Ohio	Oct. 12-26	Richard Burch	A. R. Kriegbaum.
Roanoke, Va. (Washington Heights)	Oct. 13-26	Vernon Harris	Edward Lewis.
Aleppo, Pa.	Oct. 16-19	Wayne Baker	R. I. Humberd.
Hagerstown, Md.	Oct. 21-Nov. 2	Jack Peters	Crusade Team 1.
Uniontown, Pa.	Oct. 22-Nov. 2	R. Paul Miller, Jr.	
Philadelphia, Pa. (Third)	Oct. 26-29	R. D. Crees	R. I. Humberd.
Berrien Springs, Mich.	Oct. 27-Nov. 9	Gilbert Hawkins	R. Paul Miller.
Winona Lake, Ind.	Nov. 9-16	Richard DeArmey	Richard DeArmey
Camden, Ohio	Nov. 10-23	Randall Rossman	Edward Lewis.

Cold ORTHODOXY

BY ROBERT GRIFFITH*

The church today, for the most part, has lapsed into a cold orthodox form of religion. There is a form of godliness but some have gone so far that they are even denying the power thereof. In churches today more emphasis is being placed on the form of the service and the ordinances of the church than on a personal salvation and a fully surrendered life to Christ our Saviour.

Bible Study

We are living in an age today when Bible study and prayer on the part of the lay people has become a forgotten duty. We are even to the place where the minister himself has sacrificed personal Bible study and prayer for the reading of a book in order to give a book review on Sunday morning. The Bible is not the textbook used in some churches today. An incident that happened in a church in Michigan comes to my mind. A young man carried his Bible with him to a certain church, but after a few times he was met at the door by one of the deacons who told him he was not to bring his Bible, for it gave the impression that he didn't believe the preacher was telling the truth. I'm happy to say the young man then came to The Brethren Church where he was encouraged to bring his Bible!

Family Altar

Then too, what has become of the family altar in the Christian home today? It has been replaced in most homes with the newspaper, radio, television, comic books, and anything that comes along. This is not saying that the newspaper, radio and television are wrong, but they are taking up Christians' time so that they do not have time to have fellowship with God. When these come between us and our Saviour, then the wrong use is being made of them. Always remember that a lack of personal devotions in a Christian's life is the breeder of a worldly life.



DEUTERONOMY 6:4, 5

Hear, O Israel: The LORD our God *is* one LORD:

And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might.

Churches themselves are fostering a loose type of living among their people by watering down the commands of our Saviour. It is a case today of too little church in the world and too much world in the church! In James 4 the Holy Spirit affirms that he who is a friend of the world is an enemy of God. How then can the church expect to bring the world in and absorb it? It cannot be done unless we are willing to forfeit the power and blessing of God.

Neo-Orthodoxy

The churches today are calling the Gospel with the demands for sanctification, old-fashioned. They have substituted instead a new belief which is called neo-orthodoxy. This simply means new orthodoxy. Yet, a study shows us that it is neither new nor orthodox.

Here are just a few tenets of neo-orthodoxy:

1. Does not accept the authority of the Bible as the Word of God.

2. Does not accept the creation account in Genesis as a fact, but prefer the modified theory of evolution.

3. Does not accept the New Testament teaching concerning Christ.

4. Does not accept the doctrine of the atonement as set forth in the New Testament.

5. Does not accept the full New Testament teaching concerning the resurrection of Christ.

6. Do not accept the return of Christ for His children.

We are living in an age when in some places churches deny the Word of God, and in other places do not even preach it. Take away these fundamental truths and the church becomes nothing more than a socially-minded club with no hope for the future.

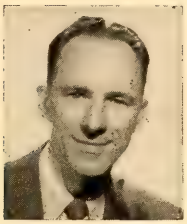
Church Expansion

In the last few years church building has become one of the largest building programs in our country. Does all this mean that we are in the midst of a great revival? We hear much today about an increase in the number of people that are going to church. One of the leading denominations today boasts of a membership of over 11 million people. How did these churches secure these members? Some of these churches conducted canvasses of the neighborhood in which they are located, asking people if they would like to join their church. If they declared their willingness they were given a card, and after signing it they were received into membership. Is this the Biblical way for a person to be added to the body of Christ? Can anyone become a Christian without first of all accepting Christ as their personal Saviour? In fact, this is quite contrary to the way their church began. The founders of these apostate churches believed in a personal faith in Christ as Saviour as the basis for entrance into the body of Christ! Is this increase in attendance the blessing of the Lord?

What a false hope many people are being given today! Even when Acts 4:12 is so clear. "Neither is their salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Therefore, we must with vigor and convictions take our stand against this social Gospel and avow anew to the New Testament principles.

*Pastor, First Brethren Church
Grandview, Washington

THE SPIRIT OF POWER FOR AN AGE OF



By Nathan Meyer

Pastor, Leesburg Brethren Church
Leesburg, Indiana

Most of us today ride in high powered automobiles. When the driver steps on the accelerator, two or three hundred horses leap to obey his command. We are living in an age of power.

Our text is taken from the Book of Zechariah 4:6, God says: "Not by might, nor by power, but by my Spirit." Man has reversed that text and man says: "By might and by power, not by Thy Spirit."

We Are Living in an Age of Unlimited Power

This is true in every area of creation around us. Let's start with space. Everybody is talking about space. Do you realize that ever since creation it has been the prerogative of Deity to put moons in the sky? But in the age in which you and I live, man has learned to harness the power of the Creator and throw satellites into the heavens. It was God who flung the stars into place; it was God who made the sun and the planets to fly around the sun, and the moon to fly around the planets. But in the last year, man has harnessed sufficient of the forces of the Creator so that he can now shoot a moon into the sky and cause it to fly around the earth at the fantastic speed of 18,000 miles an hour. It is predicted that it will not be very long until man boards a rocketship and flies 238,000 miles to the moon and even beyond. We're living in an age of power, and that power is being demonstrated in space.

Then we have power on the ground. A program is just getting under way now which will be the greatest project man has ever undertaken in all of human history. It is the Federal Highway Project. A ribbon of highways will blanket this country from coast to coast in the greatest project ever undertaken by man.

This power is also demonstrated beneath the surface of the ground. I read recently that it is now possible to take an atomic bomb, lower it into a shaft, bury it beneath a mountain, and set it off, crushing a whole mountain of rock in a moment so that it is ready to use for building highways. Tremendous power!

They also tell us that with the atomic bomb they can build a harbor along a seacoast where no harbor ever existed—all in a moment—by unleashing tremendous power which man has learned to control. You and I have lived to see the day when a submarine traveled around the world on a handful of fuel the size of a golf ball. I remember when I was a boy they told us that there is enough power in a glass of water to send a freight train across this country, if only we could harness the power. At the time I thought the idea was ridiculous. It is not ridiculous anymore. Think of it! A submarine can travel 25,000 miles around the earth under the sea on the power contained in a hunk of element no bigger than a man's fist. We are living in an age of tremendous power, and there is no limit in sight.

Man has reached the point where he is even tampering with time. The scientists tell us time and space and life are so linked together that if man could fly out into space at a speed approaching the speed of light, he could live half a million years before he would grow any older than an old man here on earth. We are living in an age of power. But I'd like to remind us that

This Power Is Not Enough

There are two reasons why this is true. First of all, it is materialistic. It has to do with **things.** We can move mountains but not by faith if we use bulldozers. There isn't a mountain on earth today that men couldn't move if they wanted to and R. G. LeTourneau, "God's Businessman," would be more than happy to build the machinery to do the job.

We can produce fire, but not by prayer. So we cry out: "Where is the God of Elijah?" The answer to that question is He's still in His heaven, the same place He was when Elijah was here. Therefore we must ask another question; "Where is Elijah?" Where is the man who is willing to stand up against four hundred and fifty false prophets of Baal and stand alone if need be for the Lord? To be sure we do not expect God to answer with a public demonstration of miraculous power as He did in the days of Elijah, but just as surely as He answered Elijah's prayer He will answer prayer today. There are still mountains to be moved, and there is still fire that must fall in a spiritual sense.

We can build kingdoms, but these kingdoms are only of this world and as such they belong to the Satanic system. The Russians by power (psychological or military) have ushered into the kingdom of the Soviets one billion people. But all the power of the Kremlin is not sufficient to usher into the kingdom of the Saviour one single solitary Soviet citizen. This power that we wield today is not sufficient because it is materialistic.

We can build a supercolossal military machine that can destroy all life on the earth, but we cannot by all this power put life into one little baby. The power that men have now vested in the military machines of earth is sufficient to stagger the human imagination. Let me give you

an illustration or two: Think, if you will, of all the bombing raids that were conducted during the last war, and think of all the planes that took part in all those raids. That covers half of the earth, from the Island of Great Britain across Europe and Asia and the Pacific to Hawaii. Now think of all the bombs of all the planes of all those raids of the entire war. Today one plane can carry bombs equal in destructive power to all the bombs of all the planes of all the raids of the last war. One plane in one drop can unleash as much power as was used in the entire last war. Imagine that!

To say it another way, twenty modern planes loaded with the most powerful deadly bombs today are equal to 200,000,000 B-17's of the last war. I said we have vested in the military forces of the world power that staggers the human imagination. The man responsible for this information is General Thomas S. Power, head of the Strategic Air Command. He said: "I saw Hiroshima and Nagasaki. I saw the world's most destructive raid—a fire raid on Tokyo when seventeen square miles of that city went up in flame and smoke. But when I saw the first Hydrogen Bomb, it was so frightening as to dwarf everything else I had seen." That statement was made on television just a few weeks ago.

We have the power today to blast ten million souls into eternity in a moment, but all this power could not propel one single soul into the city of God because it is materialistic. We have unlimited power, but this power is not enough because this power is materialistic power. Because it is materialistic, it is temporary; therefore it cannot meet the needs of men. All the benefits of this power are only for the present. Suppose men do succeed in changing the climate of earth, which appears now to be within their possibility. Let me remind you they cannot lower the temperature of hell one degree. Suppose men do succeed in producing large quantities of fresh water from the salt waters of the ocean, which is now within the realm of possibility. They cannot pipe to the lake of fire one single drop of fresh water to cool the parched tongue of a sinner who spends eternity with the Devil and his angels.

What We Need Is Spiritual Power

Man's condition demands a power that is sufficient to keep an individual away from the judgment of the Great White Throne and usher him into a place of eternal joy and peace. Now the question is, do we have such a power? If so, do we know anything about it? Is it available to us? The answer to all of these questions is definitely "Yes." There are four things that I would like to say about this power.

Open your Bible please to the Book of Matthew, the very last chapter where we have the **source** of this power. All the ills of the world could be solved if men would know and apply these four truths to their daily lives. Matthew 28:18 says: "All power is given unto me." Here we have the source of this power—that source is Jesus Christ. Jesus Christ—the God who made the world by the power of His Word; the One who flung the stars into space; the One who locked such tremendous power into the tiny atom, so tiny that no human eye can see it! The One who put that power in the atom is the One who says: "All power is given unto me." Jesus Christ is the source of this power.

Over in the Book of Colossians we read that by Him all things consist. John told us that by Him all things are made and without Him was not anything made that was made. There we have Jesus Christ the Creator, and in Colossians we have the fact that by Him all things consist. The word "consist" means "hold together." Scientists marvel that in such a tiny particle called the atom there could be such tremendous power. Man has found the key whereby he can unlock that power, but somebody had to put the power there. Man is not the source of that power. Christ is the source of that power, and He holds it in His hands. When a rocketship goes zooming up into space, faster and faster and faster until it reaches 18,000 miles an hour, let me remind you; **He** holds the rocketship in His hand. **He** holds the little baby in His hand; **He** holds the whole wide world in His hand. **He,** Jesus Christ, is the source of all power. He told us so when He said: "All power is given unto me." That's basic.

Now the next thing is the promise of this power. This power of which we are now speaking is spiritual power. It's the power that will bring men through every crisis in this life and in the life to come. The promise of this power was given in the first chapter of Acts when the Lord Jesus Christ, the source of this power, was about to leave the earth. In the first chapter of the Book of Acts, verse 8, Jesus speaking to His disciples who were standing by said: "But ye shall receive power." On this occasion the disciples stood by while the Lord Jesus was there before them and in a moment He superceded all the laws of gravity and began to rise into the sky. There was no sputtering of rocket motors, no burst of flame, no crash of sound—just quietly by the power of the Creator, which He is, He began to rise in the sky. Then He disappeared into the clouds and in a moment was with the Father, millions upon millions of miles away in the city of heaven.

But before He left He turned to the disciples and He said: "Ye shall receive power, after that the Holy Ghost is come upon you." Now we are getting down to the crux of the whole matter. This power is the person of the Holy Spirit. Jesus is the source of that power, but the promise of that power was given when Jesus said the Holy Spirit would come.

Ten days later we have the **appearance** of this power in the second chapter of the Book of Acts, verses 1-4. Notice the two symbols that are used here to indicate the power and presence of the Holy Spirit—wind and fire. Wind and fire, two elements on earth that demonstrate tremendous power are used symbolically here to show the presence of real power—power in the person of the Holy Spirit—power that can touch a soul.

Now there is one more thing that I want to say and that involves the **operation** of this power. Jesus is the Source. He gave the promise at the time when He left. Ten days

later at Pentecost, we had the appearance of this power.

Now we have the operation when this power goes to work. The kind of power that we need is a power that will go to work for men and bring them through every trial and every trouble and every crisis in this life and sustain them in the world to come. That's real power and that power is vested in the Holy Spirit. In the Book of Acts 2:2, it says that the Holy Spirit filled all the house, and then in verse 4 it says that the Holy Spirit filled all the people who were in the house. Notice that in chapter 5 these people who were filled with the Holy Spirit went out and filled Jerusalem with their doctrine. "Behold ye have filled Jerusalem with your doctrine" (Acts 5: 28).

That power was given so that men would be witnesses for God. That was the purpose of the power. These men who received the power went out and preached. They were witnesses for Christ, and they filled Jerusalem with the doctrine of salvation through Jesus Christ. They witnessed with great power. As Luke records in chapter 4, verse 33: "With great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all." They witnessed with such great power that they were willing to die for their faith in Jesus Christ, and the Holy Spirit was able to bring men to Christ in such numbers that by the end of the third century the entire Roman Empire fell to the Galilean, Jesus of Nazareth. The last of the awful persecutors who tried to destroy Christianity by burning the Christians and banning the Bible, on his deathbed cried out: "Galilean, thou has conquered."

Yes; we are living in an age of unlimited power, but this power is not enough because it is physical and it is temporary. What we need is real power, and that power is vested in the person of the Holy Spirit. That power has its source in Christ, was promised by Him, and came when the Holy Spirit came at Pentecost. It filled the early disciples. That power is still available to every Christian today and God expects us to put that power into use witnessing for Him.

Newsmakers

KITTANNING, PA. Rev. William Schaffer has made normal recovery from his recent surgery for gall stones and will assume his pastoral duties about Oct. 15. During his absence the pastoral duties were assumed by Ron Jurke, assistant pastor. Mr. Schaffer's father came from Allentown, Pa., to be with his son during his stay in the hospital. The elder Mr. Schaffer is 89 years old.

BERRIEN SPRINGS, MICH. Gilbert Hawkins has been called to serve as pastor of the Grace Brethren Church for his fifth year.

PARKERSBURG, W. VA. Richard Placeway was ordained to the Christian ministry on Sept. 16. Rev. Harold Etling gave the ordination address. Mr. Placeway attended Western Michigan College and graduated from the University of Michigan. He received his theological training in Grace Seminary graduating in 1956.

WOOSTER, OHIO. The Brethren Youth Fellowship of the First Brethren Church held their annual fall youth retreat Sept. 19-21. Special speakers included Ernest Bearinger, and Tom Julien, missionary under appointment to France, and the Grace Gospel Team. Study sessions, gospel films, a pizza feed and charcoaled chicken rounded out the program. Don Streit is youth director.

SEATTLE, WASH. By unanimous vote Rev. Thomas Hammers was asked to reconsider his resignation, and will continue as the pastor of the View Ridge Brethren Church.

In Memoriam

Mr. Lester H. Harrison went to be with the Lord on Aug. 29, after a very active life of 57 years. His musical talents were appreciated by all, as well as his friendship and understanding. He served in many capacities in the First Brethren Church of South Gate, Calif., during the twenty years. During that time he served as songleader, music director and soloist. He leaves a wife, a daughter, and two sons, all of whom are members of the South Gate church.

—Arthur Pekarek, pastor

Mrs. Geneva E. Morgan, a faithful member of the First Brethren Church, Sunnyside, Wash., departed from this life to be with Christ on July 8. "Gene," as she was known to her friends, was active in WMC and SMM, and served as circle leader in the WMC, and patroness of the Senior SMM.

—H. Leslie Moore, pastor

Orrin Peterson was loosed away suddenly on Aug. 29. He was a Christian most of his life, and united with the First Brethren Church of Cheyenne, Wyo. in 1945. He was a trustee of the local church, and was active in Gideons. For several years he did construction work and also worked in a florist shop. For 11 years, until his retirement, he worked in the Union Pacific shops as a sheet-metal worker.

—Russell Williams, pastor

Mrs. May Palmer departed to be with Christ on Aug. 22, following an illness of two and one-half years. She is survived by her husband, Melvin Palmer, who has been blind for over thirty years. They have been members of the First Brethren Church of Long Beach, Calif.

—C. W. Mayes, pastor

Mrs. Mary Fritz was called to be with the Lord on Aug. 31 She was a faithful member of the First Brethren Church of Johnstown, Pa., for many years, and was active in the choir.

—Russell Weber, pastor

Mr. Ralph Dilling, 37, faithful financial secretary of the First Brethren Church of Martinsburg, Pa., departed to be with his Lord on Sept. 10. His sudden death resulted from a ruptured pancreas.

—Richard E. Grant, pastor

the foolish farmer

LUKE 12:16-21

The life of Saul of the Old Testament reveals a man who had great promise and possibility. Both in physical stature and in mental qualities he was an excellent specimen of manhood. But somehow he became so self-centered that God could not use him, and he took his own life. At the end of his career he confessed: "I have played the fool." There is another story, this one in the New Testament, where we see a man who played the fool by regarding only himself and his possessions, and forgetting God. This man is "the foolish farmer."

By way of introducing this man, we find that he was a farmer and that his ground was bearing good crops. Notice how the Lord takes as His illustration a man who makes his living in a customary hard-working manner. There is nothing wrong with being a farmer. But, even in the midst of his wealth, this farmer was not happy. "What shall I do?" he asked. He was concerned as how best to manage his goods. Contentment with riches is as hard to get as contentment with nothing. We see the results of this in society today, with all the suicides and crimes among the rich. Why was not this rich farmer happy?

He Forgot the Giver

Here we see both his ingratitude and his selfishness. By calling these things "my fruits," he was taking credit upon himself for the crops bearing well. Of course, it took some hard work on his part, but he failed to realize that God gives the increase. The rain and the sunshine, the minerals from the soil, and all the nourishment which was necessary for growth had come from the Lord, and he should have been thankful. By calling these things "my goods," he shows his selfishness. Surely he should have thought enough of the Lord to consider at least the tithe that belonged to Him. But he was so concerned about what he had that he failed to think of where it had come from.

What about our possessions today? Do we recognize them as from the Lord, and do we give Him His rightful share? To the Jew it was important that they did not forget the Lord (read Deut. 8:11-14, 19). Is it any less important to God's people today? "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men" (Ps. 107:8).

He Forgot His Neighbor

Look at the number of times he refers to himself in these few verses —thirteen times in all. His increased prosperity gave this man an opportunity to help the poor, but this idea never came to his mind. His only thought was to build bigger barns. He would hoard these things up and then enjoy life. But hoarding is not wise, for things do spoil in time, and then too, the more a man has, the more liable he is to be attacked by a thief. This man did not know that it is more blessed to give than to receive.



By Homer R. Miller

Pastor, First Brethren Church
Ankenytown, Ohio

He Forgot His Soul

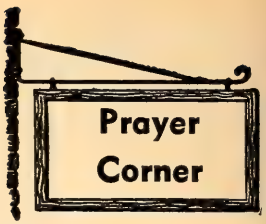
He mentions his soul, but actually he had only made provision for his physical enjoyment. He had forgotten God, and the soul is not satisfied without God! Eating, drinking, and being merry is all this man looked for, and that never brings true happiness.

There are many unhappy Christians who simply have not given the Lord rightful recognition for His goodness to them. What a shame that God is raising up men and women who are willing to sacrifice their whole lives for missionary service, and yet they are held back because of insufficient funds for our missionary program. Many of us are too concerned about our own material possessions to be overly concerned about the spiritual poverty of the world. Is it possible that if we gave up some of our luxuries, and gave the Lord His rightful share, the hearts of men and women who are hungry for the Bread of life might be filled? God help us to remember Him by sacrificial living and giving!

He Forgot Death

He did not realize that it is appointed unto man to die, and after that the judgment. He did not consider that death might come at any moment. It is a strange thing that many men are concerned about insuring their property against the forces of nature that might cause damage or loss yet make no provision at all for eternity!

What did God say? "Thou fool, this night thy soul shall be required of thee" (v. 20). The rest of the verse indicates that possibly thieves came that night and murdered this man to get his goods; "then whose shall those things be?" Oh, how it behooves each of us to consider the admonition of James 4:13-16!



BRETHREN DAY OF PRAYER
OCTOBER 15

"Hearken unto the voice of my cry, my King, and my God: for unto thee will I pray" (Ps. 5:2).

HOME MISSIONS—

Pray that the 1958 conference challenge will be kept before us at all times.

Pray that every home-mission church will make real gains during the present Sunday School Enlargement Campaign.

Pray for the new youth program at the Grace Brethren Church of Fort Wayne, Ind.

Pray that the Lord will provide the necessary funds for operating the Navajo Mission on a designated-support basis beginning Jan. 1, 1959.

Pray for the Winona, Minn., plans under consideration by the home-missions' architect, and the church.

Pray for an offering to home missions sufficient to meet the budget.

GRACE SEMINARY AND COLLEGE—

Praise God for the largest student body in the history of the school.

Pray for the best in Christian fellowship among the students, and in their Christian testimony.

Pray that the students may all find employment, or that their financial needs will be met in the way that will best honor the Lord.

Pray that the faculty will meet the challenge of this year's classes with fresh and vital instruction.

Pray for the financial needs of the school as we meet an expanding program, and the financial settlement for the new buildings.

SUNDAY SCHOOL—

Pray that the itineration of the director this fall may truly be profitable to the churches.

Pray that the Sunday School Enlargement Campaign will produce many results in the six weeks of its emphasis.

Pray that the churches will through the penny-per-week-per-member plan underwrite the Sunday School Board.

BYF—

Praise the Lord for answers to prayer in the summer camps.

Praise the Lord for a wonderful Bethany Camp this summer. Pray that the decisions made will abide in His strength.

Pray for young people who want to attend college.

Pray that the fall youth activities will move forward in the power of God reaching, teaching, and training young people.

SMM—

Pray that the new theme "Surrender, My Motto," might be a real challenge to each Sisterhood girl.

Pray for the district patroness of the Iowa District and her committee as they are completing the work on next year's theme and program.

Pray that each SMM girl might establish a daily, personal quiet time including Bible reading and prayer.

Continue to pray for the officers of the local, district and national Sisterhoods.

WMC—

Pray that our WMC members will give cheerfully to our Brethren Jewish Mission.

Pray that the National WMC home-mission project may be of great blessing to the young people in our Spanish-American work.

Pray that the Bible reading objective might be a vital must for every WMC member.

Pray that the Pen Pointers may be used as a source of contact to inform new ladies concerning WMC.

Pray that because "Christ Is My Life," each WMC woman will do her best for our missionaries.

LAYMEN—

Pray for the newly elected officers, that they may be led by the Holy Spirit as they meet Oct. 25 in Ashland, Ohio.

Pray that each layman in the church will support his pastor in the work of the church, and the national projects so that this year every goal will be met.

FOREIGN MISSIONS—

Pray earnestly for Nancy Miller who is in Philadelphia, very seriously ill with leukemia.

Pray for the African native church in its first general delegated conference in November.

Pray for the Lynn Schrocks as they enter into the new field of Cordoba, Argentina.

Pray that plans for a Bible institute in Tijuana, Mexico, might materialize so that we may have a school for training Brethren Mexican young people.

Pray that the Lord will enable Brother Keith Altig to open a new station in Belem, Brazil.

Pray that we may soon have a family ready to go to Puerto Rico to lead in the work there.

Pray that the Tom Julien family might receive their visas, and be on their way to France.

MISSIONARY HERALD—

Pray that the free literature sent to Puerto Rico and to other mission points in continental U.S., will be used of the Lord.

Pray for the writers of our Christian literature that they might be empowered of the Holy Spirit.

Pray for the curriculum committee that will be meeting soon to continue the study on our Sunday-school material, seeking constantly to improve the presentation.

Pray for the writers of the Sunday-school lesson material, and those that write for the Missionary Herald, that the material will be such as will edify the church in the truths of the Word.

The BRETHREN MISSIONARY HERALD

WMC NUMBER

OCTOBER 11, 1958



Winning Project Display at National Conference

(See page 645)

CHRIST MY LIFE

WMC Conference Echoes--1958

- The real blessings of the early morning prayer meetings
- The joy, and feeling of accomplishment in the Lord, for the national and district reports
- The inspiration of every devotional message and song
- The thrill of each missionary report—home and abroad
- The sweet fellowship with other women of "like faith"
- The challenge of our new projects
- 250 WMC delegates for our 250th anniversary year
- The thankfulness to our Lord for the privilege of being at Winona Lake in 1958



Pictured above are ladies of the Northern Atlantic Fellowship singing a song written by Mrs. Ruby Grubb, of Palmyra, Pa. Left to right are: Mrs. Lester Smitley, Hatboro, Pa.; Miss Barbara Kolb, Philadelphia, Pa.; Mrs. George Wilhelm, York, Pa.; Mrs. Robert Markley, Palmyra, Pa.; Mrs. Robert Crees, Philadelphia, Pa.; Mrs. Herman Koontz, York, Pa.

THE BRETHREN MISSIONARY HERALD
ARNOLD R. KRIEGBAUM, Executive Editor
VOLUME 20, NUMBER 41

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Giving All Diligence



By Mrs. Edward Bowman*

School is well under way now and mothers everywhere are busy with the usual fall routines of cleaning, sewing, and late canning. The mothers of little first graders look forward each day to the homecoming of their little ones and listen carefully for comments about school. There is the fervent hope that Johnny or Susie will do well in school. Mother does her part by providing nourishing food and seeing that the children get their proper rest, but the children must put forth earnest effort to learn and attain good grades.

It is true of God's children also. He has provided all that we need to live the Christian life, but we must supply the earnest effort to learn and grow in Him. "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature . . . **giving all diligence,** add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness" (II Pet. 1: 3-7). The knowledge that He has given unto us freely "all things that pertain unto life and godliness" is overwhelming. Christ has done His part in providing all these things for us, now we must contribute our part.

God's precious gifts and promises should stimulate us to earnest effort. The word "giving" in verse 5 has the meaning of "bringing in by the side of." We are to give all diligence, or, bring in by the side of God's great provision for us our earnest effort to grow in His grace and to produce the virtues mentioned in the following verses. God supplies the good soil, the rain and the sunshine, but the farmer must supply the diligence (earnest effort) in order to produce a crop. Because God sends the sunshine and rain, man is to be up and doing, not allowing his opportunity to slip by. And so it should be with the child of God. His power, provision, and promises are ours to enable us to bear fruit for His glory. We need to bestir ourselves lest the opportunity for fruitbearing slip from us.

Eight virtues are mentioned here for us to produce in our lives by giving all diligence. These are faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and love. They will not come as a matter of course. They must be cultivated by fellowship with the Lord in prayer and the study of the Word and by our daily living out and out for Christ. As the farmer cultivates his crops that he might have a bountiful harvest, so the Lord says of us: "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ" (II Pet. 1:8).

The amount and kind of fruit we bear for the Lord will be determined by the condition of the heart. "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23). The heart is the seat of the affections and we need to guard it well. As bodily health is dependent on the action of a healthy heart, even so our spiritual well-being is dependent on a heart that is right with God. Satan will do his best to turn our hearts away from the Lord. Let us beware of his tricks and set our affections on things above that our fruit may be pleasing to Him.

Diligence includes the idea of haste or speed. Surely these are the closing days of this age. Time is short. If we are to bear good fruit for His glory, let us hasten to put forth earnest effort before the day of opportunity is past.

*Former WMC national president and editor. Presently pastor's wife at Clay City, Ind.

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Ponderings from Philippians

BY A NURSE

"I can do all things through Christ which strengtheneth me" (Phil. 4:13) has been a key verse in my life as a nurse. Many things which I have been asked to do, or decisions that have had to be made, were done only through the strength that Christ gave me.

Reading and meditating in the Book of Philippians, with my thoughts mainly on what this book has meant to me as a nurse, has recalled many experiences through some of the following verses.

Many times patients who are suffering have rebelled against God. We know their suffering will continue throughout eternity. If they'd believe, they could have the promise of Philippians 3:21 which says that the Lord shall "change our vile body, that it may be fashioned like unto his glorious body," a body that shall be free of pain forever—if we are His children.

In Philippians 2:14 we read: "Do all things without murmurings and disputings." An order given to a nurse is given to be carried out. Maybe it doesn't seem necessary to the nurse at the time, or maybe it's almost time to go home and she wishes the doctor had waited just a few more minutes to give the orders to the next shift. However, God tells Christian nurses to do all things without murmurings.

We are told to "let your conversation be as it becometh the gospel of Christ" (Phil. 1:27). How careful we must be, especially when dealing with the public. Christian nurse, you might not realize it, but there are those around you watching and listening for your first mistake. This was made evident to me when I was still in training. I trained in a Catholic hospital, which I considered a privilege because the Lord truly brought me closer to Him, and I had to lean on Him for spiritual guidance. Overhearing some Protestant girls discussing a chapel service that was coming up, I discovered my name was being mentioned. "Let's see what Carol does, then we'll be okay 'cause she's a Christian." Right then I asked the Lord to help me because I hadn't realized how much they had been watching me.

There are many demands placed upon a nurse, and to fulfill these, decisions must be made without hesitation. God has given His children this admonition: "Let your requests be made known unto God" (Phil. 4:6). It only takes a second to ask the Lord to help one administer a medication or start an intravenous solution into the patient's arm.

Nursing is one of the most satisfying professions a Christian may enter, for the Great Physician has



Mrs. Carol Maurer, RN
Member, First Brethren Church, Altoona, Pa.

promised: "I shall supply all your need" (Phil. 4:19). This can be summed up with a few lines of a poem:

"To be a nurse is to walk with God
Along the path that the Saviour trod.
To soothe each ache and fevered brow . . ."

MISSIONARY BIRTHDAYS FOR DECEMBER

Africa—

Miss Mary Emmert December 4
Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.

Elizabeth Ann Hill December 8, 1947
Bossembele via Bangui, French Equatorial Africa.

Daniel Paul Beaver December 23, 1954
Bozoum via Bangui, French Equatorial Africa.

Rev. Harold Dunning December 27
Bozoum via Bangui, French Equatorial Africa.

Miss Mary Ann Habegger December 29
Mission a Bekoro, Paoua via Bozoum via Bangui, French Equatorial Africa.

Argentina—

Norman Edward Schrock December 2, 1946
Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.

Rebecca Ann Schrock December 2, 1946
Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.

David Merritt Marshall December 17, 1954
Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.

Margaret Loree Churchill December 20, 1952
Remedios de Escalada 74, Rio Tercero, F.C.B.M., Prov. Cordoba, Argentina, S. A.

Carson Lee Rottler December 28, 1949
Fenoglio 71, Laboulaye, F.N.G.S.M., Prov. Cordoba, Argentina, S. A.

France—

Rev. P. Fredrick Fogle December 27
79 Chemin de Vassieux, Caluire et Cuire, Rhone, France.

Hawaii—

Mrs. Foster R. Tresise December 14
335 Manae Street, Kailua, Hawaii.

Mexico—

Rev. Sibley M. Edmiston December 17
Apartado 36, Leon, Guanajuato, Mexico.

Rev. Walter E. Haag December 4
439 Sunset Lane, San Ysidro, Calif., U.S.A.

In the United States

Miss Johanna Nielsen December 3
1819 Pine Avenue, Long Beach 6, Calif.

Miss Mary Cripe December 5
1520 Teresa Street, Modesto, Calif.

Mrs. Donald F. Miller December 27
P. O. Box 588, Winona Lake, Ind.

Stanley Craig Miller December 29, 1954
1825 Miller Avenue, Modesto, Calif.

Iowa District Wins Project Display Award

By Mrs. Vernon Schrock,* Iowa District President

The idea for the Iowa project display was born in our executive committee. Mrs. Wylma Myers, vice president and project chairman, with her coworkers, Mrs. Opal Schrock and Mrs. Reva Dice, gathered the statistics together.

Our churches being so scattered, and it being difficult for us to get together, the display was assembled in Waterloo by Mrs. Don Sawyer, Mrs. Opal Schrock, and Mrs. Loreta Schrock. Mr. Charles Henry, a student at Grace College, did all the printing and engraving. The pictures were hand painted by Mrs. Edna Reeck, of Waterloo.

Our first purpose was to picture our theme for the year: **"We are the Lord's"**—The picture of spring, depicting **life.** The picture of fall, depicting **death** so that together we might be reminded that "whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live therefore, or die, we are the Lord's."

The center of the display was a moving page from the Bible, which will not be seen by the picture on the cover, covering first the fall scene, and then the spring with our theme verse, Romans 8:14, underlined.

*Mrs. Schrock is pictured on cover.

ABOUT OUR THEME SONG—

The song, "He Dwelleth in Me," which appears on this page, was used widely during the WMC sessions at National Conference. It proved such a blessing to so many of the ladies, that each local council is urged to learn it and use it. This song is the work of two of our Brethren ladies, Mrs. Charles Mayes and her niece, Miss Loana Painter. Mrs. Mayes is the wife of Dr. Charles Mayes, pastor of the First Brethren Church in Long Beach, Calif., and Miss Painter is the daughter of Rev. and Mrs. Harold Painter, who serve the Brethren church at Montclair, Calif. Miss Painter is a public-school teacher and is also responsible for the lovely chorus published in our September issue.

The five Bibles, surrounding the display, gave a full and detailed report of the year's work. The twelve devotional programs with the diamond ring picturing our verse, "I will betroth thee unto me for ever," Hosea 2:19, was listed on one Bible. The other Bibles carried a report of the district WMC objectives, the national WMC recommendations and objectives, and how we as a district fulfilled each part. The last Bible gave a report of our local projects, and what we had accomplished in our local churches.

We are truly grateful to the Lord for what we have been able to do in the Iowa district even though we are a small district. However, a little in His hands can bless many lives, especially when we work together.

We are happy to have won the display award. Above and beyond these material displays, it is our prayer that we, as Women Manifesting Christ, may display a spiritual banner that will attract a sin-sick world to our wonderful Saviour because we have made our goal—**"Christ, My Life."**

HE DWELLETH IN ME

MRS. C.W. MAYES — LOANA PAINTER



2. Christ, the beloved One, dwelleth in me;
His joy, His wisdom, and beauty are free.
Oh, that these treasures in me might be found,
And grace He giveth me, ever abound.

3. Christ, the beloved One, dwelleth in me;
One day in glory His face I shall see.
Will I have trophies to lay at His feet,
My prayers, are they there as incense so sweet?

4. Christ, the beloved One, dwelleth in me;
Great is Thy faithfulness Lord unto me.
Surely my faintest call Thou wilt heed,
Surely Thy pow'r can supply every need.

NATIONAL WOMEN'S MISSIONARY COUNCIL OF THE BRETHREN CHURCH

1957-1958

	Allegheny	East	Indiana	Iowa	Michigan	Mid Atlantic	Midwest	Northern Atlantic	Northern California	Northern Ohio	Northwest	California	Southeast	Southern Ohio	TOTALS
Churches in district	11	14	17	7	6	10	8	7	5	18	9	28	13	14	167
Councils in district	15	23	18	6	7	13	7	7	5	30	8	38	18	15	210
Councils reporting	14	23	18	6	7	11	7	7	5	30	8	38	18	14	206
New councils	0	0	1	0	0	1	2	1	0	7	1	0	0	2	15
On roll	236	483	421	171	99	254	110	140	123	626	202	957	327	336	4,485
Membership gain or loss	29	-10	53	-2	-10	7	7	15	23	14	11	69	27	42	275
Average attendance	169	296	307	117	79	156	96	113	86	479	156	662	215	223	3,154
Reading entire Bible	17	39	40	10	3	30	0	10	1	26	13	55	8	8	260
Completed suggested Bible reading	97	200	139	79	88	133	54	76	42	219	98	385	181	148	1,939
Councils emphasizing family worship	10	20	14	5	6	11	5	6	5	18	7	32	18	12	169
New family altars established	5	13	11	5	4	18	10	10	24	18	5	41	18	6	188
Prayer warriors	83	313	210	109	85	215	89	138	54	243	97	788	182	144	2,750
Councils emphasizing soul-winning	11	21	13	5	6	8	6	6	5	21	5	31	16	13	167
Councils emphasizing tract distribution	10	19	13	3	5	6	4	6	4	16	5	27	16	12	146
Tracts distributed	942	7,053	4,736	1,075	1,375	1,503	2,650	4,470	4,950	3,650	4,430	22,478	7,354	4,500	71,166
Monthly devotional meetings	168	275	208	72	84	131	75	84	60	349	91	476	213	166	2,452
Councils using program packets	14	23	18	6	7	11	7	7	5	30	8	37	18	15	206
Councils supporting district project	13	23	17	6	7	11	7	7	5	29	8	38	18	13	202
Councils supporting district rallies	11	23	16	6	7	11	1	7	5	29	7	35	15	14	187
Councils supporting 6 national offerings	9	21	17	6	6	11	5	7	4	29	8	31	13	13	180
Councils having consecration service	11	22	14	4	4	11	4	7	5	27	8	36	16	13	182
Local presidents attending national WMC	2	7	18	1	5	4	0	1	1	11	0	2	4	7	63
Councils aiding president in expenses	2	3	2	5	3	2	0	0	0	4	0	0	1	6	28
Councils sponsoring day of prayer	11	19	12	3	1	9	5	4	4	20	6	27	10	11	142
Councils sending clothing	6	9	13	4	3	4	4	4	5	17	6	33	3	7	118
Councils promoting child evangelism	11	19	18	6	7	10	7	7	5	22	8	37	16	14	187
Ladies active in child evangelism	88	187	142	60	61	120	50	69	63	249	90	344	136	140	1,799
Councils assisting SMM	9	20	16	5	7	11	6	4	2	28	7	36	15	9	175
Councils using suggested reading books	9	14	11	4	3	7	4	5	3	22	4	17	15	6	124

SURRENDER, MY MOTTO

Theme Verse: Romans 12:1

SOUL-WINNING, MY MINISTRY

By Shirley Smith

"Holy, holy is what the angels sing,
But when we tell salvation's story,
they will fold their wings,
For angels never knew the joy
that our salvation brings."

The words of this chorus started my thinking about angels. When we think of angels, we picture lovely winged creatures in heaven. Some people use the term lightly and think that when a person dies, he goes to heaven and becomes an angel. We, of course, know this is not true.

God created the angels and gave them definite characteristics and duties. We read in Hebrews 1:14: "Are they [angels] not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Also in Psalms we read a beautiful promise concerning the ministry of angels to us as Christians. In the ninety-first chapter, verses 11 and 12 we read: "He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."

Yes; the angels dwell in the presence of God and in His marvelous glory. They worship around the throne of God and are His messengers and ministers to men. We think of their heavenly position with awe, but do you realize that we, as Christians, have a ministry that the angels cannot perform? Let us see what God's Word has to say about our position in Christ. In Romans 8:16-17, we find: "The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ." Think of that a moment! God, the Creator, is our Father, and He sent Jesus to earth to give himself on Calvary to save us from sin. He is our eternal King; yet we are joint-heirs **with** Christ! We will share with Him the riches and glory of the kingdom of God.

Now, what is this ministry of ours that the angels with their heavenly powers cannot accomplish? We find it spoken by the risen Christ in Matthew 28:18-20: "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. **Go** ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."

We thrill when we think of God's love for us and of Christ's sacrifice on Calvary which brought to us salvation's plan. And well we should, but all too often we forget that we are the only means provided in God's plan for spreading the Gospel to those round about us.

We know very well that "all have sinned, and come short of the glory of God" and that the "wages of sin is death." Yet there are those all around us who do not know the joy of having Christ as their Saviour and who are headed for eternal death and separation from God. "How then shall they call on him in whom they have not . . . heard? and how shall they hear without a preacher? . . . How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" (Rom. 10:14-15.)

"But," you say, "that is what preachers and missionaries are for." Remember "Go **ye** into all the world . . ." This is speaking to each one of us, and all the world includes foreign fields, it is true, **but** also our little world of environment, too. We are to be missionaries to our loved ones, neighbors, classmates, and teachers. I think that we do not realize how great and important our ministry really is. How it must grieve the Lord to see His ministers, heirs of salvation—**us**—sitting down on the job and letting precious souls drift into eternity without Christ! Our bodies are God's only instruments through which the Holy Spirit works. But we must yield our bodies to Him before He can work through us. "Take my life and let it be consecrated, Lord, to thee." This means our hands, voices, and hearts, our **all.**

I wonder if sometimes the angels become anxious and wish that **they** could carry the Gospel to men, to tell them of the love of God, whom they behold and worship. But, girls, they can't! You see, they have never experienced the joy of salvation from sin and how can they testify of something they have never experienced? We are the only ones who can carry the message and tell what the Lord has done for us.

Why is it then that we do not carry on our ministry as we should? Are we ashamed? How could we ever be ashamed of such love and sacrifice? We should all be able to say with the Apostle Paul: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth" (Rom. 1:16).

Are we afraid? What did Jesus say? **"All** power is given unto me . . . lo, I am with you alway." With His power how can we fail? We are without excuse except for our lack of faith! Oh, how often we fail Him! Why not covenant with Him today to be a better witness so that you can truly say: "Soul-winning **is** my ministry."

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Missionary Topic for Seniors

By Mrs. J. P. Kliever



"The soul that sinneth, it shall die" (Ezek. 18:4). "Every Christian ought to be a soul-winner." How often we have heard this statement, and how often it has condemned us in our own hearts for the feeble efforts, if any, we have made to win someone for Jesus.

What do we see when we look at a group of children in Sunday school, or in school, or playing in the street? What do we see when we look at great crowds of people milling around at a fair, or some big celebration, or even at revival meetings; such as we hear about so much in our day? What do we see when we look at people madly rushing to and from their jobs day after day, and others frantically running from place to place looking for work knowing that without a job they cannot keep going? Do we just see people in the everyday process of living, or do we see souls?

"He that winneth souls is wise" (Prov. 11:30). "Lord, help us to see all men as lost souls until we have made it our business to find out if they are saved or not. Those who are not saved, help us to be wise and win them for Thee. Help us to use wisdom in winning them."

Where will we find this wisdom? Not within ourselves, that is for sure. But we need not despair, for God's Word tells us who our wisdom is. If I Corinthians 1:30 is true in our lives, we can say with the Apostle Paul: "I can do all things through Christ which strengtheneth me" (Phil. 4:13). Be wise, take God at His word, go and win souls for Him.

"I am made all things to all men, that I might by all means [win] some" (I Cor. 9:22). Soul-winning is never easy. Some of you perhaps are saying: "What, you too? Aren't you a missionary? Isn't that your work? Surely it isn't hard to win those heathen people in Africa to the Lord."

Remember, soul-winning is **never** easy, whether it is in Africa, America, or elsewhere. Because of this it is very easy to do all kinds of good works; such as teaching classes, taking part in all the activities in conferences and other meetings of the church, attending all the Sunday services, visiting the sick, and giving money and materials that the Lord's work may progress, but speak to a soul about its condition —this is hard, hard even here in Africa.

Why should soul-winning be hard for a missionary in a heathen land? Our heathen people here are too much like our civilized heathen in America to be easily won. They too have their songs and dances, their idols and religions, their tribal, family, and village rites connected with many superstitions. They have heard the Gospel now for a good many years and have mixed it with their own beliefs. Don't they sing and pray and give and go to church just like the folk who are considered good Christians? So who are we to come and disturb them about the question of their lost souls?

Comparing our standard of living with theirs, we are wealthy. We have weak stomachs. That is, we cannot eat their food and have means to get other food. We won't walk places. They would never question our having cars if they could always be passengers—and that, more often than not, just for the ride. We are wise, and how is it having so much wisdom we cannot understand how they feel about us and all our things? And last but not least, we are white. Study your latest news magazines and you will see how popular the white man is in the black man's land.

All of these things are against us and would be most discouraging if we were out here for material gain in any way. We are not here to gain but to give. Only the Gospel of the love of the Lord Jesus Christ working in our lives is able to overcome these obstacles to our ministry of winning the African.

If we are surrendered, which is your theme, then we will be willing to be made a spectacle; we will be willing to be fools for Christ's sake. We will make ourselves a servant to all—all this that we might gain the more (I Cor. 9:19-22). "Teaching them to observe all things whatsoever I have commanded you" (Matt. 28:20).

The best way to extend and expand our soul-winning ministry among the Africans is to make the believers conscious that it is their responsibility to win their own people to the Lord, and train them for this task. Praise the Lord with us for those whom we have been privileged to train. Many of them are out preaching and teaching in places and situations where we would never be able to go. Let us all work together to win many more for Jesus before He returns.

SUGGESTED PROGRAM FOR NOVEMBER

THEME SONG—"Surrender, My Motto."
PRAYER
CHORUSES
SCRIPTURE—Matthew 28:16-20.
DEVOTIONAL TOPIC—"Soul-winning, My Ministry," Juniors by Mrs. Scott Weaver, Middler and Seniors by Shirley Smith.
PRAYER CIRCLE—Use requests printed in the Missionary Herald plus those from your own group.
SPECIAL NUMBER — Perhaps someone could give a poem or short history of the American Thanksgiving.
MISSIONARY TOPIC—Juniors by Mrs. Tresise, Middler and Seniors by Mrs. Jake Kliever.
DISCUSSION—Juniors, chapter 3 of **Little Shepherds of Navajo Land;** Middlers and Seniors, chapter 3 of **Christian Girls' Problems.**
CHORUS—"Saved To Tell Others."
BUSINESS MEETING—Roll call for Juniors is Matthew 4:19; for Middlers and Seniors, it is Proverbs 11:30.
SMM BENEDICTION — Psalm 145:1-2.

Soul-winning, My Ministry

By Mrs. Scott Weaver

Dear girls, have you ever really tried to win your friend for Jesus? Soul-winning means to get someone else to believe in Jesus, too. My ministry means my work or my service.

Getting others to believe in Jesus is our everyday job or work. I'm sure many girls haven't even tried! We sing, "This little light of mine, Hide it under a bushel—No!" But we do! We hide our light (or testimony), and no one knows we are a Christian. Jesus, too, is the Light. Do we really hide Jesus? Do we let our closest friends know how they can have Him, too?

Maybe you have really tried to get your girl friends to believe in Him, pray, and read their Bible, but you just can't win them. What is the secret of winning others to Jesus?

Let's look at Matthew 4:19. "Follow me, and I will make you fishers of men." Most girls don't know how to fish. Some do though. You must put a wiggly old fishing worm on a hook and dangle it at the end of a long pole in the water; when the bobber goes down, jerk the line up quickly, for you have a fish! Especially watch for the nibbles or little jerks on your bobber, for that's when a fish is beginning to bite.

Now Jesus said He'd make us fishers of men (or girls), not fish only. Girls, lots of folks go fishing and never catch a fish. So do many of us try to win our friends to Jesus, but never win a single one. A good fisherman changes his bait, or gets into deeper or more shallow water —and a good fisherman **always catches fish!** Wouldn't it be wonderful not only to witness for Jesus, but to really win our friends, or catch them for Him? "Soul-winning, **M**y **M**inistry" (winning others every day) —may it burden every SMM girl's heart.

How can we actually be soul-winners? There is only one way. Jesus said, "Follow me," and He would make us fishers of men.

"Follow me" meant forsaking all, Luke said. Matthew and Mark said they forsook their fishing nets. Yes; James, John, Andrew, and Peter forsook their fishing nets to follow Jesus and to fish for men. "Following Jesus" may mean forsaking some things for us, too.

What are some fishing nets that girls forsake to follow Jesus and fish for their friends? Timidity, or shyness, may have to be forsaken. Friendliness might be a good bait to use to get others to believe in our Lord. Criticism of others may be a net to forsake. Love for our friends, another good bait to use. Laziness is a net to forsake, work and study (study at school and study in the Bible) another good bait to use. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed" (II Tim. 2:15).

"Follow me" meant give out the same message that Jesus gave. "The kingdom of heaven is like unto . . ." Then Jesus would give a parable. When our Lord healed people, He said: "Thy faith hath saved thee." When Jesus spoke to people alone, it was always about their sin, but faith would give them eternal life. "Follow me," Jesus said. Our message must be the same as His: of heaven, of sin, of faith, and of eternal life.

Write these verses somewhere in your Bible: Romans 3:23; 6:23; John 1:12; Rev. 3:20. Those four verses will lead souls from sin, to faith, to eternal life. When you get to the last verse, ask your friend to let Jesus come into her heart, and then pray with her.

A little blue-eyed, blonde-haired seven-year-old was playing dolls with her friend. She began crying and said: "I want you to go to heaven with me. Will you let Jesus into your heart?" They kneeled down and prayed; Jesus saved her friend!

Let's forsake some things, girls, study the Bible, and give out the same message Jesus gave. Let's use all kinds of bait (different Bible verses, prayer, tears). Let's move around in shallow or deeper water, and catch some of our friends for Jesus. "Follow me, and I will make you fishers of men," Jesus said. Yes; "Soul-winning **is** My Ministry" as an SMM girl. Every day we should go fishing to win someone. Oh, that we might try to get other girls to believe in Jesus, too!

INFORMATION PLEASE!

This year the executive board decided to start a new feature. When SMM groups have questions or problems concerning Sisterhood work that the Constitution and Handbook cannot answer, they may write to the national assistant editor. She will confer with other national officers, and they will formulate an answer to be printed with the question in the Missionary Herald each month.

Here are some questions and answers to start with:

Q.—Are WMC ladies allowed to help roll bandages?

A.—They are not supposed to actually roll the bandages, but they are encouraged and **needed** to help tear and sew the material so that girls will have more time for the rolling.

Q.—To whom should post-card-news items be sent?

A.—They should be sent to the editor, Jeanette Turner, Winona Lake, Ind.

Q.—To whom should questions for "Information Please!" be sent?

A.—Send questions and problems on SMM to the assistant editor, Janet Aeby, Winona Lake, Ind.

Q.—What should a group of girls do that wish to become a new Sisterhood?

A.—The very first thing is to meet with a WMC representative and choose a patroness. Then send the name of your patroness, president, and secretary to the national secretary, Linda Baker, 7703 Isis Ave., Los Angeles 45, Calif. Next send a request for a packet and literature for a new SMM to the national literature secretary, Janet Hammers, Winona Lake, Ind.

Missionary Topic for Juniors



By Mrs. Foster Tresise

"And he saith unto them, Follow me, and I will make you fishers of men" (Matt. 4:19).

When the Lord called the disciples to follow Him, He did not ask them to do something that they knew nothing about. They were already fishermen and well-trained in that work; then he called them to be fishers of men.

Jesus asked His disciples to follow Him. He wants us as Sisterhood girls to follow Him, and He will show us what He wants us to do. He has a plan for each one of us. Maybe some of you are learning to play a musical instrument. We can play it to the glory of the Lord. Some have good singing voices and expect to take voice lessons in the future. You can use your voice now to sing forth His praises. Then the Lord has given each one of us a good speaking voice which we can use in speaking to other girls at school or in our neighborhood about the Lord. Also, in some of our homes there are those who are unsaved. It may be a mother, daddy, brother, or sister. So the Lord calls us to be fishers of men and to tell our loved ones how the Lord Jesus died to save them.

I am reminded of little Black Sambo who lived in Alabama. Every morning Sambo would take his fishing pole and go down to the river where he would sit all day and never catch a thing. But one day he got very excited. He did catch something on his hook. Quickly he pulled his line in to see what it was, but it was only an old shoe. He was so disgusted. Just then a missionary came along. He had a most peculiar book called the Wordless Book. He saw Sambo and started to talk to him. Sambo told him how he had fished there many days and never caught a fish. The missionary saw how sad poor Sambo was and said: "How would you like to become a fisher of men?" Of course, Sambo didn't know what that meant, so the missionary told him the story of the Wordless Book.

"Sambo," he said, "you know that in heaven the streets are paved with pure gold and that no sin can enter there." Then, turning to the black page, he explained that none of us could go there the way we are, that we have to have our sin taken away.

Continuing with the red page, the missionary said that that was exactly what God did through His Son, the Lord Jesus. He told how God loved the world so much that He sent His Son to die on Calvary's cross that whosoever believeth on Him should have everlasting life. He told Black Sambo we must first accept Jesus as our Saviour, invite Him into our hearts. Sambo wanted to know how he could be a fisher of men by a story like that. The missionary told him when he asked Jesus to come into his heart, he would be happy and would want to tell everybody about Jesus and that's where fishing begins.

Black Sambo said: "Sure 'nough, that's what I would like to be, a fisher of men." He bowed his head and asked Jesus to come into his heart.

After this, the missionary gave him a Wordless Book to tell others the story. On the way home Sambo sat down under a big tree and was thinking how he would tell the story to his brothers and sisters and friends at school. While he was thinking he fell asleep. When he awoke it was getting dark. He ran home just as fast as he could. But all his brothers and sisters were in bed. Early next morning, after he awoke, he jumped out of bed immediately because he remembered he was a fisher of men.

After dressing he ran down the stairs and out the back gate. His mother called to him asking where he was going so early in the morning. He shouted back, "I'se goin' fishin'!"

His mammy said: "Where is your fishing pole?"

Sambo held up the Wordless Book and said, "Here it is!" Then he went back and told his mammy the story of the Wordless Book. When he had finished the story, tears were streaming down Mammy's face and she wanted to know how to accept Jesus.

So he told her to bow her head, close her eyes, and say: "Dear Jesus, come into my heart and cleanse me from all my sins." Right there by the back gate, little Black Sambo had led his mammy to the Lord.

Now girls, if little Black Sambo could do that, I am sure you could do that too. It is your opportunity and privilege to be a fisher of men. Jesus is calling each of us to follow Him.

PRAYER REQUESTS

Pray for the writer of each article this month that the Lord will give each of them the physical and spiritual strength to do what He has planned for them.

Pray for the nurses and doctors who as missionaries dispense the bandages SMM girls roll every year that they will be given wisdom in choosing the right words to say to the people unto whom they minister.

Pray for those natives who receive both spiritual help and physical help from missionaries.

Pray for girls from your group or Christian girls whom you know are attending colleges that they may be able to stand up for their Lord and witness.

Pray for the girl standing on your right that she will be a real soul-winner for her Saviour this month.

SQUIBBLES

By Jeanette Turner

Post-card-news items have been received from Wooster, Ohio, Juniors; Osceola, Ind., Seniors; Fort Wayne, Ind., Juniors; Cheyenne, Wyo., Juniors; and Conemaugh, Pa. (Pike Brethren), Seniors. Keep the news items coming!

Gloria Felsman, of Sunnyside, Wash., Northwest District, was the National Bandage Rolling Queen for the year 1957-58. She rolled more than two thousand bandages! In a later issue will be pictures of her crowning at Camp Bethany in August.

SPOTLIGHT ON THE

News

COMPTON, CALIF. William ("Bill") Smith, well known in The Brethren Church for his evangelistic work, has accepted the call to become the pastor of The First Brethren Church here.



Mr. Smith concluded evangelistic meetings on Sept. 28 at the First Brethren Church of Buena Vista, Va., and assumes his new duties at Compton on Oct. 12. This is Rally Day at the local church, and the guest speaker for the afternoon service is Dr. Louis Talbot

BEAUMONT, CALIF. Timothy Eugene Kent was born to Rev. and Mrs. Wendell Kent on Sept. 16, and weighed 7 lbs., 6 oz. He plans to attend Sunday school at the Cherry Valley Brethren Church where his father is pastor.

BERNE, IND. The son of Rev. and Mrs. Irvin B. Miller, pastor of the Bethel Brethren Church here, is now doing active duty with the Marines, and his address is Pfc. Irvin Z. Miller, 1684544/2533, H & S 3-4, 1st Marine Brigade F.M.F., %F.P.O. San Francisco, Calif. On Sept. 14 Irvin spent the day with Rev. and Mrs. Foster Tresise.

FORT WAYNE, IND. The Fort Wayne Sunday School Association training school will be conducted in this area Nov. 10-14.

WHEATON, ILL. The youth rally of the Indiana Fellowship of Brethren Churches will be held at the Grace Brethren Church Oct. 17-18. James Sweeton will be the host pastor.

GARWIN, IOWA. Mr. Rollin Sandy, president of the National Fellowship of Brethren Laymen, was the guest speaker at the Carlton Brethren Church on Sept. 21. Ten persons were received into the church. Raymond Kettell is pastor.

NEWPORT, R. I. Lt. (j.g.) John Brock is on active duty and currently enrolled in the Navy Chaplains School here. The period of indoctrination will terminate on Nov. 7.

DAYTON, OHIO. The Southern Ohio District WMC rally will be held at the North Riverdale Brethren Church Oct. 14, with the first service at 10:30 a.m.

WILLOW GROVE, PA. Thirty young people from the Brethren churches of the Philadelphia area enjoyed the annual Carson Simpson Conference here Aug. 30-Sept. 1. The conference is sponsored by the BYF of the Third Brethren Church of Philadelphia. Speakers were: Rev. Robert Crees, Rev. William Male, and Rev. Lester Smitley.

MANSFIELD, OHIO. Dr. Bernard Schneider has assumed his full duties as pastor of the Grace Brethren Church. He returns to his work refreshed and "tanned" from the Florida sun.

PHILADELPHIA, PA. Miss Ruth Ella, 7 lbs., 7 oz., arrived in the home of Rev. and Mrs. William Male on Sept. 22. The proud father is the pastor of the First Brethren Church here.

PHILADELPHIA, PA. Rev. Arthur Malles supplied the pulpit of the First Brethren Church when Pastor William Male went to New York to meet the Rev. Don Miller family on their return from Africa.

SPECIAL. Ralph Colburn, pastor of the Grace Brethren Church of Fort Lauderdale, Fla., conducted a one-week evangelistic meeting at Riner, Va., Sept. 21-28; and another week at Hollins, Va., Sept. 28-Oct. 5.

BERNE, IND. One hundred and seven attended the communion service of the Bethel Brethren Church on Sept. 28, which is one of the finest attendances on record. Irvin Miller is pastor.

WOOSTER, OHIO. A Sunday-school training month will be observed in the Brethren churches of Northern Ohio during October. Special workshops have been planned. The First Brethren Church of Wooster will have workshops Oct. 16, 23, 30 and Nov. 7. Workshop leaders will include Rev. Harold Etling, personnel from Union Gospel Press, Scripture Press, and Brethren pastors of the area. Kenneth Ashman is pastor.

The BRETHREN MISSIONARY HERALD

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Winona Lake, Ind.

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Winona Lake, Ind.

Wedding Bells

Vivian Voiers and David Hacker, Sept. 20, of the First Brethren Church of Dayton, Ohio.

Ruth Hammett and James Leedom, Aug. 30, at the Grace Brethren Church, Mansfield, Ohio.

Doris Ingold and Russell Woda, Aug. 30, at the First Brethren Church, Cleveland, Ohio.

Gilliam Oldham and Ronald Greenhalgh, Sept. 13, of the Third Brethren Church, Philadelphia, Pa.

Carolyn Margaret Munch and Roy R. Hoover, Sept. 20, at the First Brethren Church, Washington, D. C.

Geraldine Judd and Charles Elgin, Aug. 31, at the First Brethren Church, Long Beach, Calif.

Wanda Mae Applegate and Donald Leroy Hall, Aug. 2, at the North Riverdale Brethren Church, Dayton, Ohio.

Betty June Gray and Charles J. Endres, Sept. 6, at the Grace Brethren Church, San Jose, Calif.

Fannie Parks and Charles Leach, Sept. 16, of the First Brethren Church, Johnstown, Pa.

Grace Marie Basinger and Donald LeRoy Modglin, Sept. 5, at the First Brethren Church, Inglewood, Calif.

Patricia Anderson and Carl Key, Aug. 23, at Elkhart, Ind.

A QUIZ

The Board of Ministerial Relief, Inc., at its annual meeting requested the president of the Board to write a series of articles to inform the churches and pastors, and other ministers concerning the organization, purposes, benefits, and needs of the services of the Board. These will be in the form of questions and answers.

Q.—Why was the Board created?

A.—Interested laymen of the California District of Brethren Churches presented a resolution to the California District asking that something be done to assist "incapacitated and aged ministers" of the denomination. The California conference sent a recommendation to the National Fellowship of Brethren Churches in 1947 proposing that the Fellowship should appoint a board "for the purpose of forming a nonprofit corporation to solicit, receive, and disburse funds to adequately meet this need."

In the following year, 1948, the board of five members was appointed by the National Fellowship, and it was named "The Board of Ministerial Relief." The incorporation was not effected during that conference year due to legal requirements.

In the year of 1949, the membership was enlarged to nine members. On November 8, 1949, the Articles of Incorporation were approved and filed in the State of Indiana.

Q.—What are the specific purposes of the Board?

A.—The purposes are two. To maintain an emergency fund from which emergency needs of the Brethren ministers could be helped. Each of these are considered individually and help given accordingly. To maintain a fund from which regular monthly help would be given to ministers when they reach an age when they can no longer earn a livelihood in the active pastorate. It is clear that the two specific purposes of the Board, as originally organized, were emergency needs and a form of pension retirement. To these two the Board has faithfully adhered, and according to available funds has assisted in every case properly presented to it for consideration. A third purpose was later added. The ministerium had been the medium of caring for a group insurance for the ministers, prior to the creation of the Board. The ministerium petitioned the Board to take this over. The Fellowship gave consent, and since then the Board has cared for this, free of charge, for all participating ministers. But the insurance was not included in the original set-up. It is not an integral part of the purposes. No church makes any contribution to the insurance, it is cared for by the minister himself.

(In the next article we will explain how the Board secures funds to fulfill these purposes.)

By Charles H. Ashman, D.D.
Pres. of Board

PULSE and POINT OF CONTEMPORARY NEWS
Selected by the Editor

NOTICE TO READERS: The purpose of this page is to provide our readers with worldwide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.

WASHINGTON — President Eisenhower has signed into law two bills which give the Post Office Department greater authority over mail suspected of containing obscene material. One provides that offenders can be prosecuted depositing or receiving the material. Previously the government could only prosecute at the point of deposit. Those guilty may be fined $10,000, jailed for ten years, or receive both sentences. The other law gives the Post Office Department broader powers over the type of obscene material that may be seized. The Department now is authorized to impound any pornographic magazines for news distribution with second-class mailing privileges, and any obscene literature and pictures that have been copyrighted. These categories have heretofore been exempted.

WARSAW, IND. B. D. Ackley, 85, pianist and gospel songwriter who had traveled all over the world as pianist for noted evangelists, including Billy Sunday, died here Sept. 3. Mr. Ackley had composed more than 3,500 gospel songs, including such hymns as "I Walk with the King," "In the Service of the King," "I would Be Like Jesus," "Sunrise," and "I Shall See the King."

PORTLAND, OREG. Christ for America's 10th areawide seminar on Visitation Evangelism and Personal Witnessing will be held here Oct. 24-29. A team of specialists will furnish inspiration and "know-how" in the fields of church evangelism. Included on the panel are Dr. Walter L. Wilson, M.D., prominent author and Bible teacher of Kansas City, Mo.; Dr. Robert M. Parr, pastor of Detroit's 10,000-member Gilead Baptist Church; and the Rev. David D. Allen, pastor of Calvary Baptist Church of Hazel Park, Mich. Dr. Horace F. Dean, president of Christ for America, will moderate the seminar.

PRINCE CROSSING, ILL. Wheaton Academy, one of Illinois' oldest prep schools, began its fall term this year as an independent institution under the auspices of a group of Chicago area businessmen. The 105-year-old academy has been affiliated with Wheaton College and operated by the College board of trustees since 1859. At that time the College and Academy were operated together as the Illinois Institute.

WASHINGTON. President Eisenhower signed a tax revision bill which will exempt all private, nonprofit educational institutions from Federal excise taxes. The Treasury Department estimated the bill will cost the government about three million dollars, one-third of which will be saved by Roman Catholic parochial schools and the balance by other religious or private schools and colleges.

CHICAGO, ILL. Youth for Christ International will hold its fourth annual Midwinter convention, Dec. 2-4, 1958, at the Sovereign Hotel in Chicago, according to Dr. Ted W. Engstrom, president of the organization.

Now is the Time

By E. H. Bearinger

Director, National Youth Council

Only about a half-dozen hands went up when we asked the Bethany campers this summer: "How many of you know the procedure to support the summer-missionary program?" However, almost everyone indicated that they were aware of the program, were eager to have a part, but did not realize that the home-mission season is the time when the support is subscribed.

Now is the home-mission season —now is the time when you ask the Lord for His will as to your responsibility toward your summer missionaries. After you accept your share of the responsibility, place your offering in the home-missions envelope and mark it BYF project. Better still, write across the face of the envelope, "For summer missionaries."

Why is this program a youth ministry? Why are you as young people challenged to send teams into these mission fields?

First of all, the summer-missionary program is designed to reach youth. And who can talk the language of youth better than you, yourself? Then too, the need of the areas command prayerful attention. Though it is true that all of those who do not know Jesus Christ as Saviour ought to hear this message of grace, yet to capture a young life for Christ is an investment which has powerful potentialities. Hence, the very needs of the fields challenge youth to send out summer missionary teams.

But, a need does not necessarily motivate action. As a matter of fact, we ought to have a higher motive than simply a need. The Scriptures lay down explicit principles to meet this need. Paul commanded Timothy: "Preach the word . . . do the work of an evangelist. . . ." "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us." The greatest motive for Christian giving is the love of God shed abroad in our hearts by the Holy Ghost. "Greater love hath no man than this, that a may lay down his life for his friends," said our Lord.

The greatest motive for Christian service is to carry the only hope for the world—the message of God's love and saving grace—to those who have never heard. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Your summer missionaries have had the proper motive for going to the fields. Dalene Rider said on her application for summer service: "I feel that the Lord has some kind of work with children for me in the future. Teaching Bible school now is excellent experience toward other teaching. I enjoy this kind of work very much. But more important than that is the great opportunity which lies ahead in such fields to win small children to the Lord Jesus Christ and to know that He can use their small lives in telling the Gospel story to others who are in spiritual darkness."

The Lord took Carolyn Dowdy at her word when she wrote on her summer missionary application: "I feel that the Lord wants me to serve in Taos this year. I have a real burden for the people and a supreme desire to tell them the way of salvation. Although I know it's hard work and not all play, I am still more than willing to go. As the Lord leads, I'll serve Him where He places me." Carolyn and her husband, Jim, served as summer missionaries, and God has seen fit to call them back to the field as a special emergency missionary couple for one year.

Every 1958 team member has expressed his thankfulness for being called to his area of service. "Bob" Combs, a member of the Taos team, wrote: "Ernie, I certainly want to thank you and all the others of the Youth Council who made it possible for me to go to Taos this summer. It has certainly proved to be a blessing in my life, both in spiritual and physical matters."

Some of you are receiving eternal rewards in heaven along with those whose fruit you helped make possible because you prayed and because you gave. But relatively, only a few of you young people are a part of the 1958 team blessings. Will you accept the joy of having a part in the 1959 summer-missionary harvest?

Now is the time of planting—time for your gifts to be sown. Then all during the year, your prayers should water the planting and at the end of next summer, you too, will share in a great harvest of blessings.



The Taos (N. Mex.) team. From left to right: Mary Hooks, Carolyn Dowdy, Jim Dowdy, and Robert Combs.



Bob Combs taught this class of teen-agers at the Pot Creek Bible School in New Mexico



Compiled by Roy H. Lowery

THE BIBLE, THE WORD OF GOD

As our first goal is that every man shall read his Bible daily, may we spend some time tonight and consider. We should never compare this Book with other books. Comparisons are dangerous. Other books speak from the earth, but the Bible speaks from heaven. Never think or say that the Bible contains the Word of God. It is the Word of God. It is supernatural in origin, eternal in duration, inexpressible in value, infinite in scope, divine in authorship, regenerative in power, infallible in authority, universal in interests, personal in application, and inspired in totality. Read it through. Write it down. Pray it in. Pass it on. Feast on it. Live it out—it is the Word of God.

Jesus said in Matthew 1:22 that it was not the prophet who spake, but the Lord who spake through the prophet. Consider how Christ regarded the Old Testament in Matthew 5:17 and John 10:35. Recall how Christ used the Old Testament as a basis for teaching important doctrines (Matt. 22:31-32, 42-45). Now note how the apostles did the same thing (Gal. 3:16; Heb. 2:8, 11; 12:26-27). Peter declared that the will of man had nothing to do with any part of the Old Testament (II Pet. 1:21). Paul says the same thing more plainly in II Timothy 3:16, which also applies to New Testament Scripture.

Peter tells us in II Peter 3:2-16 that he is in possession of all of Paul's epistles and that they are of equal inspiration and authority with the words spoken before by the Holy prophets. Hebrews 1:1-2 and 2:1-4 plainly brings out the authenticity of the New Testament. The New Testament sometimes explains (Matt. 1:22-23), sometimes proves (Acts 13:19-39), and sometimes even repeals ordinances of the Old Testament (Gal. 5:6). The writers of the New Testament had a higher mission since they were sent forth by Christ as He has been sent forth by the Father (John 20:21), and they were not to minister to Israel only but to all nations (Matt. 28:19). To them were given the keys to the kingdom of heaven (Matt. 16:19), and the highest rewards in the regeneration (Matt. 19:28). The New Testament writers were especially qualified (Matt. 10:19-20; Mark 13:11; Luke 12:2; John 14:26; 16:13-14). The New Testament writers directly claimed divine inspiration (Acts 15:28; I Cor. 2:13; I Thess. 2:13; Rev. 2:7).

There are cases where inspired words were uttered by people who were not in the will of God. Of such is the self-seeking prophet Balaam who desired to speak differently from what he did (Num. 22:38; 23:12, 16). Another is King Saul (I Sam. 10:10; 19:20-24). Caiaphas did not really know the significance of what he said in John 11:49-52. Inspired writers also studied the meaning of what they had written (I Pet. 1:10-11). So we see that the words of God are not the products of man's mind (Exod. 4:10-12; 31:16; Deut. 4:2).

Jesus himself was inspired as to His words (John 6:63; 8:26, 28, 40; 12:49-50). The relation of the Holy Spirit to the God-man is shown in Luke 4:19; Acts 1:2; Rev. 1:1; 2:1, 11). If the incarnate Word needed the unction of the Holy Spirit, how much more must such have been needed by the New Testament writers. Jesus always used the Old Testament Scriptures as though they were inspired, by their words "It is written. . . ." He said that He came not to destroy the law or the prophets, but to fulfill (Matt. 5:17-18).

SUGGESTED PROGRAM FOR NOVEMBER

Opening Hymns—"Break Thou the Bread of Life"; "How Firm a Foundation."
Scripture Reading—II Timothy 2:15; 3:14-17.
Prayer Time—Let us pray for our home-mission work and the Navajo Mission and school.
Hymn—"I Love to Tell the Story."
Business Session — Discuss the home-mission project, and take a special offering.
Hymn—"Wonderful Words of Life."
Bible Study—The Bible, the Word of God.
Hymn—"Standing on the Promises"; closing prayer.

NEWS AND VIEWS

Johnstown, Pa. (Riverside)—This growing mission church reports a fine and growing boys club and also a young men's magnify group which are reaching many young fellows for the Lord. Rev. Bruce Baker is pastor.

Pen Grove, Pa.—The fourth annual retreat of the Mid-Atlantic and Northern Atlantic Fellowship of Brethren Laymen was enjoyed by a large group here September 19-20. Rev. Andrew Telford, pastor and Bible teacher was the speaker.

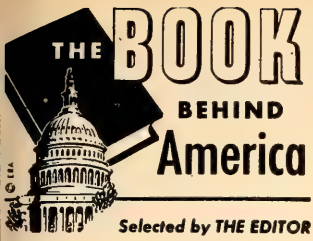
Hagerstown, Md. (Gay Street)—A new laymen's group was formed here with the following officers being elected: President, Frank Wiles; vice president, Waldo Stouffer; secretary, Leonard Shinglenton; asst. secretary, Ray Shirey; treasurer, Harold Clark. Rev. William Howard is pastor of this church.

OUR PROJECT GOALS

We would like to call your attention to our new projects for this year, praying we may be able to go over the top in each of them.

(1) Board of Evangelism	$3,500
(2) Grace Seminary and College	750
(a) Scholarships—$300 (or 3 $100 Scholarships)	
(b) Self helps—$100	
(c) Gifts—$150	
(d) Loans—$200	
(3) Foreign Missions—full support of Donald Spangler	900
(4) Home Missions—Navajo Mission Center	1,000
(5) Brethren Youth Council—support of Youth Director	500

Be sure to pray about all these projects and send your offering to Mr. Ben C. Zimmerman, treas. R.R. 1, Warsaw, Ind. Send all news items to Roy H. Lowery, 118 W. Potomac Street, Williamsport, Md.



Selected by THE EDITOR

GARMENT OF PRAISE. By Helen Frazee-Bower ($2.75).

The author was born in California. She is the daughter of a landscape painter and writer, and the wife of a musician. Although most at home in an artistic environment, she has had a rich life in other areas, being the mother of five children, now grown, a public-school teacher, speaker, and Bible teacher, and is a member of the First Brethren Church of Inglewood, Calif., where Mr. Bower was minister of music for a long period. In November 1955, Mrs. Bower was struck by an automobile and has been paralyzed from her shoulders down ever since. They have moved to Campbellsville, Ky., where their son-in-law is a doctor. The many activities have made her mind deeper, her wit keener, her faith luminous—it is this devotion to all that is good in life that one immediately sees in her ineffable songs. The deeply spiritual nature of her poems comes from faith in the risen Lord.

Here is a collection of deeply spiritual poems, suitable for all occasions and types of Christian service, and topically indexed for ready reference. Their brevity will commend them especially to the busy minister looking for Bible-inspired thoughts to point up his sermons. Some are miniature sermons in themselves.

The author's work has appeared in many religious publications, in Harper's, Saturday Evening Post, Ladies' Home Journal, Good Housekeeping, and in more than twenty anthologies here and abroad, including "Masterpieces of Religious Verse" (Morrison). Her sonnet, "Retreat," won first prize in the Robert Browning poetry contest in California. There were some 3,500 entries.

Besides reflecting a deep religious experience, her work shows the technic of a master craftsman. As has been said of it: "Very often religious verse has good spiritual content but is poor poetry. This author knows how to present her thoughts in satisfying poetic form . . . she is particularly successful with the sonnet."

Although the poems in **Garment of Praise** cover a wide range of human experience, and the approach in each is different, the central theme is always the same—the exaltation of the Lord Jesus Christ. Whether one is looking for inspirational thoughts to challenge the hearts of others, or merely wishes to enjoy a quiet hour of meditation, here is verse which will always call the mind back to eternal things.

CHURCH MUSIC FOR THE GLORY OF GOD. By Gunnar Young ($3). Christian Service Foundation.

This book deals with the many aspects of church music, such as the worship service, music in Christian education, the choir, "special" music, and the relationship of the musical program to the pastor and his work.

REPENT OR ELSE! By Vance Havner ($2). Fleming Revell Company.

Taking the last word of the Lord to the church (Rev. 2:5) the author suggests that John deals with every kind of churchgoer: religious orthodoxy without love, worldly toleration of that which should be condemned, and the lukewarm "Sunday morning bench warmers." The present wave of religious interest and mass evangelism is considered, but concludes the real need of the hour is repentance.

STORIES OF HYMNS WE LOVE. By Cecilia M. Rudin ($1.50). Moody Press.

The author is well qualified to write this entertaining volume which presents the intimate stories of the writers and composers of some of our best known hymns. The book spans a period of 400 years of hymnody from the days of Martin Luther to the present hour.

MORE NEW TESTAMENT WORDS. By William Barclay ($3). Harper Bros.

This book is of interest to the linguist, and provides 24 illustrations of New Testament life and teaching in key Greek words, such as agape, energeia, hubris, logos, parakletos, and sophia. Dr. Barclay is a minister in the Church of Scotland, and taught Greek at the University of Glasgow.

GENESIS. By Basil F. C. Atkinson ($3.50). Moody Press.

The author's aim has been to trace Christ in all the Scriptures, and he cites over 3,000 other Bible references. Prof. F. F. Bruce says: "Dr. Atkinson is a singularly independent student of Scripture that, in fact, gives his studies much of their value; but he brings an acute and believing mind to the study of the Bible, and whatever conclusions his reverent meditations have led him to are worthy of his readers' serious consideration."

GOD'S PROVISION FOR HOLY LIVING. By William Culberson ($2). Moody Press.

A happy blending of Bible study and practical exhortation which unfolds the four aspects of the meaning of the cross as a place of propitiation; a victory over the Devil; where the flesh is crucified with Christ; and through which the "world is crucified unto me and I unto the world." At the cross of Calvary all values take on their proper perspective.

CRUDEN'S DICTIONARY OF BIBLE TERMS. By Alexander Cruden ($3.50). Baker Book House.

This book will shed light on terms used in the Scriptures which may puzzle the reader, or which may have a variety of meanings depending upon the context. The book is equally helpful on the historical and geographical terms of the Bible.

THINGS TO COME. By J. Dwight Pentecost ($7.95). Dunham Publishing Co.

This is a study in Biblical eschatology. In an exceptional way the author seeks to analyze, harmonize, and systematize the Scriptures of prophecy into a systematic and unified doctrine as few writers seem to have done. Prophecies relating to the Present Age, the Great Tribulation period, the Second Advent, the Millennium, and the Eternal State are developed.

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In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story,
Gathers round its head sublime.

Christ Died for Our Sins

BY RAYMOND GINGRICH, Th.D.*

It must have been such sentiment as that expressed in this verse penned by John Bowring that prompted the Apostle Paul to give utterance to that memorable prayer: "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). The one central theme of holy Scripture from cover to cover is that Christ died for our sins. The death of Christ is the substance of the ceremonies and rituals of ancient Hebrew worship. The death of Christ is the subject of the most familiar prophetical utterances of holy Writ. The death of Christ is the first truth in the teaching of the divinely commissioned apostles, for, said the Apostle Paul: "For I delivered unto you **first of all** that which I also received, how that Christ died for our sins according to the scriptures . . ." (I Cor. 15:3). The death of Christ is the heart of the sacraments perpetuated by the church by the authority of Christ for over nineteen centuries, even as Paul declared: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (I Cor. 11:26 with v. 23). The death of Christ is the theme of the antiphonal anthem sung by the blood-washed throng and the angelic chorus in heaven, as set forth in Revelation 5:8-12. The death of Christ is the guarantee of every blessing to the child of God today, even as it is written: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely **give us all things?"** (Rom. 8:32). The death of Christ has been the theme of the redeemed of the Lord throughout the centuries of human history. Fanny Crosby, the blind songwriter of saintly fame, expressed this universal sentiment of blood-washed saints when she wrote:

Redeemed, how I love to proclaim it!
Redeemed by the blood of the Lamb;
Redeemed through His infinite mercy,
His child, and forever I am.

The death of Christ will be remembered as an everlasting monument to God's grace and love in the eternal state. In the Patmos vision John saw the Lamb of God as the prominent figure in the eternal city, the New Jerusalem. Every object, person, and act in that state is set forth in relation to the Lamb (Rev. 21-22). That name, ascribed to Christ, is symbolical of His death upon the cross. Even as Sir Robert Anderson declared: "The cross of Christ is the moral and spiritual center of the universe. An eternity past knew no other future, and an eternity future will know no other past.

We approach the subject of the death of Christ with deep humility and profound appreciation. May the Spirit of the living God give us keen discernment as we search the Word of God in unfolding this subject.

Our investigation will be confined to **the necessity for the death of Christ.** Why did Christ die upon the cross? Upon His official rejection by the Jewish authorities from being King of the Jews, Jesus declared that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, **and be killed,** and be raised again the third day (Matt. 16:21). The word translated "must" in this passage is the strongest Greek word expressing necessity that could have been used. **Jesus Christ had to go to Jerusalem and die. It was an absolute necessity.** But why was this necessity laid upon Him? Was it because He simply accepted the common lot of all men in that it is appointed unto men once to die (Heb. 9:27)? We are convinced that it could not have been thus. Was it because He sensed the growing opposition of the Jews, and felt that He could not escape their deadly hatred of Him? Not so, for said He upon one occasion: "No man taketh it [His life] from me, but I lay it down of myself" (John 10:18). Why, then, did our precious Lord die upon that cruel instrument of barbaric torture? Why was it necessary for him to lay down His life as He did?

It was necessary for Christ to die on the cross in order **that He might share His own life with sinful men.** While this is not the only reason for His death, we believe that every other reason centers in the above purpose—that He might share His life with sinful men. Examine with me this purpose as set forth in John 3:14-15, where we read: "And as Moses lifted up the serpent in the wilderness, **even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life."** Why was the serpent lifted up in the wilderness? Because Israel had sinned and was under the curse of sin. Without that serpent upon the tree, Israel would have perished. Why was Christ lifted up upon the tree? Because man had sinned and was under the curse of sin, which is death. Without that Son of Man upon the tree (Gal. 3:13) humanity had utterly perished in its sin. But he who believeth in Him shall not perish, but shall have eternal life. Israel, smitten with the curse of his sin, looked upon that brazen serpent, and lived. Man, smitten with the curse of his sin, looks upon that uplifted Christ through faith, and receives the gift of eternal life.

*Pastor, Fairlawn Brethren Church, Akron, Ohio

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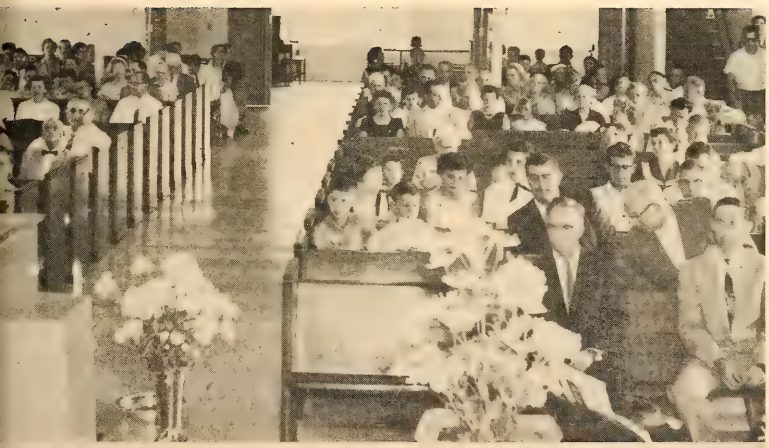
HOME MISSION NUMBER

OCTOBER 18, 1958

Grace Brethren Church, Anaheim, California, Dedicated



Dr. George Peek, Pastor, North Long Beach Brethren Church, Dedication speaker.





Dedication story In words and Pictures on Pages 659 and 660



Editorials

By L. L. Grubb



Our Miserable Million

This is the title of an article which appeared in the September issue of Coronet magazine. It presents a picture of need and challenge which should be read by every Christian.

The author, Theodore Irwin, presents a tragic picture of a class of Americans who have been sorely neglected. These men and women, almost two million of them, are American citizens, but do not enjoy many of the rights of that citizenship. They are literally outcasts in many communities.

These people are the migrant farmworkers who come mainly from the southeastern states, from Texas and California each summer to gather our multi-million dollar "stoop crops." The conditions under which they live and work are unbelievably miserable. Mr. Irwin tells of one camp in Pennsylvania where forty migrants with 12 children were crammed into a converted chicken coop. The rest stayed in an unheated barn divided into tiny cubicles. Mattress bags were filled with straw. Outside the children played in a garbage heap. The electricity was off and no running water was available in the washroom.

The sum of seven cents is paid for picking a bushel of potatoes and ten cents for a bushel of tomatoes. On rainy days there is no pay. Often these people are in debt to the crew boss before a job is finished. They are cruelly exploited by men with few or no scruples. In fact, it is somewhat of an achievement for them to survive.

Federal statistics show that the average migrant makes about $1400 per year. There is no minimum wage and most have no welfare or insurance.

Some states are being aroused to this situation, and some farmers are endeavoring to improve conditions, but the migrant is a very much unwanted citizen in most quarters.

That this situation should exist in such a rich and well-fed and housed nation as our own is at the same time a tragedy and a sad commentary on our Government.

However, these people, almost two million of them, are largely unassisted and untouched by the Gospel of Jesus Christ. Very few churches are showing any interest in their spiritual need. This is a mission field of major proportions, and it is right at home. **This is home missions!**

This is only one small segment of the many neglected classes in this nation to which our own Brethren people should be paying some attention. **More support** of our Brethren home-mission work will help us to reach some of these poor souls with the Gospel.

Church Membership Increases

Official statistics for the year 1957 from the Yearbook of American Churches show church membership in the U.S. at a new high, 104,189,678 from 255 religious bodies. This compares with a total of 103,224,954 in 1956.

The total number of members is estimated at 61 percent of the total population as compared with 62 percent a year earlier.

The figure this year exceeds that of last year by 964,724 members or an increase of nine-tenths of one percent. In the same period the population of Continental United States has increased 1.8 percent.

Roman Catholics this year report a total of 35,846,477 for a gain of 1,282,626 persons or 3.7 percent.

Protestants have 59,823,777 members.

Even if all people joining churches in America were born again when they do this, the church membership is not increasing at the same rate as our population. But, we know that the great majority of people joining Protestant American churches today may as well be joining a lodge or some social club as far as any basic spiritual benefit is concerned. Standards and qualifications for church membership are at a new low. If a man is out of jail and has a desire to belong to a church, he may join with few if any questions asked except to determine whether he is willing to contribute to the church. Most people are willing to believe they can buy their salvation. This is an easy, undisturbing, painless way to secure it, if possible.

This is a national tragedy. These church members become easy prey for the myriads of false cults and religions. They have no spiritual power in their lives to overcome the sins of the flesh. They have absolutely no conception of what true Christianity is or how it works. Thus each year the American Protestant church is further developing and adding to the group of unsaved, uninformed people who have little or no interest in the Word of God, and many of whom openly avow their opposition to the verbal inspiration of the Scripture. A statement made by a Russian leader some years ago is certainly becoming more true each year in America—"Religion is the opiate of the people." Religious forms, organizations, ceremonies, exercises, programs are lulling American church members into a sort of satisfied complacency which makes them more calloused toward the true Gospel of Jesus Christ and thus harder to reach for Christ than those who have had no contact with the organized church.

Yet at the same time American Christians who know the Scriptures mistake this increase in church membership and some public displays of evangelistic fervor

(Continued on page 659)

THE BRETHREN MISSIONARY HERALD VOLUME 20, NUMBER 42

ARNOLD R. KRIEGBAUM, Executive Editor

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Anaheim Dedication Day Began With Decisions

By Forest F. Lance, Pastor

The dedication of the new Grace Brethren Church, Anaheim, Calif., took place on Sunday afternoon, September 14, 1958, at 3 o'clock. Up to this hour the day had been a real blessing, for the Lord had made it possible for Dr. L. L. Grubb, our home-mission secretary, to be with us in the morning service. The 123 persons present in the worship service heard Dr. Grubb challenge them in the work of soul-winning, and at the conclusion an entire family responded to the invitation and publicly received Christ as their personal Saviour. The mother had previously come to the Lord in our services, but in order to present the complete family to Him, she stood before the pastor with her husband and two sons. These decisions brought the total number of first-time decisions for the Lord to 15 since we first entered our building a few weeks before.

In the afternoon service it was a joy to meet many of our pastors and friends from our neighboring Brethren churches. Dr. George O. Peek, pastor of the North Long Beach Brethren Church, delivered the dedicatory message, speaking on the subject, "Why a Brethren Church in Anaheim?" Rev. Leo Polman, Pastor Gerald Polman, Pastor Harold Painter, and Mr. Eddie Howard, city visitor for the churches of Anaheim, all assisted in the program. Dr. Grubb spoke in behalf of The Brethren Home Missions Council, and Pastor Henry Rempel brought greetings from the California District Mission Board. Mr. Max Fluke, foreman, and Mr. Bert Jordan represented the Brethren Construction Company who built the church building. A telegram of greetings was read from Pastor Lyle Marvin and the San Bernardino church. The music for the service was in charge of Mr. Ray Ellstrom, the music director of the church. It consisted of an organ prelude by Mrs. Kay Pitsenberger, guest organist of Garden Grove, the church choir under the leadership of Mr. Ellstrom, vocal solos by Mrs. Stewart McClellan, of Beaumont, and Mr. Ellstrom, and an organ-piano duet by Mrs. Pitsenberger and Miss Beverly Knight of the local church. Special recognition was made for various gifts of furnishings by Mr. and Mrs. Harry Flater, Findlay, Ohio; Mr. and Mrs. S. L. Gross, Santa Ana; two local anonymous families who presented the organ, and the North Long Beach church for the gift of the pews. Special acknowledgment was made for the arrangement of a great portion of the financing by two of our members, Mr. and Mrs. David Holsinger, of Santa Ana. Brother Holsinger is a nephew of the late Henry Holsinger, a past leader in the Brethren movement.

The offerings for the entire day amounted to nearly $700 with over $550 for the building fund. The attendance at the dedication service was nearly 250.

Once again, as we look back over the past several months, we are reminded of the goodness of the Lord and are encouraged regarding the future. God has supplied our needs when at times it appeared that we could not continue. Special appreciation needs to be expressed to The Brethren Home Missions Council, the California District Mission Board, the Brethren Investment Foundation, the Brethren Construction Company and their crew, and all of our own members and friends who assisted us in our building program. We know that victories will continue to be won, and that our building will be an instrument that the Lord can use as His salvation is made known to lost men, women, and children in this great area of Southern California.



Max Fluke and Bert Jordan

EDITORIALS

(Continued from page 658)

for revival and a national spiritual resurgence. Thus it is difficult for them to see the clear picture of America's real need for Christ.

America is one of the world's neediest mission fields today and will become more so next year unless we do much more to meet her spiritual need!

Testimony of Blessings at Anaheim

I am very thankful for our church here in Anaheim for many reasons. One is because we had traveled about twenty miles to church, and then we weren't able to participate in all the activities. My husband and I prayed fervently for a church and a testimony here, but I for one didn't have the full faith to believe it would be accomplished. Oh, Lord, how great Thou art! Now we have had the blessing of seeing some of our dearest friends accept the Lord as their Saviour, and we certainly have the faith to look forward to many more blessings in this respect.

—Charline Doney

Having been a member of the First Brethren Church in Long Beach for about twenty years, and having driven back and forth in the rain and fog to enjoy the blessings of the Brethren family, it has been a joy and a blessing to me to have a Brethren church in Anaheim where we can attend more often and serve the Lord better. This is a needed work here in Anaheim.

—In Him, Hilda Doney

I want to take this opportunity to thank the Lord for the way He has led in the formation of this church body in the Anaheim area, and for His supplying of our pastor and others who were necessary to fill the offices of the church. Then, too, I am grateful for His leading in the construction of our beautiful, new building. But more important than all, I want to thank our Lord for His continued saving of souls to His glory in our midst.

—Bob Rudolph

This church has been a real blessing to our family. We were members of the Compton Church, and when we moved to Orange County, we were wondering what church we should attend. The Lord saw fit to start the Anaheim church, and we were so glad that we were able to become charter members of this work. It has also been a real joy to have Mr. Lance as our pastor because he was also our pastor at the church in Compton.

—Mr. and Mrs. Thomas Knight

The day I received the Lord as my personal Saviour, a great weight was taken from my heart. I was bitter about everything and even hated to attend the church we were going to. Then one day we came to the Grace Brethren Church, and what I heard changed my whole life. My heart is now at ease.

—Mrs. Florence LePage

We certainly feel the Lord has led us to this community so we could be back in The Brethren Church, and this one in particular. We have already found a real challenge in our service to the Lord, as well as continued growth under the very able ministry of Brother Lance. The church is one to be very proud of —materially as well as spiritually— and we've found real Christian fellowship among the members.

—Mr. and Mrs. Merrill A. Groat

When I step into our new church here in Anaheim, it is hard for me to believe that at last this beautiful building is ours! I not only thank the Lord for our building, but for the message of Christ that is preached in it, and the souls that have been reached through it. Over and over again it makes me realize just how great our God is.

—Beverly Knight

It was a real privilege to assist in the construction and landscaping of our particular church along with other men and women and it was a great blessing to me to labor for the Lord in this **practical** way. We enjoyed a fellowship which cannot be experienced elsewhere. And in the continuation and enlargement of the work we will also derive a great blessing. I wish to testify to the blessing I always receive at our communion service. There is indeed a tie which binds us as nothing else can in doing what our Saviour has asked that we do in remembrance of Him.

—Earl K. Burdick

I would like to thank the Lord for my salvation and for the friends who directed me to this Brethren church. Since I have been coming to the Anaheim church, my every spiritual need has been fulfilled.

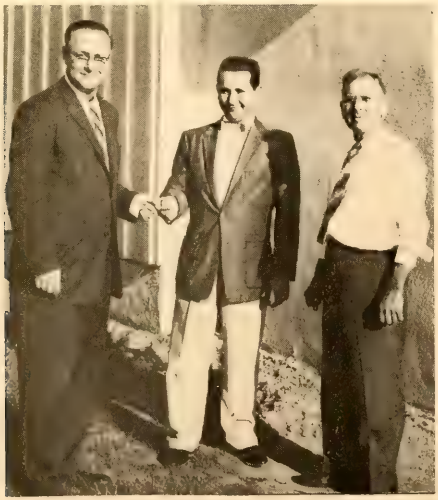
—Ernest LePage

I cannot praise the Lord enough for giving us this Brethren church here in Anaheim. It has been such a blessing to me, and I don't want to miss a service.

—Mrs. Ida Paschall

I thank and praise the Lord for the lovely new church He has provided for us. I thank Him for the Christian friends we have here, and the many things we can do together.

—Gloria Course



Forest Lance presents keys to chairman of the trustees

Two Home Mission Churches Announce Dedication Dates



The new Grace Brethren Church, Lansing, Mich., located at Willow and Waverly Roads will be dedicated Sunday, October 19, 1958. The service will be held at 2:30 E.S.T. with Dr. John C. Whitcomb, Grace Seminary professor, as the speaker.



The new Indian Heights Grace Brethren Church, Kokomo, Ind., located just off the by-pass of U.S. Highway 31 will be dedicated Sunday, November 2, 1958. The service will be held at 3:00 C.D.S.T. with Rev. Richard P. DeArmey, pastor of the Winona Lake Brethren Church, as the speaker.



Savings and Investments in the Brethren Investment Foundation Earn DOUBLE DIVIDENDS!

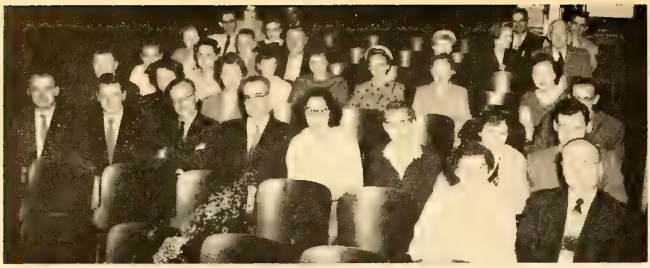
1000 families needed now to follow the example of this father and open savings accounts for all members of the family in the Brethren Investment Foundation. These accounts will earn for them good "dividends" for now and eternity. Accounts paying 3% interest can be opened for as little as $1.
Investment funds earning 5% interest are also needed in building more new Brethren churches.

WILL YOU HELP IN THIS WORK?

Write today for information about savings, investments, annuities, gifts, bequests, etc. to:

BRETHREN INVESTMENT FOUNDATION, Inc.

Box 587 Winona Lake, Ind.



Fairlawn Grace Brethren Group

New Brethren Church Organized in Akron, Ohio

By L. L. Grubb, D.D.

For some time, Dr. Raymond E. Gingrich, who has been the founder and president of the Akron Bible Institute, now known as the Cornus Hill Bible College, has been teaching a Bible class and more recently holding a schedule of Sunday services in the Fairlawn district of Akron, Ohio. The group has been meeting temporarily in the Rankin School at Storer and Stadleman Avenues in northwest Akron.

On September 21 we had the great privilege of fellowshiping with these people who on that day, under the leadership of their pastor, organized a Brethren church and are now working officially with the Brethren Home Missions Council in the development of this new testimony for our Lord.

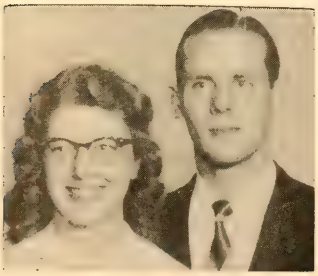
Dr. Gingrich is now teaching in a high school in the Akron area, earning his own support, and at the same time developing this Brethren church. This, we believe, is an excellent illustration of what can be done by Brethren people all over America as opportunities are available. It is the sort of a pioneer spirit which is absolutely essential to the maximum growth of our Fellowship.

The enthusiasm of this new group in anticipation of future growth, in the distinctive doctrinal position of The Brethren Church, and in personal evangelism is tremendous. The growth has already been so substantial that plans are being made for the purchase of property and the construction of a church building as the Lord provides.

Pray for this newest Brethren church that God's blessing may be poured out in abundance!

New Missionaries Added at Taos, N. M.

Mr. J. Paul Dowdy, Jr., son of Rev. and Mrs. J. Paul Dowdy, Sr., missionaries to Argentina, and his wife, Carolyn, daughter of Mr. and Mrs. Ernest Bearinger, National Youth Directors, are now located at Arroyo Hondo, N. Mex. This couple will be working under the direction of Rev. Sam I. Horney, assisting in the Spanish-American work with their main responsibility at Arroyo Hondo.



Carolyn and J. Paul Dowdy, Jr.

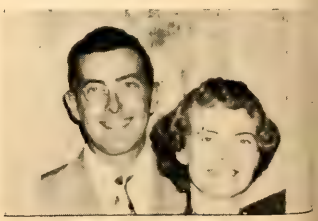
The Dowdys left Winona Lake, Ind., about September 1 via car and house trailer. The trailer will serve as their residence in their new work. They had been home only a short time, as their summer was spent in helping with the vacation Bible school work among the Spanish-American people under the direction of the National Youth Council. Your prayers will be appreciated for them.

New Building Progress. The footers and foundation are ready for the government surplus building being moved from Kirtland Air Force Base, Albuquerque, N. Mex. The building will probably be in place by the time this news item reaches you. The new dormitory building will meet the State school standards for the boarding school and provide more adequate housing for students and staff members. We are grateful to our Lord for making this ($20,000 appraised value) building available for the cost of only $60 plus moving expense.

Record School Enrollment. The boarding school began with 43 Navajos enrolled the second day. A number of applicants were turned down due to the lack of facilities. There are five other children in the school. The old dormitories have had to be moved for the new building, and the school is operating under some handicaps.

New Missionaries. Mr. and Mrs. Thomas Bailey, Jr. and family have been at the mission for several months with Mr. Bailey directing the new building program. Up to this time Mr. Bailey has been working with the Brethren Construction Company, but on October 1 he became a part of the Navajo Mission staff. They will be working on the same basis as the other missionary families. Mr. Bailey will be in charge of the plant maintenance and buildings.

It was Mr. Bailey who pioneered the Brethren Construction Company, and his background and experience will make him a valuable asset in this work. With these additional missionaries doing some of the physical work, it will give others more time to minister to the spiritual needs of the Navajos. The Bailey family will live on the compound in their mobile home.



Thomas and Thelma Bailey

Cuba, New Mexico
September 12, 1958

Dear Friends,

Death is a terrible word in any language, but to the fear-torn heart shrouded in heathenism it means utter hopelessness. Tonight our hearts are saddened by the death of one of our young Navajo men, the father of a sweet little schoolgirl.

Is it a story of drunkenness, an unfaithful wife, and a brother whose hand of murder not only stole the heart of the woman, but killed the fairest son of his old father? That seems to be the story. Wine and death are bosom friends.

But back of all the sorrow, tears, and heartaches in this old world lies the blackest of all words, the degrading word SIN. Not only does it come in ugliness to tempt the heart of man, but much of the time it comes in the guise of beauty. Sometimes it comes as the right thing, just twisted a bit, or maybe a harmless desire turned into a fierce passion. However it comes, it is born of the evil one to lead us from the Lord of life.

And here in Navajo country we find that curse of the human race in fullness. Sin is here. Sadness is here. Death is here. Darkness is here. Only the power of the Lord can deliver these people from all their terror. We are here, here because our Master saw the need of these brown-skinned men and had compassion upon them. Have we done our best to bring them the light? When we see a soul slip into eternity, we cannot help but ask: "Did we speak faithfully of Christ?" We can do nothing more for him, but there are many others. Oh, may the Lord keep us usable witnesses for Him!

How forcibly the words of the shipmaster to Jonah came to me the other night: "What meanest thou, O sleeper? arise, call upon thy God, if so be that God will think upon us, that we perish not." It is not the will of our blessed Saviour that men perish, that is why He said, "Go ye therefore." Are you asleep too? How is your prayer life? Is it selfish, narrow, hurried, without fervor? Arise and pray that the Lord may work through us that our Navajo people perish not.

We have about fifty precious children in our care for the school year. What an opportunity to teach them of the true God. It is good to get them away from their heathen environment and teach them to read the Word of the Lord. Keep us before the Lord in prayer that our actions, words, and life may exalt Him.

To me, especially, has been committed the work in the homes this year. We have only been out a few times since I returned from vacation, but we hope very soon to have a regular schedule of visitation and teaching. Pray for the Navajo worker who goes with me that he may speak in the power of the Spirit that the Word may transform lives. Very soon they will be bringing the new building up, so I have taught the smaller children the last three days in order that Larry might help get the foundation ready. Perhaps next week we will be able to work with the adults again.

Beloved ones, again I would urge you to pray, first for your own life that it may be deeply spiritual, and then for us. We are in a fierce battle, a battle against the forces of evil so strong that we cannot hope to win in our own strength. We have a God with whom nothing is impossible. Are we expecting Him to work or are we sleeping? Our Navajos are dying in their sins, the time is short, soon we will be standing at the Judgment Seat of Christ. Pray that we may live soberly, righteously, and godly that we may see souls born again in this land of darkness.

Yours for His glory,
Angie Garber

Home Mission News Reports

Berrien Springs, Mich. (Gilbert Hawkins, Pastor)—Bids are now being considered for the construction of a new church at Berrien Springs, Mich. The building will be started immediately after the contract is signed. The building will be a one-floor plan and of Russ-stone construction. The temporary building now being used is inadequate, and the new building is needed at once. It is expected to be usable in ninety days from the time work begins by the contractor.

Fort Lauderdale, Fla.—The "Colburn Column" indicates their Sunday school is out to win the national contest in their division. Their contest average for last year was 150, and they are shooting for an average over 200 beginning in October.

Tucson, Ariz. (Ralph Askins, Pastor)—"We had a good day Sunday, and the Lord blessed with 38 in Sunday school and 42 for the morning worship service. Three men were present in the morning and two returned for the evening testifying to the blessing they received. There were other first-timers present for the evening, making a total of 42."

Clayhole, Ky. (Sewell Landrum, Pastor)—So far we have had 35 classes in the local schools since returning from Conference. Last night we had a meeting of the adults, and since we have our bus nearly paid for they would like to enter a building program to provide more Sunday-school rooms. We are at a standstill until more room is provided.

Fort Wayne, Ind.—The young people from the Grace Brethren and First Brethren churches made a real contribution to home missions by helping prepare a number of prayer boxes. These young people while on a Labor Day week-end rally used some of the time removing old cards to bring the prayer cards up-to-date for this year's offering period. Thanks to the home-mission pastor, W. Carl Miller, for thinking up the idea, and thanks to each one who helped.

Adams on Itineration. Rev. and Mrs. Evan Adams began an extensive itineration trip about September 20. They will be visiting churches in the eastern section of the United States, and plan to return Nov. 1.

ISRAEL CALLS!

Witness to Your Jewish Friends! (Part 4) **By Bruce L. Button**

What have we learned in this present series of articles? First, we have learned why the Jewish people should be evangelized—God's Word demands it. Next, we have learned who is responsible for reaching the Jewish people with the Gospel—the individual Christian. We now know that **love** and **patience** are two necessary prerequisites in our witnessing. We know why they are necessary. We also have considered certain things we **should not do,** and certain things we **should do** as we contact Jewish friends. We know the reasons for these actions.

There are two Scriptural truths which need to be impressed upon the Jewish mind. The first is that of a **personal** Messiah; the second, **personal** sin on the part of all men. Let us consider the messianic truth and then the truth of personal sin. In each case Scripture references will be given, but the passages will not be quoted due to lack of space.

When dealing with Jewish people, start with the Old Testament as our Lord himself did (Luke 24:27, 44). Later, as opportunity presents itself the New Testament can be brought into the discussion. Point out such passages as Genesis 49:10. This passage sets Messiah's coming at a time when the right of self-government was to pass from the hands of the Jewish people into the hands of another nation. Such action took place during the childhood of Messiah. The Sanhedrin lost the power of passing the death sentence, and when this happened Rabbi Rachman states:

"The members of the Sanhedrin found themselves deprived of their right over life and death, a general consternation took possession of them; they covered their heads with ashes, and their bodies with sackcloth, exclaiming, 'Woe unto us, for the septer has departed from Juda and the Messiah has not come!' "

Most Jewish authorities recognize the "Shiloh" of Genesis 49:10 as referring to Messiah. Thus, He must have come approximately 1950 years ago, or He can never come.

The passage in Deuteronomy 18: 15-19 sets forth Messiah as a prophet like unto Moses. He was one to be heard and heeded. There has been no such person until Jesus, as set forth in Acts 3:22-26.

Isaiah 11:1-10 sets forth the truth that Messiah was to be from the line of Jesse, and He is the One the gentiles will seek. There has been no other Jewish person who has had the attraction for gentile people. Fulfillment of this prophecy is stated in Acts 13:22-23, Romans 15:1-2, and The Revelation 22:16. Isaiah 9:6-7 sets forth the truth of Messiah coming as a child born and a Son given who is to be known as Eloha (God), the Mighty, the Father of Eternity, the Messiah! Certainly Jewish rabbinical leaders **must** be fearful of this passage, for they fail to translate it in their English translation of the Old Testament. There is no logical reason for their failure to translate. Many ancient Jewish authorities support the translation as contained in the King James version.

Messiah was to offer himself as a King (Zech. 9:9). When kings of old time came in peace, they came riding on an ass. Thus, the prophecy of Zechariah sets forth Messiah as presenting himself to the people. He was not to come on a war horse, but He was to come in peace astride an ass. And He was rejected. The New Testament fulfillment is in Matthew 21:1-9 and John 12:14-15.

In Zechariah 12:10 the God of the Old Testament sets himself forth as being pierced by His Chosen People. It is a passage of great importance and is recognized in such a manner by the Jewish translators. In the English version published by the Jewish Publishing Society, they have used a footnote to state the word "they" in the phrase "whom they have pierced" as referring to "the nations" and not to the Jewish people. Scripture does set forth all men as participating in this act (cf. Luke 2:35; John 19:34-37; Rev. 1:7).

The passage in Isaiah 53 is difficult to deny as speaking of Messiah. It is a passage that will cause most Jewish people to think. Its fulfillments are numerous in the New Testament. Some of them are Matthew 2:27-28, Luke 22:26-27, Philippians 2:5-9, et.al. Other passages about Messiah pertinent in dealing with Jewish people are Psalm 2:6-12, 22:110, Proverbs 30: 4, Jeremiah 23:5 and 31:31-34, Daniel 9:25-27, Micah 5:2, Zechariah 11:11-12, Malachi 3:1 and 4:2. Their meaning will be evident as they are read.

The truth of personal sin should be stressed when dealing with Jewish people. While they realize there is such a thing as personal sin, they are not conscious of **their own** sin. Passages, such as Ecclesiastes 7:20, Isaiah 53:6, and 64:6, Psalm 66:18, and I Kings 8:46 should be used to convince of personal sin. It should be made known that God is angered by sin in the life (I Kings 16:2), and that He will punish for sin (Isa. 13: 11; Amos 3:2).

The Jewish person should be impressed with the truth that no man can cleanse himself from sin (Prov. 20:9; Job 9:30-31; Jer. 2:22). He should be told no man can atone for sin (Mic. 6:7). He should be shown God's promise in Zechariah 13:1 of the Fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness. He should be directed to the source of that Fountain in Isaiah 53.

That which has been set forth above barely skims the surface of the Scriptures which can be used in dealing with Jewish people concerning the messianic and personal claims of Jesus, the Messiah. As you study and read the Old Testament, many passages will present themselves to you that might be used to point the Lost Sheep of the House of Israel to Christ. It is important that you be led of the Holy Spirit as you study and as you speak to Jewish people. Pray for yourself that wisdom and grace will be given you to witness effectively. Pray for your Jewish contact that his heart and mind might be prepared to receive the truth as you present it.

By the time you have read this article your pastor will have in his hands a letter from this writer. If you will resolve to witness to Jewish people in the coming months and will back that resolution with actual witnessing, then we will be happy to furnish you, through your pastor, an informative study pamphlet, copies of suitable tracts, copies of our pamphlet, "The Mediator," and other pertinent literature. Please **do not** request material **unless you really expect to use it.**

May God bless you as you start to "witness to your Jewish friends!"

This Year
Brethren
Home Missions
is at the
Crossroads

1957
Offering
$193,528
DOWN 7 PERCENT



1958
Goal
$232,000
UP 20 PERCENT

1959

WILL WE—
Go Forward?
Hold the Line?
Retrench?

YOUR THANKSGIVING OFFERING HOLDS THE ANSWER



NEWS

ASHLAND, OHIO. Rev. A. D. Cashman was the guest speaker at the Grace Brethren Church on Sept. 28. Following that he remained on the field for several weeks assisting in the visitation work of the church. Miles Taber is pastor.

GOSHEN, IND. Rally Day was held Oct. 5 at the Grace Brethren Church. There were 83 present for Sunday school. In the morning worship hour Evangelist Harry Trover began a two-week evangelistic meeting, and there were twenty rededications at the first service. Dr. R. Paul Miller is pastor.

SUNNYSIDE, WASH. Miss Gloria Felsman, the national bandage queen for the Sisterhood of Mary and Martha, was honored by the Sunday school of the First Brethren Church upon her return from National Conference at Winona Lake, Ind. Miss Felsman rolled 2,475 bandages to capture the crown and the title. She is an active member of the local church and Sunday school.

SUNNYSIDE, WASH. Three couples of the First Brethren Church recently celebrated their 25th wedding anniversary. They are all members of the 2:15 Bible Class, which honored them with an anniversary party at the parsonage. The couples are: Mr. and Mrs. Ronald Lund, Mr. and Mrs. Cecil Shockley, and Mr. and Mrs. Gerald Bryan. On Sept. 25 the laymen of the church enjoyed a turkey dinner, at which time plans for a more aggressive program both for the men and the boys work was decided. Leslie Moore is pastor.

DANVILLE, OHIO. The laymen of the Danville Brethren Church have organized, and the first meeting was conducted Oct. 7 with Mr. Earle Cole from the Cuyahoga Falls (Ohio) church as the MC, and a group of laymen from the Ashland (Ohio) church to help in the organization of the group. Roy Kreimes is pastor.

UNIONTOWN, PA. The laymen's rally of the Allegheny Fellowship met here on Oct. 3.

DAYTON, OHIO. Mr. Roger Lakes is the new choir director at the North Riverdale Brethren Church, Russell Ward, pastor. He studied music at Moody Bible Institute.

WASHINGTON, D. C. James Dixon has completed seven years as pastor of the First Brethren Church.

JOHNSTOWN, PA. Prof. John Lloyd Jones, for 36 years and four months the choir director of the First Brethren Church, has resigned. A special service in his honor was conducted Sept. 28, and a love gift presented to him for his years of faithful service. Russell Weber is pastor.

WAYNESBORO, PA. Rev. William Gray, pastor of the First Brethren Church, completed thirty years in the ministry on Oct. 10.

LONG BEACH, CALIF. Although the Sunday-school contest had not then started, the Bible-school attendance at the North Long Beach Brethren Church reached 1,296 on Sept. 28.

DAYTON, OHIO. Ted Place, director of the Voice of Christian Youth, Detroit, Mich., was the guest speaker Oct. 5 at the North Riverdale Brethren Church. Russell Ward is pastor.

BELL, CALIF. The Sunday-school-attendance record was broken Sept. 28 at the Bell Brethren Church with 169 present. Emlyn Jones is pastor.

GOSHEN, IND. On Oct. 5 the Grace Brethren Church had two and one-half hours of radio broadcast. Assisting in the days activities were the Gospel-aires from Grace College. Howard Mayes, son of Dr. and Mrs. C. W. Mayes, of Long Beach, Calif., is the new youth and music director, and does the radio announcing. Dr. R. Paul Miller is pastor.

SPECIAL. Scripture Press, Gospel Light Press, and the Missionary Herald are finding it difficult in a few instances to give efficient service to the churches because orders are being received too late. The problem not only involves these companies, but also the fact that some of this material is sent second class mail, which is some times delayed. To facilitate the service of these firms, please return the **revised order blank** for all your Sunday-school material as soon as possible after they are received. Secretaries should bear in mind that all companies are adhering to the policy of **no return** on orders.

The BRETHREN MISSIONARY HERALD

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Winona Lake, Ind.

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PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
North English, Iowa	Oct. 19-26	Edward Clark	Robert Clouse.
Fort Wayne, Ind. (First)	Oct. 19-26	Mark Malles	Paul Bauman.
Akron, Ohio (First)	Oct. 19-26	Russell Ogden	Paul Vanaman.
Elyria, Ohio	Oct. 19-26	G. Lingenfelter	R. D. Barnard.
Waynesboro, Pa.	Oct. 21-26	Wm. Gray	Andrew Telford.
Hagerstown, Md. (Calvary)	Oct. 21-Nov. 2	Jack Peters	Crusade Team 1.
Uniontown, Pa.	Oct. 22-Nov. 2	R. Paul Miller, Jr.	

INTO THE HEIGHTS

PROPHECY

War in the Holy Land

BY C. W. MAYES, D.D.

From reliable sources we learn it is the general feeling among pro-Egyptian factions in Jordan that war between the Arabs and Israel is likely to start before the middle of 1959. This date seems to have been set by the Arabs with the consideration that by that time they shall have achieved a working unification which can be effective against Israel.

Reliable news sources indicate that Russia has given Nasser assurance that Russia will stand behind him in his conflict with Israel.

It is estimated by reliable news sources that if and when Russia and the Arabs attack Israel, Israel would soon be completely overwhelmed. With these powerful hordes swooping in from the north, Israel would be utterly helpless, unless, says the news source, God enters in "by sovereign act—by a miracle." The news source indicates that agnostics will ridicule this idea, but it is reported also that there are certain devout people who actually believe that this will take place in the final outcome of the crisis.

It is asserted that Russia's desire to outlaw nuclear weapons is woven into the entire fabric of this plan since this would give her the go-ahead sign to annihilate Israel by sending in "overwhelming conventional troops." This would indicate that if nuclear weapons would be banned, then the vast equipment of Russia, such as tanks, guns, planes, and other common means of warfare, could be turned loose against the land of Israel without anyone daring to use nuclear weapons in opposition.

To those who know the 38th chapter of Ezekiel it can be easily seen how this fits in with the prophetic picture. Ezekiel 38 makes clear that Russia will direct a program of aggression against the land of Israel, that God **will** intervene by miracle, and that Russia shall be destroyed. It further indicates that the western powers signified in the 38th chapter of Ezekiel by Tarshish and the young lions thereof will stand in opposition to the aggression of Russia. Ezekiel 38 and 39 show that the God of Israel will bring judgment upon all her enemies in due time and Israel will be protected to fulfill the covenant which God has made with that nation.

We are living in dangerous but wonderful times. Few generations have ever been able to see history fit into the mold of prophecy as we are seeing in our day.

Communism

BY FRED SCHWARTZ, M.D.

Recently in Washington, D. C., I addressed a meeting on the subject "Will the Kremlin Conquer America by the Year 1973?" In the question session that followed, the first secretary of a Communist Embassy asked the following question: "When communism has conquered the world, what do you think it will be like? Will it be Communism as we have known it in the past, or will it have changed?"

This question is of great interest to many people. As communism continues to advance at a rapid rate, and its victory looms closer every day, the question assumes an increasing importance. Here is my considered reply:

"What we have seen thus far has been communism under restraint. In his moments of maximum power, Joseph Stalin was conscious that there did exist in the world a force great enough to destroy him. The power of the Western World was obviously greater than his own. He had to be careful lest he provoke it to the point where this force would be exerted against him. Within Russia his power was absolute. He could awaken any morning, stretch himself and think, I feel good today. Whom will I kill? He could then make a few phone calls, and limitless horror would become the experience of millions of people. Frequently he would decide that some class or nationality should be destroyed by deportation to Siberia.

"At his wish and command, the troops would move into the designated area. The troops would go from house to house herding the women and children into one group, and the men into another. Families would be broken up, never to meet again on this earth. Like cattle, they would be loaded into boxcars. A hole bored in the center of the floor for excretory purposes was the only civilized facility in these cars. The long journey to Siberia would begin. Without food or water throughout the entire day, sweltering in the packed, steamy carriages; beneath the blazing summer sun, they would journey across the Russian plains. Stopping in the evening for a little food and water, the old and the weak who had succumbed during the day would be removed. Finally they would be deposited in the Siberia wasteland to build for themselves a shelter against the oncoming winter, and most of them died a fearful and an agonizing death.

"This was routine behavior for Joseph Stalin. He did it with the Kulaks. He did it with the peoples of the Baltic countries of Latvia, Esthonia, Lithuania. He did it with many Poles. He did it with a number of national minorities within Russia itself. The hideous story is described in that documented record of horror entitled **The Dark Side of the Moon.**

"On the evidence of Nikita Khrushchev, Stalin would have liked to do the same with the Ukranians, but he was unable to do so because he lacked adequate transportation facilities. Khrushchev says, 'There were too many of them and not enough places to send them.' He simply did not have enough boxcars to transport thirty or forty million Ukranians. He had the political and legal power to do it because communism confers absolute powers on the Communist dictator.

"Another reason for hesitation by Stalin in the deportation of the Ukranians was the proximity to the West. There was a possibility that an act of such obvious, limitless brutality might provoke the West to some counteraction. To this extent Stalin was prevented from obeying the dictates of his Communist

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The Meaning of THE DEATH OF CHRIST

(Second of series)

By Raymond Gingrich, Th.D.
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That Christ died upon the cross is an established fact in human history. That it was necessary for Him to die upon that cruel tree is an explicit doctrine of the Christian faith, and essential to the work of redeeming lost sinners.

There are at least six primary ideas set forth in the Word of God to establish the **meaning** of the death of Christ. We shall set forth four of them in this particular study. They embrace:

A Ransom

Upon one occasion, as recorded in Matthew 20:28, Jesus declared: "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." The meaning of a **ransom** is clearly set forth in Leviticus 25:47-49. It gives instruction as to the course of procedure to be followed in the event a Hebrew, struck with misfortune, sells himself into bondage. A kinsman may pay a price which will redeem or ransom the one sold into bondage. Three important elements appear in this account. (1) A man has **sold himself** into bondage. That is what man has done —sold himself into bondage to Satan through sin.

(2) A price may be paid to release the enslaved person from his bondage. That is what was done when Christ died upon the cross. His shed blood was the ransom price that was paid to release enslaved humanity from the bondage to Satan and sin. It has been said that sin is a slave market in which sinners are "sold under sin" (Rom. 7:14); these souls are under sentence of death (Ezek. 18:4). Christ, by His death, buys sinners out of the market, thereby indicating complete deliverance from service to sin. He looses the bonds, setting the prisoners free, by paying a price—that price being His own precious blood.

(3) The one who is to pay the ransom price to set the captive free, was to be a kinsman. That is what Christ had in mind when He clothed himself with humanity. He thus became our Kinsman-Redeemer. Identifying himself with humanity, becoming a kinsman thereby, our precious Lord placed himself in position to ransom us from the cruel bondage into which we sold ourselves through sin. An awful price did He pay as our kinsman when He made possible our release from bondage! That price was His very life—precious life! There was no release until the price was paid. There was no release unless the enslaved sinner accepted his release at the hands of his Kinsman. Some accept their liberation with deep appreciation. Others reject that proffered grace and remain in their bondage.

A Propitiation

This is an aspect of the death of Christ which, though appearing often in Holy Writ, is little understood by the mass of Christendom, we fear. God has been outraged by the sin which man committed against Him. His anger has been kindled against rebellious humanity. His holiness, His justice, His wrath demanded judgment. What did that judgment entail? "The soul that sinneth it shall die" (Ezek. 18:4) was His sentence. Nothing less would appease His righteous anger. Into the breach appeared God's beloved Son. He presented himself to bear the full penalty for outraged holiness, received that penalty in its full fury in His own body, and thereby appeased and led God to be favorably disposed toward the sinner. Thus it is declared in I John 4:10: "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." The penitent sinner, burdened with the sense of his sin, sensing the wrath of God upon his soul, seeing in the shed blood of God's own Son the only means of appeasing the wrath of God against sin, looks to Jesus, receives him as his Saviour, and realizes that now the wrath of God is turned away from him forever. My friend, have you looked to Jesus' blood to cover your sin and appease the wrath of God?

A Reconciliation

The sin of man destroyed the amity between God and man. To remove that enmity that now existed, God sent His Son by whom He reconciled us to himself. Thus it is written in II Corinthians 5:19: "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them. . . ." What blessed ministry that was! Thus it was that the enmity felt by God toward man was now removed, and divine favor toward sinners that repent was extended. God is no longer angry at sinners, unless they reject His means of reconciliation. Then there is no choice left but to execute upon them the just penalty for their sin. In Christ the sinner is brought into perfect harmony with God, the debt is paid, the disability all removed, and a new relation to God is sustained. Oh, that lost and condemned souls would receive Jesus Christ as their Saviour, and be at rest with God, reconciled and at peace!

A Substitutionary Death

While substitution is not a Bibli-

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A Blessed Hope

For He Shall Reign

By R. H. Kettell*

Today as the darkness increases, let us realize afresh that God is working out His purposes. He will not fail. His Son shall rule and reign over the nations and the nation of Israel. The next step in God's program is the coming of Christ to gather to himself His waiting bride. He will then overthrow His enemies and establish His kingdom upon the earth. In the first chapter of Luke these words were spoken of our Lord, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end." When He comes, He will sit upon the throne of His glory. The earth that was once the scene of His humiliation and sorrow will be the sphere of His triumph. In Acts 17:31 we read: "Because he hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained." "The government shall be upon his shoulder . . . of the increase of his government and peace there shall be no end."

Our day is marked by boastings, pride, and the exaltation of man. In these days many denominational conferences are meeting in which men are praised and exalted. God has warned us against this in many places in the Scriptures. The faithful servants of God shall have great power and authority in the day when Christ reigns. "Do ye not know that the saints shall judge the world?" (I Cor. 6:2). The word "rule" means judicial power. They shall exercise the judgeship over the people of the world. This rulership is to be a joint heirship with Jesus Christ. In Romans 8:17 Paul was speaking by the Spirit saying: "And if children, then heirs; heirs with God, and joint-heirs with Christ." In Revelation 5: 10 we find this truth: "And hast made us unto our God kings and priests; and we shall reign on the earth." Again in Daniel 7:27: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High."

Satan's age-long rebellion against God will be broken. Christ shall bruise His head. When our Lord came as a babe in Bethlehem, Satan tried to devour the child and never has his enmity ceased. In that day when Christ shall set up His kingdom, Satan will be taken by force. "And I saw an angel come down from heaven . . . and he laid hold on the dragon, that old serpent, which is the Devil and Satan and bound him a thousand years, and cast him into the bottomless pit and shut him up . . . that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season." Christ shall reign and put all enemies under His feet.

Christ's coming reign means a brighter day for Israel. It will end the long suffering and sorrows of the Jewish people. In Deuteronomy 30: 3 we read these words of comfort: "That when the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all nations, whither the Lord thy God hath scattered thee." Again in the 72d Psalm: "He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor . . . in his days shall the righteous flourish; and abundance of peace so long as the moon endureth . . . Yea, all kings shall fall down before him: all nations shall serve him . . . All nations shall call him blessed."

He shall reign. At the name of Jesus "every knee should bow . . . and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." While we are awaiting that day, many men see the Lord Jesus Christ enthroned in our hearts. Let us give Him now in our lives that which He shall have one day in all the world.

"Jesus shall reign where'er the sun
Doth his successive journeys run;
His kingdom spread from shore to shore,
Till moons shall wax and wane no more."

What a privilege to heed God's warning—"Look up . . . for your redemption draweth nigh." Christians, both Jews and gentiles, shall be caught up soon to meet the Lord in the air, and so shall we ever be with the Lord. We have no time to lose. May we preach the Word looking for the blessed hope.



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The Believer's Responsibility

By M. L. Myers

Pastor, Woodville Grace Brethren Church
Mansfield, Ohio



HEB. 3:7, 8

To-day if ye will hear his voice,

Harden not your hearts; as in the provocation, in the day of temptation in the wilderness:

"And he said unto them, Go ye into all the world, and preach the gospel to every creature" (Mark 16: 15).

For 33 years the Lord Jesus Christ had lived a life apart from sin. Every temptation common to man had been placed before Him; yet He had proved His absolute uniqueness by overcoming all.

He had completed the great work of redemption for which He had come into the world. The act of being "made sin for us"—with its awful consequences of separation from God—the death, the burial, and the triumphant resurrection had all taken place some weeks before. Now the time had come for Him to depart out of this world, and to enter into the glory He had with the Father before the world was.

As the time for the ascension drew near, Jesus began to utter parting instructions to the disciples grouped before Him. He informed them that soon after His departure the Holy Spirit would come upon them; the church would be born. They were to go "into all the world, and preach the gospel to every creature."

Was this great commission only for the few men who stood with Him on Mount Olivet? Most certainly not! Had it been meant for them alone, the propagation of the Gospel would have stopped ere the first century had drawn to a close. This commission was to be passed on to the entire church. It was meant for the body of Christ, and every born-again believer is a member of that body. Hence it is only logical to believe that the responsibility of propagating the Gospel rests upon all who have named the name of Christ as their own Saviour.

In dealing with this great text to all Christians, we find that it divides nicely into four sections. Let us consider each section in its chronological order.

The Christian Responsibility to Go

Many dear saints of God must have a negative sort of idea of Christianity. Their Christian living consists of all "don'ts"—don't smoke, don't drink, don't gamble, don't steal, and the like. They seldom come to the place where they realize that genuine Christian living does not consist only of a good moral life, but that it also consists of a life of positive testimony for Christ.

As believers, we are left on this earth for a purpose. We are salt to stem the tide of corruption. We are light to illumine the dark world. Each Christian bears the responsibility of being an active, living testimony for his Lord.

Several motives prompt the believer to testify for Christ. First of all, the soul-winner has been promised a special reward in heaven. God is not going to be handing out rewards to saints who have not been active for Him. Only those who have been faithful in service will receive the special crowns of which Paul writes.

Secondly, a lost world needs Jesus more than anything else. If we love our fellow men as we should, we must of necessity warn them of the wrath to come, and present to them Jesus as the only way of escape.

In the third place, our Lord commanded every believer to "go ye," and with the Apostle Paul we must respond, "the love of Christ constraineth me."

The Christian Responsibility to the World

So many well-meaning Christians cannot see any farther than their own community. They feel that their only responsibility rests within a mile radius of their homes.

On one occasion the writer was boosting missions in a small church in Indiana. After the message, one dear old saint, who had never received a missionary vision, contended that "we had enough to do at home." After I had gone to my room, I began to wonder about that statement. I thought of the Jerusalem church and the many responsibilities it had at home. Yet in spite of all its duties, it had sent missionaries to home and foreign soil. Had the Jerusalem church taken the attitude that some Christians take today, Paul and other missionaries never would have been sent. Possibly Europe would not have been evangelized, and as a result you and I would be living in paganism.

But God in His grace laid a burden upon the hearts of the Christians in Jerusalem; missionaries were sent out; our European forefathers received the message, and consequently today we live in a land of privileges made possible by the Gospel.

Nearly 1,900 years ago, a church had a universal missionary vision. We reap the benefits of that vision. Should not our gratitude manifest itself in a continual carrying on of the great evangelistic program begun by that initial church?

Our text tells us to be active; it tells us to have a universal outlook; next—

The Christian Responsibility to Preach the Gospel

Many so-called Christians have strange and sundry ideas as to what the Gospel is. Paul has given an authoritative definition in his first epistle to the Corinthians, chapter 15 and verses 1 through 4, where he says: "Brethren, I declare unto you the gospel which I preached unto you . . . how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures." Christ died for our sins; He was buried and

He rose again, all according to the Scriptures—that, dear friends, is the Gospel.

Is this the message which most churches are preaching to the lost today? No! it is to be regretted that most churches are teaching about an imaginary Utopia which we are going to build which, while it may sound splendid, cannot materialize. The Sermon on the Mount, and other Christian ethics are being preached with great vigor. This may all be well for the Christian, but it is not the message for the millions who are without Christ. The Saviour said, "Preach the gospel," the good news of salvation.

One cannot be saved or even reformed permanently through the preaching of ethics. What the world needs, and what alone can save it from political and social ruination and from eternal damnation is the preaching of the Gospel.

Next we find that our text is most emphatic about the ones to receive the message, for—

The Christian Responsibility To All Creatures

Our God is no respecter of persons, and He has commissioned us to carry the Gospel to all people, tribes, tongues, and nations. This includes the man high in society, as well as the one "across the tracks." This includes the moralist, as well as the dope addict and drunkard. This includes the black man, as well as the white man. Home and foreign missions must be emphasized, as well as Gospel preaching in the local community.

It is granted that not all believers are called to be pastors and missionaries, but all are called to be witnesses and to bear a positive testimony for Christ. Perhaps there is an unbeliever down the street who has not been approached concerning his soul's salvation. Would it not be a good plan to bring him sometime a portion of Scripture, as led by the Holy Spirit? The least one could do would be to invite him to hear the Gospel proclaimed from the pulpit.

The Christian's greatest responsibility is to be active in propagating the Gospel for every creature. That responsibility may be accomplished through testimony, through prayer, and through the giving of material substance.

THE DEATH OF CHRIST

(Continued from page 668)

cal word it is a Biblical truth. It means the replacement of one person or thing for another. In reference to the death of Christ, it signifies that the righteous judgment of God against sinners, was borne by Christ as their substitute. This truth appears clearly in a Scripture which we have already presented in this study, Matthew 20:28, the last part of which reads: "And to give his life a ransom for many." A critical study of the word translated "for" will reveal that it means "in the stead of," and hence signifies substitution. Jesus gave himself "in the stead of many." He took their place, He bore the penalty they deserved. He suffered the just punishment they merited. He received the full fury of God's wrath against sinful men. Jehovah laid upon Him the iniquity of us all, transferring our sin upon Him and His righteousness upon us. That's what the death of Christ means. Has it become effective in your life?

PROPHECY

(Continued from page 667)

conscience to dispose of the nationalities and classes which was his Communist duty to destroy.

"With the advancing Communist conquest, the external restraining force progressively diminishes. With the advent of world Communist conquest, it will disappear entirely. The paranoid Communist dictator will have absolute and limitless power. Theoretical communism, which involves the planned destruction of entire social classes, will be freely consummated. We will inevitably see a regime of murder and slavery which, by contrast, will make Joseph Stalin appear a benign, compassionate gentleman.

"This is the reality staring every American citizen in the face. To every parent, businessman, student, teen-ager, and child, to every American citizen, it presents a future bleak and horrible. No sacrifice that we can make now to avert this ghastly consummation could be too great."

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SPECIAL. An ambitious religious publishing project, reportedly the largest ever undertaken in the United States, has been set in motion by the Roman Catholic Church. Hawthorne Books, Inc., a secular publishing house, has contracted to print a 150-volume "Twentieth Century Encyclopedia of Catholicism" aimed at general, rather than reference, readership. Editor-in-chief of the project is French scholar Henri Daniel-Rops, one of the select forty members of the Academie Francaise and author of more than seventy books. It was Daniel Rops who conceived the series, which will be coming out at the rate of two a month for the next six years, ending in 1964. Interest is not confined to Catholics. Several Protestant institutions have ordered sets.

JERUSALEM (Israeli Sector). Elementary schools here have begun a stepped-up campaign to stimulate "Jewish awareness" among their pupils. Teachers in the state's Hebrew-language schools have been furnished elaborate guides to help weave an additional Jewish thread through all general subjects. The pupils also have detailed information designed to help them in explaining Jewish traditions for family discussion and for staging preholiday festivities at their schools. The program was developed by the cooperative efforts of the Ben-Gurion Government and the public. It is another example of Israel's search for national traditions within the framework of Jewish religion and history.

WHEATON, ILL. Stressing "Contemporary Interpretations of Man" as its theme, the Bible and

EVANGELICAL PRESS SERVICE

NOTICE TO READERS: The purpose of this page is to provide our readers with world-wide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.

philosophy department of Wheaton College will host the fifth annual philosophy conference November 14 and 15.

CHICAGO. Revival has broken out in the tiny town of New Bern, N. C. (population 20,000), as the aftermath of an eight-day Christian Business Men's Crusade for Christ, according to **Christian Life** magazine. An estimated thousand New Bernians made new commitments to Christ, and Bible study classes are continuing to spring up throughout the city, even though the Crusade proper came to an end on August 24. Devotional periods in Montgomery Ward's, J. C. Penney's, Belk's Department Store, and other business firms, begun just prior to the meetings, have continued. "Instead of thinning out," Manager Lee Taylor of Montgomery Ward's said, "our crowd is getting bigger all the time."

CHICAGO, ILL. Radio Station WMBI, owned and operated by the Moody Bible Institute, has now completed more than 100,000 hours of broadcasting in this metropolis. The well-known gospel broadcasting station, which began in the days of the crystal sets 32 years ago, now originates over 150 programs each week for a potential audience of ten million. More than a dozen of the programs produced in the WMBI studios are released by some fifty stations in the U.S. and by shortwave around the world. The station has never sold one minute of commercial time, but has always been supported by the gifts of its listeners and friends.

FERNHEIM, PARAGUAY. Several contacts—some peaceful and at least one case of violence—between the savage, warlike Morro Indians of Paraguay and white people have been made near here recently. These contacts have largely been between the Indians and men associated with oil-drilling operations. A North American company has begun building a road, opened an airstrip, and started drilling for oil in the Chaco, north of Fernheim Mennonite Colony. Their operations have been in the heart of the territory of the Morros. According to reports by the press and North American representatives in Paraguay, a group of about fifty Morros made a surprise attack on one of the oil company installations the third week in August. A Paraguayan worker was injured and an Indian wounded. Report of this conflict was preceded by the good news of a peaceful meeting of a group of Indians and oil men. Armed with primitive weapons and modern firearms, both parties laid aside their weapons as an expression of friendship. Shirts, shoes, and other items were exchanged for such souvenirs as bows, arrows, and spears.

Upon learning of this encounter, four missionaries of the Mennonite Brethren Church, serving among the Lengua and Chulupie Indians in the vicinity of Fernheim, went north to gain further information and establish friendly relations with the Morros. The missionaries are David Hein, Gerhard Hein, Kornelius Isaak, and Walter Rennert.

WASHINGTON, D. C. President Eisenhower has signed a new naturalization law that will benefit missionaries. The bill provides that alien spouses and adopted children of American missionaries abroad may now become naturalized citizens of the United States without fulfilling the regular residence requirements, if they are otherwise qualified for citizenship.

MINNEAPOLIS, MINN. A national religious youth leader said here recently that "The state of morals in America hit a new low when a modified strip tease performance helped a young lady from Mississippi win the Miss America title." Dr. Robert A. Cook, of Wheaton, Ill., chairman of the board of Youth for Christ International, spoke in the First Baptist church at the opening rally of the 15th year of Minneapolis Youth for Christ. He added, "Seldom in the long history of this accepted American pageant has there been such a display. We have nothing against the young lady who won, but it is dangerously significant that the judges rated such a talent performance so high in the final competition."

The BRETHREN MISSIONARY HERALD

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Serving Christ in Many Churches

See pages 680-681

EDITORIALS



By Paul R. Bauman, Vice President in Charge of Public Relations

A Lesson Comes Out of the Blue

Several months ago two biplanes of World War I vintage put down at the Washington National Airport after flying across the United States from Van Nuys, Calif., in nine days. The transcontinental jaunt was, of course, a stunt. The two pilots, dressed in World War I uniforms, had plenty of trouble with their antiquated ships. Nights had to be spent making repairs, and there were forced landings along the line.

Today, apart from the faster jet records, regular commercial planes fly from Los Angeles to New York in seven to eight hours. We think nothing of it. We have come to take such schedules for granted. Yet, in the days when biplanes pioneered transcontinental flights, we received the news with wonder and awe.

We are indebted to the pilots for jolting us into at least a temporary realization of the sort of age in which we live. They have reminded us that we have become much too calloused of the wonders about us, and their meaning for us as individuals. The great air transports of today, which are only a shadow of tomorrow's planes, make the rickety ships of yesteryear look silly, but no less silly are the attitudes that men take toward the civilization in which we live today.

Man, morally and spiritually, has not kept pace with the material and mechanical developments he has brought about. He has made tremendous strides scientifically, but this very science, instead of being used for his good, now threatens to destroy him. Forget it not—apart from Christ, our boasted civilization is doomed! But, remember that civilizations are made up of individuals, and there is no salvation for a nation except through the bringing of individuals into a proper relationship with God. When this is done, men come into a right relationship with each other, and the civilization of which they are a part is affected.

Grace Seminary is endeavoring to train men to go out and minister to the needs of a civilization which appears to be sick unto death. Many of the young men who have graduated from the school are being given an opportunity for such a ministry in needy areas all over America by the Brethren Home Missions Council. This is the season for special emphasis on home missions. Every gift you make to this church-building program helps to create more opportunities for those now in training. Every gift to home missions represents something of your determination to do something for the spiritual welfare of America. Make your gift now!

Rock'n Roll's Low Academic Record

Evidently rock 'n roll and hollow heads go together. At about the time Elvis Presley answered the summons of Uncle Sam's army, a pollster by the name of Eugene Gilbert, who has been described as "a specialist in probing teen-age minds," came along with a questionnaire which ought to have a lot of young people "all shook up," indeed. Researcher Gilbert found that most Presleyans have no ambition for good grades. He says the average grade for the Elvis lover is C, where, for the followers of certain other celebrities, the grade is B or better. Thirty percent of the rock 'n rollers contacted by the poll admitted that they never thought about the years ahead. The typical comment was "What's the hurry? When the time comes, I guess I'll know what to do."

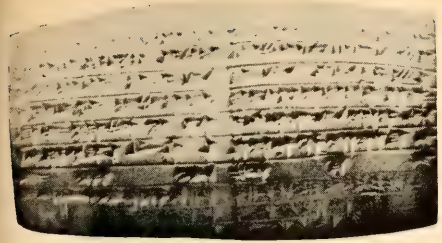
Christian parents need to remember that teen-age young people, in particular, are definitely influenced by those whom they admire. Living in a world that is bewildered, there is not plenty of time, and the need is urgent. Today's young people need to be led by pastors and Christian workers who are spiritually and intellectually equipped to attract them and guide them. One of the great purposes for which Grace College exists is to so develop the minds and spiritual life of young men and women that "when the time comes" for them to go out and face the world, they'll "know what to do." Few schools today are prepared to fulfill this task. We should be grateful to the Lord for permitting The Brethren Church to have a school that knows the answer to the problems of modern youth. We should also realize that greater privilege brings greater responsibility. Let us pray daily for the school and for the young men and women who are being touched and influenced by it.

We Are Looking Toward Completion Day

With the new physical education building now ready for use, the students and faculty at Grace are now looking forward to the day when its present building program will be completed. It is too early yet to name the day, but the classroom building is expected to be finished by the time the second semester begins.

However, Completion Day involves more than the end of the construction program. It includes also the fulfillment of an obligation and the attainment of a goal which was set before construction began. According to our agreement with the banks, it is necessary for the school to have raised $200,000 by the time the buildings are finished. Approximately $165,000 of this amount has come in. Let us pray definitely that the comparatively small amount which remains may be provided by the time the work is ended. Let us make it Completion Day in the true sense of the word!

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ARNOLD R. KRIEGBAUM, Executive Editor
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Baked clay cylinder of Nabonidus, inscribed with a prayer on behalf of his son, Belshazzar, King of Babylon, when it was captured by Darius the Mede.

Who Was Darius the Mede?

By John C. Whitcomb, Jr., Th.D.
Professor of Old Testament

(In this article, Dr. Whitcomb gives a very brief summary of his new book entitled, *Darius the Mede*, which is being published this winter by the Wm. B. Eerdmans Publishing Company—Ed.)

The Book of Daniel has long been a battleground of Biblical criticism. The reason for this is not to be found in the lack of historical information concerning the date and authorship of the book, but rather in the very nature of the book itself. For the Book of Daniel claims to be a sixth century B.C. document which sets forth, among other things, a series of prophetic visions outlining the course of world history down to the time of Christ and beyond.

Being unwilling to accept the possibility that God revealed to Daniel the future history of the world, critics have attempted to discredit the book by searching diligently for historical errors and inconsistencies. Not long ago, it was claimed that King Belshazzar, mentioned several times in the fifth chapter of Daniel, never existed in history. But many cuneiform documents have been unearthed in the Near East which mention him by name and refer to him as being entrusted with the kingship during the final years of the Neo-Babylonian Empire.

But now Darius the Mede, who is introduced in the Book of Daniel as the ruler of Babylon following the fall of that city to the Persians in 539 B.C., has become the main target of critical attacks. Professor H. H. Rowley, of Manchester, England, one of the outstanding Old Testament scholars in the world, asserted that "the claim of the Book of Daniel to be a work of history, written by a well-informed contemporary, is shattered beyond repair by this fiction of Darius the Mede."

The Documents Speak

However, in spite of such confident assertions on the part of modern critics of the Bible, it is becoming increasingly evident that there **was** such a monarch in Babylonia during the years which immediately followed the Fall of Babylon. Dozens of cuneiform documents have come to light that make mention of a "Gubaru the Governor of Babylon and the Region beyond the River" from the year of Babylon's fall in 539 B.C. down to the year 525 B.C. Especially in one cuneiform tablet, named the Nabonidus Chronicle, important information concerning this Gubaru is found. This tablet tells us that Cyrus entered Babylon shortly after its conquest by Persian troops and that Gubaru, his governor, appointed governors in Babylon. This fits perfectly the Biblical statement that "it pleased Darius to set over the kingdom a hundred and twenty satraps" (Dan. 6:1).

Soon after the Fall of Babylon, Cyrus left the country to continue his conquests in the eastern part of the empire. He left all the governmental powers of "Babylon and the Region beyond the River" (equivalent to the entire "Fertile Crescent" from the Persian Gulf around to Palestine) in the capable hands of Gubaru. In this vast area lived many millions of people, divided into many "nations and languages" (Dan. 6:25). Many documents of this period state that those who committed crimes would bear the "guilt of a sin against Gubaru, the governor of Babylon and the Region beyond the River." Thus, Gubaru ruled almost as an independent monarch over a large portion of the Near East for at least fourteen years.

Darius the Mede and Cyrus the Persian

In a desperate attempt to discredit the Word of God, modern critics claim that the Book of Daniel depicts Darius the Mede as an absolutely **universal** sovereign. But Daniel 9:1 states that Darius the Mede "was **made** king over the realm of the **Chaldeans.**" This clearly indicates that Darius was appointed to be king by someone else and that his dominion was not universal but confined to the regions formerly ruled by the Chaldeans. Daniel 6:28 portrays Daniel as prospering not in the consecutive reigns of two independent sovereigns, but during the reigns of two contemporary rulers, one being subordinate to the other ("so this Daniel prospered in the reign of Darius **and** in the reign of Cyrus the Persian"). We find an instructive analogy in Belshazzar, who could only offer to Daniel the **third** position in the kingdom because his own father Nabonidus was the supreme monarch of Babylonia at the time (Dan. 5:7, 16, 29).

In opposition to this, the critics point to the decree which Darius the Mede issued (Dan. 6:7, 12), that none might ask a petition of any god or man for thirty days. Although such a decree might sound ridiculous to modern ears, it was not so in the ancient Orient; and the fact that it was confined to the realm of Darius the Mede only is confirmed by the wording of the second decree: "in all the dominion of **my kingdom"** (Dan. 6:26). Also, the phrase "in all the earth" (Dan. 6:25) can be rendered "in all the land."

Of course, there is much more that we would like to know from secular history about Gubaru. As yet, the contemporary documents tell us nothing of his nationality, parentage, personal characteristics, or age. But we are convinced that if and when such information comes to light, it will be found to confirm the Word of God which describes him as "the son of Ahasuerus, of the seed of the Medes" (Dan. 9:1), and as being sixty-two years old when Babylon fell to the Medes and Persians (Dan. 5:31).



Refreshing Repentance

By Benjamin Hamilton, Th.M.
Research Librarian

Quite often misunderstood even by Christians, the doctrine of repentance is not likely to have a high rating on a popularity poll. True repentance is not a superficial acknowledgment of sin, a jocular admission that sin is wrong, a flippant assurance that God will forgive if one will but change his attitude and outlook on life. Genuine repentance is a serious, sobering, sacred awareness that one is derelict in devotion to the Lord, displeasing in his demeanor and deficient in his dedication.

Frequently the child of God suffers from the delusion that repentance is only for the unsaved—consequently, repentance is to be the reaction to divine chastening. Actually real repentance, issuing from the working of the Holy Spirit in one's life, can freshen the soul that has become bitter from the corroding influence of sin.

In Lamentations 1:18 an interesting inventory of the ingredients of refreshing repentance is revealed. Let us note them.

Acknowledgment

To insure the genuineness of the sinning believer's repentance one must acknowledge, as did the writer of Lamentations, "The LORD is righteous." Such an assertion can only be made as a result of heartfelt awareness of the great discrepancy between God's holiness and man's unclean nature. It is indeed sacrilege to attest with the lips to God's righteousness without feeling it at work in the believer's life.

But what does the statement "the LORD is righteous" mean? In the original language the word translated **righteous** carries the idea of straightness. It further suggests that a holy God does not deviate from His holiness whatsoever. In Leviticus 19:2, and again mentioned in I Peter 1:15-16, the holiness of God is emphasized. Moreover, those who are the redeemed of the Lord are to be likewise holy. In the matter of holiness, both with respect to the Lord and regarding His followers, Jesus Christ does not deviate from His standards for the conduct of the born-again believer. Thus when, in repentance, acknowledgment of the Lord's righteousness is made, the contrite heart acknowledges the sinner's wandering from the Lord's high standards. The repentant believer admits that though he aimed to conform to his Saviour's will, he unhappily missed the center of the target.

To assert that "the LORD is righteous" prepares the heart to be repentant by reminding the sinning believer that "the Lord is righteous in all his ways, and holy in all his works. The LORD is nigh unto all them that call upon him, to all that call on him in truth" (Ps. 145:17-18).

Admission

Lamentations 1:18 continues: ". . . for I have rebelled against his commandment." This should humble the egocentric Christian if anything will. To delight in speaking of self in glowing terms, or to assert "I have rebelled against his commandment" are far from flattering.

"I have rebelled" does not basically indicate violent refusal to comply with God's will. **I have rebelled** is a translation of the Hebrew verb **marar,** meaning **to be bitter.** From this verb comes the word **Marah,** applied to the bitter waters in the wilderness (Exod. 15:23). Again, in Ruth 1:20 Naomi asked to have her name changed to **Mara** because "the Almighty . . . dealt very bitterly with" her. **Mara** and **dealt very bitterly** are two forms of the same Hebrew word. Then in Exodus 1:14 the Israelites are said to have "made their lives bitter with hard bondage."

From the examples cited it will be seen that when Lamentations 1:18 says, "For I have rebelled against his commandment," reference is made to an act springing from the offender's condition. The believer who falls short of Christ's standards does so because he has become bitter. Failure to trust completely in Jesus in times of testing and temptation, repeatedly, will build up a bitter attitude which will taint the entire life, embitter the Christian until his spiritual sweetness becomes contaminated. Bitterness is a favorite tool of Satan and an easy instrument for causing a believer to rebel against the Lord.

Out in Utah, as one drives along highway 40 near the Nevada border, the thoroughfare crosses a huge barren area—The Great Salt Lake Desert is the name. As far as the eye can see, white and dull brown incrustations decorate the landscape. This monotonous residue, precipitated by evaporating puddles of bitter, briny water, appears useless on the surface. Yet tons of the seemingly unpromising minerals are shipped to a processing plant where valuable potash is extracted, purified, and shipped out to vitalize crops.

Likewise the Christian who has become bitter appears to be superficially unprofitable. As far as a

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The Spirit of Modern Israel

By James L. Boyer, Th.D.
Professor of Greek

One of the most vivid impressions which has remained with me from the trip to the Bible lands last summer is the bright and enthusiastic spirit of the people we met in the new nation of Israel. As I think of them now two particular individuals come to mind.

A Mother in Israel

First, there was Mrs. Paula Klean. We were being shown through a home for aged and handicapped immigrants. Mass immigration has brought large numbers of these to Israel and to care for them many homes, schools, and hospitals have been set up by MALBEN, "Institutions for the Care of Handicapped Immigrants," a part of the Joint Distribution Committee of the United Jewish Appeal, supported chiefly by contributions from American Jewry. We had seen old and crippled men busying themselves with some useful tasks which they were able to handle. One was trimming the grass and watering the flowers. Another was making small objects with wood. One elderly man who had been a doctor in his former land was operating a clinic and caring for the physical ills of the other patients. The women were sewing garments or working in the laundry or making fancywork for sale. Many were unable to do anything.

We met Mrs. Klean at the door of one of the work rooms. As soon as she saw that there were visitors she came over to us and started to talk. What language she was using I did not know, none of us could understand a word she was saying. That did not seem to dampen her enthusiasm one bit. We turned to the guide who was showing us around to explain what she was saying. He told us a little of her story. She was ninety-two years old. She had come to Israel from central Europe where she had once belonged to a very wealthy family. Then Hitler came with his terrible persecutions of the Jews. She lost her children and grandchildren, murdered in the Nazi purge, and everything she had. Then opportunity came to move to Israel. Too old and broken in health to care for herself, she was placed in this home at Natanya. Here she has remained for the past several years, cheerfully knitting sweaters and talking to any visitors who will listen.

What did she say? Our guide interpreted, "They took away everything, **but when I came here they gave me back my humanity!"** When we asked to take her picture she gladly agreed and asked that we send her one of the pictures. Then she said to one of our group: "I hope your wife, when she gets to be ninety-two, is as happy as I am."

A Young Army Officer

We met Japhon Kaczmarek (the one on the right in the picture) on the road from Ramla to Jerusalem. Our touring bus was not loaded, so we picked up this group of Israeli soldiers on their way home for a weekend furlough. In Israel all young people without exception, both men and women, must serve two years in the armed forces, then after this period of basic training remain in the active reserves until the age of 45 (women 34). The group were all young soldiers except this one. He sat down behind me, and we soon got into conversation. It was a rather difficult, three-cornered conversation because he understood only a little English and could speak less, and I know practically no Hebrew. One of his buddies helped out when he could.

I learned that he was born in Germany, had spent five years of his boyhood in a Nazi concentration camp and bore on his forearm the tattooed number by which he was identified there. His parents and brother had been gassed in Hitler's war of extermination against the Jews. After the war he came to Israel and joined the regular army, choosing to make that his career. In the past eleven years he has fought in two wars, as signified by the service bars seen on the shirt of his uniform, in the War of Liberation and in the Sinai campaign. He was twenty-nine years old.

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Israeli soldiers, both men and women

PRAYER

A Necessity and a Responsibility



By Homer A. Kent, Jr., Th.D.

Prayer has been defined as "the breath of the spirit in communion with God." In other words, prayer is talking with God. Christians often come to regard prayer as a ceremony to be engaged in at certain stated times, but the question I wish to raise is Why do men pray? Why is prayer necessary?

Let me call your attention to Luke 11:1: "And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples." These disciples had been with Jesus for some time. They had watched him pray. They had also noticed how John the Baptist had taught his followers to pray. Therefore, they made the request of Jesus: "Lord, teach us to pray." I believe that when His disciples asked this of Jesus, they gave voice to a universal human request, for prayer is a universal desire.

Universality of Prayer

Not only is prayer desired by godly men, but by the heathen as well. Missionaries tell us that wherever they go, they find some attempt, however crude it may be, to have communion with the divine Spirit. Men who have no Bible, who know nothing of our God, who have never heard the name of Jesus Christ, all are trying in their own way to worship a Higher Power. Perhaps this is best explained in the words of Saint Augustine, who said: "Thou hast formed us for Thyself, and our hearts are restless till they find rest in Thee."

All men turn to God in times of soul-searching need. Many have been the agnostics, infidels, and atheists who have cried out in great agony of soul: "If there be a God, help me now."

Commanded of God

But the desire of men is not the only reason for prayer. We have a surer foundation than that, for prayer is commanded by God. Jesus, the Son of God said that "men ought always to pray and not to faint" (Luke 18:1). On another occasion He said: "Ask, and it shall be given you, seek, and ye shall find, knock, and it shall be opened unto you" (Matt. 7:7).

Paul, in his Epistle to the Romans (10:13), wrote: "Whosoever shall call upon the name of the Lord shall be saved." In other words, God says salvation can be had if we ask Him for it.

We often think of prayer in connection with the New Testament, but prayer was a command of God in the Old Testament also. In Isaiah 55:6 we read: "Seek ye the Lord while he may be found, call ye upon him while he is near." It has always been God's will that men should pray.

Its Value to God

But perhaps you are wondering why God should command His children to pray. Does God derive any great benefit from our prayers? Should we pray just in order to get something from God?

Listen to Proverbs 15:8: "The sacrifice of the wicked is an abomination to the Lord: but the prayer of the upright is his delight." Prayer is necessary because it is **pleasing to God.** Isn't it wonderful to know that the Creator of the universe has delight in our prayers! Notice also Psalm 73:28: "But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works." God is pleased when we pray.

Necessary for Us

Now consider Isaiah 65:24: "And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." This verse always used to puzzle me. If God knows all about our needs, and has promised to supply them, what is the need of prayer? In this verse we are told that He is answering even while we are speaking. Finally, I realized that prayer is necessary, not primarily for the value which God gets from it, but for us. Prayer is needful for men. It makes us **feel our dependence on God.** When we name over the requests we have in prayer, it is not because God does not know what they are. He knows all things. But He wants us to be keenly aware that it is because of His grace that our blessings come.

The Bible tells us to pray about everything, not just the big problems of life. When God says, "Pray without ceasing," that includes the trivial things as well.

Throughout several summer-vacation periods I worked in a hotel. One important person of the hotel staff was a man whom we called the maintenance man. He wore overalls, and had a tool shop in the basement. We didn't often seen him as long as things in the building were running smoothly. But whenever we received a hurried call from a guest that a water pipe had burst, or a light didn't work, or the lock was broken, an emergency call was put in for the maintenance man. Then for the next few minutes that person became very important. Everything else was sidetracked to make way for him. Finally, when the trouble was located and corrected, the maintenance man packed up his tools and went back to the basement. We didn't see him again until another crisis arose.

That is exactly what we often do with God. We make Him a maintenance man. Whenever we get into trouble, whenever we seem to be at the end of our rope, we call on God in prayer. And this is as it should be. God wants to help us in time of trouble. But after God has answered our prayers, we say, "Thank you, Lord," and send Him back to the basement of our lives, thinking "I can get along very well by myself now."

God's command is "Pray without ceasing." May God help us to seek Him for guidance in every detail of life, that the rule of our lives might become "Prayer without ceasing."

THE SPIRIT OF MODERN ISRAEL

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We were riding along that section of the Jerusalem corridor where the road runs close to the Jordan border, and where some of the hardest fighting of the war of liberation had taken place. Along the roadside were overturned trucks and military vehicles, left there as grim reminders of those events. I asked him about the army, the feelings of the soldiers and the people of Israel in the face of the tense political situation in the Middle East, their views on the recent revolution in Iraq. I pointed out the difference we had all noted between the nervousness and obvious preparedness of the Arab countries and the quiet confidence of the Israeli people. His answering smile told more eloquently than his broken English of his pride in the strength and the spirit of this new nation of Israel.

The Spirit of Israel

What was there about these two personalities which links them together in my mind and makes them representative of this new nation? It is their spirit of eagerness and enthusiasm for their country. Israel today is a nation of pioneers. Young and old, they are all inspired with a sense of the importance of this great experiment in which they are engaged. For the first time in almost two thousand years they are building a nation of their own. At last they have a place and means of escaping from the persecution they have been suffering at the hands of Jew-haters down through the centuries. It is a noble task, and they are pursuing it with pride and enthusiasm. This is the spirit of modern Israel.

Still in Unbelief

To us, however, there is one disturbing element in this picture. We, of course, look at this return of the Jews to their land in the light of Bible prophecy, and see it as a sign that the coming of the Messiah is drawing nigh. Not so these people of Israel. The vast majority of them are thoroughly secular in their outlook. Religion, even the religion of Judaism, is either neglected entirely or is given only a superficial ceremonial recognition. They talk much about the Bible, but in doing so they are thinking of it as their history book, a book of patriotism, not of personal relationship to God. They are building with their own strong hands the new nation of Israel, they are not looking for or expecting the coming of their Messiah and the supernatural establishment of His messianic kingdom. They are still blind, still rejecting their Messiah who came long ago to save both Jews and gentiles.

New Grace Students From Wide Area



New students at Grace College this year come from widely separated areas and backgrounds. Pictured, left to right, are Toby Kidder, Elkhart, Ind.; Douglas Custer, Martinsburg, W. Va.; Millie Concepcione, Puerto Rico; Ruth Gamboa, Hawaii; Samuel Gallegos, Taos, N. Mex.

REFRESHING REPENTANCE

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victorious testimony is concerned, such a professing believer is a desert. But given the opportunity, our Saviour can refine the despairing, bitter child of God so that he can be a vessel that can vitalize, by means of the Gospel, a sin-sick people. The minute the backslider says, "The LORD is righteous; for I have rebelled against his commandment," the wayward believer admits he is bitter against the Lord's mouth (the literal rendering of the word translated **commandment).**

Awareness

Repentance is complete when it invokes in the penitent person an awareness of the consequence of a bitterness leading to spiritual rebellion. The writer of Lamentations beseeched everyone with these words, in Lamentations 1:18: ". . . hear, I pray you, all people, and behold my sorrow." Genuinely repentant believers become aware of godly sorrow as the fruit of a bitter spirit.

But what is the sorrow mentioned in Lamentations 1:18? Literally, it is **pain.** The word is twice translated **pain,** in reference to the physical kind, in Job 33:19 and Jeremiah 51:8. **Grief,** consisting of mental pain or sorrow, is another translation given the word in II Chronicles 6:29 and Psalm 69:26. While physical pain, as well as mental pain, can result from spiritual bitterness, what actually is involved in the case of Lamentations 1:18 is pain of the soul.

The child of God who wanders astray because of a bitter attitude suffers more than mere mental anguish. His soul will be in great pain, a condition that no mere psychiatry can rectify. It is a sort of pain that only prayer and acknowledgement of the Lord's righteousness and admission of the offender's rebellious bitterness can truly quell. Then, and **only then,** can Jesus Christ, a man of sorrows, and acquainted with grief, come with comforting words and apply holy balm to soothe the pain of the soul.

The Christian Service Department Presents:

MUSIC FROM T

Four musical teams are now ready for services through the cooperation of the Christian Service and Music departments of the school. Three more are completing the preparation which will fit them for this important phase of Christian education.

The deputation of permanent gospel teams is one part of the rapidly expanding efforts of the Christian Service Department. This new department which has absorbed the practical works program of the school exerts its influence in four major areas. The first phase of activity is **enlistment,** for an effort is made to help each student find a definite place of service for the Lord. The second point of emphasis is that of **encouragement** of the many student pastors, Hi-C Club leaders, child evangelism workers, and youth directors who lead a dual role of student and servant of the Lord. Materials and manpower are provided for the help of these busy men and women. The third avenue of service is the work of **evangelism** which finds weekly and daily expression in the nursing homes, jails, hospitals, and work camps of the area. Thousands of tracts find their way into the hands of waiting unbelievers. The final phase of activity is **extension** through which the department supplies prepared, dedicated teams of young people whose talents provide a medium for the message of Christ. We are happy to present in this issue the last of these phases of Christian service as we introduce the four teams now actively engaged in an extended ministry of song and testimony.

Messengers

The Messengers of Grace present a program of gospel songs and hymns, both traditional and contemporary. Led by Al Steffler, senior, from Dayton, Ohio, the ensemble offers trios, solos, and duets from an extensive repertoire. Joining Ruth Clingenpeel, of Roanoke, Va., are Ruth Steffler, of Sterling, Ohio, and Louise McGrew, of Cleveland, Ohio. The heart of their program is the work of the ladies' trio which is high lighted by the solo voices of Ruth Steffler and the violin mastery of Miss McGrew. Al is accompanist and supplies the final touch with devotional messages and illustrations on the illuminated chalk board.

Heralds

The Heralds of Grace provide a varied program of music and testimony. This group is directed by Jim Custer, Student Body vice president from Martinsburg, W. Va. Dan Grabill, College Chaplain, of Altoona, Pa.; Charles Bearinger, of Waynesboro, Pa.; and Jerry Young, of Sterling, Ohio, complete the male quartet. Bill Schaffer, of Kittanning, Pa., presides at the organ or piano to ac-



Messengers of Grace



Gospel-Heirs

HALLS OF GRACE

company the team. Trombone, piano, and vocal solos and duets increase the versatility of this team which has been used repeatedly for the blessing of young people's groups and churches.

Gospel-Heirs

Continuing the tradition of the former group of the same name, this quartet of young ladies features close harmonic treatment of songs with a message. Jeanette Turner, of Portis, Kans., leads this team which includes Shirley Smith, of New Troy, Mich., Kitty Trumble, of Los Angeles, Calif.; and Janet Hammers, of Seattle, Wash. Karen Holgate, of Modesto, Calif., provides the piano setting for their music which features duet, solo, and quartet arrangements ranging from the grand old hymns of the church to the melodic songs of contemporary Christian music.

Octette

A limited number of engagements will be filled by the Grace Octette which combines the talents of the Gospel-Heirs and the Heralds of Grace. There is endless variety in their repertoire which features choral arrangements and anthems beyond the range of quartet use. This group appeared for the first time on the dedication program of our new Lansing (Mich.) church on October 19.

The Christian Service Department will make every effort to cooperate with pastors and churches in the supply of these gospel teams. It is obvious that certain restrictions will be needful relative to travel time and the extent of services of these busy students. The zeal of these young people for serving the Lord is matched by the desire of the department to provide music, speakers, and the service of dedicated lives to churches of our brotherhood.

Director of Christian Service



Professor Ralph W. Gilbert heads up the Christian Service Department with the help of a faculty committee and the services of the two student body chaplains.

In order to provide more efficient service, the department asks that all requests for speakers, individual musicians, or teams be sent directly to the Christian Service Department, rather than to individual students or faculty members.

This of course, does not include the services of faculty members or the services of official deputation workers of the institution.

Pray for this growing ministry for the glory of the Lord.



Heralds of Grace



Grace Octette

Newspage



EVERETT, PA. As a direct result of personal evangelism in the homes of the area, 14 persons publicly acknowledged Jesus Christ as their personal Saviour at the morning worship service of the Grace Brethren Church on Oct. 5. Rev. John Quimby will conclude evangelistic meetings in the church on Oct. 26. Homer Lingenfelter is pastor.

ST. PETERSBURG, FLA. Rev. Robert E. A. Miller is teaching a course in basic college mathematics at the St. Petersburg Junior College, in addition to his teaching at the Grace Livingston Hill Memorial School here.

FINDLAY, OHIO. Anniversary Day will be observed Nov. 2 at the Findlay Brethren Church. Featured for the day will be the Grace College Trio, and guest speakers will be Rev. Harold Etling and Dr. Paul Bauman. Gerald Teeter is pastor.

BUENA VISTA, VA. A huge Sunday-school parade was conducted Sept. 28 by the First Brethren Church. There were 75 automobiles and ten religious floats in the parade. Ed. Lewis is pastor.

ROANOKE, VA. Carlton Fuller, 1958 graduate of Grace Seminary, has accepted the call to the pastorate of the Clearbrook Brethren Church, and will assume his duties about Nov. 1.

HAGERSTOWN, MD. At the Rally Day services of the Gay Street Brethren Church the attendance of 115 broke the previous record, and the building offering of $155 exceeded previous giving. A new Hammond Organ was on trial that day and has been purchased. Rev. James Dixon, of the First Brethren Church of Washington, D. C., was the guest speaker. William Howard is pastor.

CLEVELAND, OHIO. The First Brethren Church, Clair E. Brickel, pastor, has broken some records recently. The average morning worship attendance for the month of September was 95. Fifty-four participated in the communion service Oct. 5, with seven observing. The Sunday schools of Elyria, Ohio, and Cleveland are contesting each other this fall.

CHICO, CALIF. The Northern California District recently held two meetings in Sacramento. The ministers met on Monday and the Sisterhood had a district rally on Saturday of the same week. The district WMC met on Friday, Oct. 17 in the Grace Brethren Church.

DES MOINES, IOWA. The Rev. Bert Webb, assistant general superintendent of the Assemblies of God, with headquarters in Springfield, Mo., has been named president of the National Sunday School Association. He succeeds Dr. Edward Simpson, dean of the Buffalo Bible Institute, Buffalo, N. Y. Other officers elected during the 13th annual national Sunday School Convention in Des Moines include the Rev. W. S. Mooneyham of the Free Will Baptist Church, Nashville, Tenn., vice president; the Rev. Paul W. McBeth, Brethren in Christ, Elizabethtown, Pa., secretary; and the Rev. J. Clair Peters, executive of the greater Sunday School Association, of Butler, Ind., treasurer. Named to a first-time position on the association's board of directors was Dr. Lloyd H. Knox, general manager of the Free Methodist Publishing House, Winona Lake, Ind.

MONTCLAIR, CALIF. The dedication of the new edifice of the Grace Brethren Church will be observed on Nov. 23. Dr. L. L. Grubb will be the guest speaker. Harold Painter is pastor.

The Brethren Missionary Herald

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WASHINGTON, D. C. FBI Director J. Edgar Hoover has praised the work of the Christian Service Brigade as an aid in strengthening "the forces which can save civilization" through effective religious instruction. These words were read to 150 Brigade members, officials, and parents assembled at the First Brethren Church on Sept. 29. The commendation was read by FBI Special Agent Herbert E. Hoxie. Gene Burroughs of the Washington church is Brigade Leader.

SPECIAL. Sunday school secretaries are urged to send in orders for all Sunday school literature as early as possible to facilitate service. Orders should be sent not less than 30 days before the new quarter begins.

WINONA LAKE, IND. Constance Salome Whitcomb arrived Oct. 14 to keep her brothers company at the home of Dr. and Mrs. John Whitcomb, teachers at Grace Seminary and College. She weighed 7 lbs. 4 oz.

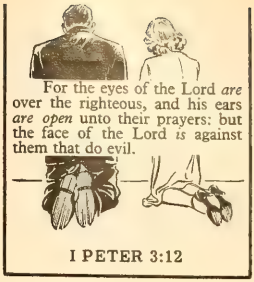
PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Hagerstown, Md. (Calvary)	Oct. 21-Nov. 2	Jack Peters	Crusade Team 1.
Uniontown, Pa.	Oct. 22-Nov. 2	R. Paul Miller, Jr.	Earl Jensen.
Sidney, Ind.	Oct. 26-Nov. 2	Rollin Sandy	James L. Boyer.
Danville, Ohio	Oct. 26-Nov. 9	Roy Kreimes	Richard Jackson.
Berrien Springs, Mich.	Oct. 27-Nov. 9	Gilbert Hawkins	R. Paul Miller.
West Alexandria, Ohio	Oct. 27-Nov. 9	C. A. Flowers	Wm. Steffler.
Troy, Ohio	Nov. 4-16	Herman Hein, Jr.	John Aeby.
Hagerstown, Md. (Grace)	Nov. 6-9	Warren Tamkin	R. I. Humberd.
Winona Lake, Ind.	Nov. 9-16	Richard DeArmey	Richard DeArmey
Philadelphia, Pa. (First)	Nov. 9-23	Wm. Male	Crusade Team 1.
Cleveland, Ohio	Nov. 9-23	Clair Brickel	Harold Etling.
Camden, Ohio	Nov. 10-23	Randall Rossman	Edward Lewis.

REVIVED TO . . .

By W. A. Ogden, D.D.



The subject of prayer is one about which we hear a great deal. In fact, it is easier to talk **about** prayer than it is to pray, and I fear that too many of us are taking the easier way. I do not suppose that I can say anything new on this theme, but a thing does not need to be new to have value. It is the same old sun that comes up every morning, but it is always welcome. I believe we can get some practical results from this theme if we think it through again.

Our Lord sometimes used situations and events about Him as a starting point from which to teach some vital truth. At other times He introduced the theme He wanted to present and created His own background or atmosphere for its setting. Such a case is found in Luke 18:1-8. His theme is first stated: "Men ought always to pray, and not to faint." After this He relates a parable about a poor widow who, as we would put it, camped on the doorstep of the local magistrate until he heard her plea and granted her protection from her adversary. His application is fine indeed. If the unjust judge can be moved by the plea of this poor widow, "shall not God [the just One] avenge his own elect, which cry day and night unto him?"

In this story the Lord would teach us that each one of us will face problems, temptations, and situations we cannot meet and conquer alone. Therefore, "men ought always to pray." Prayer is not limited to the pious, to the preacher, or to the faithful few in the prayer meeting. It is open to all who "labour and are heavy laden." James, in his epistle, charged the poverty of the people to their failure to pray, "Ye have not, because ye ask not." "But I have asked," you say, "and God has not answered my prayer." Is there an answer in the Word of God to this charge—an answer that satisfies every phase of the question? Of course this becomes involved and cannot be covered in the scope of this page. However, let us take the personal testimony of one man and say that if prayer worked for him we can expect it to work for us under similar circumstances.

Our story is in the 109th Psalm and the key phrase is in verse 4, "But I give myself unto prayer." Like the woman in the parable of Luke 18, David had an adversary that was cruel and unyielding. Against him he cried out to God: "Hold not thy peace, O God of my praise; for the mouth of the wicked and the mouth of the deceitful are opened against me: they have spoken against me with a lying tongue. They have compassed me about also with words of hatred; and fought against me without a cause. For my love they are my adversaries." Can we expect God to turn aside from directing the course of the universe to help a mere man in such a time as this? The answer is, He did, for David comes to the end of his prayer with triumphant faith: "I will greatly praise the Lord with my mouth; yea I will praise him among the multitude. For he shall stand at the right hand of the poor, to have him from those that condemn his soul."

Prayer that gets an answer involves the surrender of self. This is what David did when he "gave himself unto prayer." He not only prayed, but he gave himself in surrender to God in prayer. A parallel may be seen in Daniel, who "set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth and ashes: And I prayed unto the Lord my God . . ." With these men prayer was serious business. It involved intense physical, mental, and spiritual exercise. Our attitude may be that "just a little talk with Jesus makes it right," but David **gave himself** unto prayer. Daniel put on the symbols of humiliation and set his face unto the Lord God to seek by prayer and supplication.

This involves more than time. It involves more than the consciousness of a great need. To "whisper a prayer in the morning" is better than going out without seeking God and His favor, but if you are living for God and are out where Satan deems you worthy of his attention, you will find that there must be something more given to prayer than your spare time and your shallow thoughts. Luther, to whom Satan was a living and read adversary, found it necessary to spend at least three hours a day in prayer. We lament the apostasy that is sweeping over our land, the coldness and deadness of our churches, the powerlessness of our own lives, and are content to go on with our "little talks" and "whispered prayers," hoping that God will answer this kind of praying as He did the wrestling of Jacob, the faith and faithfulness of Elijah, the broken and contrite heart of David, or the sackcloth and ashes of Daniel.

David Brainerd gave himself to long agonizing hours of prayer, as did Robert Murray McCheyne, and all other men who have left the hallowed Presence to live triumphantly over the adversary and bear a faithful and fruitful testimony to Christ and His Gospel.

The statesmen of our world today are making no secret of the fact that we are living in perilous days. They recognize a crisis that may not only bring war, but such a war as itself will bring "the end of the world." Brethren, the time **is** short. If we are going to do anything for God and for the winning of men to Christ, we should do it now. And we will have to do it on our faces before God, not sparing self, nor consulting our own wisdom, feelings, or wills. The revival we need is a revival in which we **give ourselves** unto prayer.

RESULTS

of the Death of Christ

(Last in Series)

By Raymond Gingrich, Th.D.

Just what was accomplished by the death of God's only begotten Son upon that cruel cross? Only eternity will reveal the full consequences of that significant transaction enacted upon the place of a skull on those bleak Judean hills. Since that event was enacted, nothing will ever be the same as it was before. There is nothing in heaven, on earth, or under the earth, that was not somehow affected by the cross of Christ. It is our privilege and purpose to consider with you, a few of the more outstanding results of the death of Christ.

To the Believer

The Bible is replete with evidences of this blessed truth.

The death of Christ redeemed us from the curse of the law, as it is written: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree" (Gal. 3:13). Now, the curse of the law is death; for "the soul that sinneth, it shall die." Our blessed Saviour bore that curse in our behalf.

A mother in Mount Vernon, New York, found it necessary to attend to some business in a neighboring town one day. Leaving her two children at home during her absence she proceeded to attend to her business, cautioning them as to their conduct during her absence. Hurrying home following her business transaction she found her house empty. A frantic search was rewarded by her finding her children on the railroad tracks some distance off. A train was due! The frantic mother rushed to her children, pushing them off the track, but the engine caught her and crushed her beneath its grinding wheels. That mother died that her children might live. Had it not been for her, those children would have shared the fate she bore. Would they ever forget the sacrifice of their mother? Then how can the child of God ever forget that it was Christ who stood in the way of descending judgment upon guilty sinners, rescuing them from an awful fate, and bearing the curse of sin in their stead?

Well might the sun in darkness hide,
And shut his glories in;
When Christ, the mighty Maker, died,
For man, the creature's sin.

The death of Christ loosed us from our sins, even as it is declared in Revelation 1:5: "Unto him that loved us, and loosed us from our sins in his own blood" (ASV). Until Christ appeared to put away sin by the sacrifice of himself, man was held in bondage to sin, except as he looked forward by faith to the cross of Calvary. When Christ died upon the cross He provided the means for breaking the shackles of sin and setting captive humanity free. That means was the precious blood of Christ.

A teacher once asked a small boy if there was anything that God could not do, to which the little fellow replied: "Yes, he cannot see my sins through the blood of Jesus Christ." How true his answer was!

"Jesus paid it all, all to Him I owe
Sin had left a crimson stain,
He washed it white as snow."

The death of Christ opened a way for us into the presence of God. Searching the Word of God in the light of the subject under consideration, we observe in Hebrews 10:19-20 this precious truth set forth:



ISAIAH 40:31

But they that wait upon the LORD shall renew *their* strength; they shall mount up with wings as eagles; they shall run, and not be weary; *and* they shall walk, and not faint.

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh." Entrance into the presence of God is by the way of the cross, for it is true that,

I must needs go home by the way of the cross,
There's no other way but this;
I shall ne'er get sight of the gates of light
If the way of the cross I miss.

I must needs go on in the blood-sprinkled way,
The path that the Savior trod,
If I ever climb to the heights sublime,
Where the soul is at home with God.

It was the death of Christ upon Calvary that opened the way into the divine presence. There is no other way but this. Do not miss it, my unseen friends!

We wish that it were possible for us to exhaustively analyze the results of the death of Christ to the believers, but our time is necessarily limited. We thus pass to a consideration of the second aspect of the results of the death of Christ; namely,

To the Universe

Sin is no small thing, though many would have us believe so. It has polluted the entire universe. Heaven was defiled by the presence of the author of sin, that is, Satan. The earth was polluted by the presence and practice of sin-laden humanity. Even the animal and inanimate kingdoms have been effected by the reality of man's sin. "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God" (Rom. 8:20-21). A careful analysis of this passage will reveal that the whole created world has been effected by the entrance of sin into the universe, and has become estranged

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A VIEW AT THE

WORLD UNREST

By C. W. Mayes, D.D.

Earthquakes compel us to think of God. There is no time when one is more helpless than at the time of a severe earthquake. Nothing is stable. Nothing is sure. There is nothing to grasp. Everything is shaking. It is little wonder that the Spirit of God, through the apostle, wrote concerning God: "Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven" (Heb. 12:26).

Spiritual Lessons

There is always a lesson to be learned from an earthquake. Paul taught the same in his day when he said of the Most High God: "And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain" (Heb. 12:27).

The Prophet Isaiah foretold the close of the Great Tribulation period when God's judgments upon a godless world are to be demonstrated. In those days godless men "shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth" (Isa. 2:19).

Idols

An idol is that which one cleaves to when he should be holding on to God. The thought of judgment, the thought of the coming quake and the thought of the helplessness of false gods is not a new conception, for Isaiah also said: "In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth" (Isa. 2: 20-21).

Things

How unstable things are. Why should believers cling to the passing idols which consume thought, energy, time, and steal from God that which rightly belongs to Him? How can unsaved men cling to that which is earthly, of this world, even material substances, which are certain to pass away?

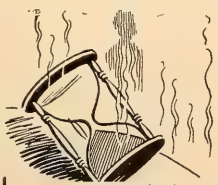
How awful to stand in His presence in the day of judgment without a Saviour. Every time the earth quivers, God is saying that He "now commandeth all men every where to repent" (Acts 17:31).

It Is Coming

Yes, we are not far removed from that day when we will see one world, one global government, one central authority, posing to rule over all colors, races and religions. Those who do not know prophetic truth are telling us that the day of one world will be the dawn of perfection, the Utopia, the kingdom of God on earth.

Those who know the prophetic word understand that the so-called kingdom of God will be instead the kingdom of the Devil. The ruler of the world state to be established will not be God's man—it will be Satan's man. The awful surprise of all time will be the surprise of the final appearance of the world state when men think it will be good, while it will turn out to be evil.

The last book of the Bible is so clear on this subject that there is no possibility of error. It is only a matter of whether or not we believe what the Scripture tells us. Concerning that coming world ruler, energized by the power of Satan, it is said: "And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world" (Rev. 13: 7-8).



JAMES 4:14

Whereas ye know not what *shall be* on the morrow. For what *is* your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

A World Government

During the last several years practically every issue of the newspaper, speeches recorded in the Congressional Record, serious periodicals from the press, and popular books dealing with present-day problems, have set forth some view directly or indirectly associated with the theory of a world government. Men everywhere are saying that now is the time for this government to be established.

Causes

Since the world is now a neighborhood and the possibilities of isolation are no longer possible, men's minds turn to the view that if the world is not to fight with itself, it must be under one great head. The view seems to the natural man wise and sensible. Only those who have their eyes enlightened by divine revelation can even begin to understand the implications of the one-world view.

Calling Good Evil

If you want to know what is an important cause for the nationwide crime wave now sweeping the country, stop to think that so far as our training is concerned we are all the product of the home, the church, and the school.

The home in the great majority of cases has become only a "filling station" with little moral or spiritual instruction. The church touches less than one-half of the growing youngsters of the country, and when we say that, we use the term "church" synonomous with any type of reli-

(Continued on page 687)



The Earmarks of True

conversion

By Jesse Hall*

Jesus Christ is pictured in the Scriptures as the great Soul-winner. It was His chief business. "The Son of man is come to seek and to save that which was lost" (Luke 19:10). It is always very interesting to see Him at work with men. In the conversion of Matthew, the taxgatherer, we have the story of a genuine conversion. It has all the "earmarks." In Luke 5:27-29 the inspired record tells us: "After these things he went forth, and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him Follow me. And he left all, rose up, and followed him. And Levi made him a great feast in his own house: and there was a great company of publicans and of others that sat down with them.

Separation

The first earmark of a true conversion to be noted in this account is found in the words "He left all." There is something radically wrong with a profession of faith in Christ as Saviour which permits the one who makes it to remain in the mire of the old life. The teaching of Scripture bears this out. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are made new" (II Cor. 5:17). If a conversion is to bear the mark of being genuine there must be the forsaking of the old life. "Let us therefore cast off the works of darkness, and let us put on the armour of light" (Rom. 13:12). Any person who continues on in the old paths of sin after having made a profession of faith in Christ will certainly cause others to question the sincerity of it. How we need to read again the admonition of I John 2:15-16: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world."

We do not claim to know what it is that some folks "get" when they profess to be converted, but we do know that a person cannot have a stick of dynamite go off in their heart and still be the same as they were before it happened. According to Romans 1:16, that is just what does take place when anyone receives "the -dynamite-of-God-unto-salvation."

Steadfastness

The second earmark of a true conversion is to be found in the words, "and followed him." He began immediately to follow Jesus. This represents the positive side of the Christian experience. A happy Christian one day met an Irish peddler, and said to him: "It's a grand thing to be saved!" "Aye," said the peddler, "it is. But I know something better than that." "Better than being saved?" asked the other. "What can possibly be better than that?" "Why, to have and enjoy the companionship of the Man who has saved me," was the reply. We can add a hearty "Amen" to that statement. We need more of the spirit that was manifested by the psalmist when he said: "My heart followeth hard after thee" (Ps. 63:8). He was determined to stick to Him like glue. Like many another child of God, he had found that God's choicest secrets and blessings are kept for those who follow on to know the Lord. May our following not be of that "far off" variety that is so dishonoring to God, but one of "nearness" and "steadfastness." "As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving" (Col. 2: 6-7).

Dedication

The third earmark is noted in the words: "And Levi made him a great feast in his own house." It is a sure sign that something has taken place in the heart of a person when they begin to use of their substance in the interest of the Lord's work. We can be quite sure that the Gospel is at work in the heart when it starts bubbling over and trickles down into one's purse. A genuine conversion always takes in the pocketbook. Matthew shews forth this much needed "earmark" of a true conversion.

As we ponder the eagerness of Matthew to do something for His new-found Lord, not counting the cost nor the sacrifice involved, but ready to go the limit in order to shew his love and gratitude, we can only quote the words spoken by our Lord himself in Luke 10:37, when he said: "Go, and do thou likewise."

Testimony

The fourth earmark that we notice in this portion is found in the words: "A great company of publicans and others that sat down with them." Surely it was at the invitation of Matthew that they came to this great feast in honor of Jesus Christ. As soon as he was converted, Matthew began to witness to others for Christ. He was young in the Lord but that did not deter him. What if he did not know all of the answers? He knew that men needed Jesus Christ. He did the wise thing and got them into the presence of Jesus. Any child of God can do as much. It all depends on just how far we are willing to go in order to get this message of salvation out to men. He made the opportunity and invited as many as he could.

"Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Dear reader, it is our sincere hope that these four earmarks of a true conversion may be seen in your life. Do a little checking for yourself, today.

*Pastor, First Brethren Church
Spokane, Wash.

RESULTS

(Continued from page 684)

from Him who is holy in the absolute sense. How, then, could reconciliation between God and the creature be effected? Through the precious blood of Christ a holy God and sinful creation were reconciled. Consider with me Colossians 1:19-20, where we read concerning Christ: "For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven." Calvary was necessary, not only for guilty sinners, but also to restore an estranged world to its Creator. Through the blood of Christ all things are reconciled unto God, for God was in Christ, reconciling the world unto himself. He who believes that truth has peace with God. He who rejects it as foolishness shall die in his sins.

To Sinners

The death of Christ has tremendous value to sinners, for it made salvation and its blessings available to all men. To be sure many spurn its gracious provisions; yet they are available. The preaching of the cross is foolishness to them that perish, **but** to them that are saved, it is the power of God (I Cor. 1:18). That power exercised itself in many ways, among which was that of drawing men unto the Lord Jesus Christ. Jesus himself declared upon one occasion: "And I, if I be lifted up, will draw all men unto me" (John 12:32). No man can escape that magnetism when once he has heard the Gospel of God's saving grace, though he may resist it until it no longer draws.

O Love divine, what hast thou done?
The incarnate God hath died for me!
The Father's co-eternal Son
Bore all my sins upon the tree!
The Son of God for me hath died;
My Lord, my Love, is crucified.

Then let us sit beneath His cross,
And gladly catch the healing stream;
All things for Him account but loss,
And give up all our hearts to Him;
Of nothing think or speak beside,
My Lord, my Love, is crucified.

DECEIVED

A man is a fool who thinks, because he doesn't believe in hell, that his opinion shuts the door and puts the fire out.—Billy Sunday.

Signs of Spiritual Decline

1. When you are averse to religious conversation or the company of heavenly-minded Christians.

2. When, without necessity, you absent yourself from church services.

3. When you are more concerned about pacifying conscience than of honoring Christ in performing duty.

4. When you are more afraid of being counted over-strict than of dishonoring Christ.

5. When you trifle with temptation or think lightly of sin.

6. When the faults of others are more a matter of censorious conversation than of secret grief and prayer.

7. When you are impatient and unforgiving of others.

8. When you confess, but do not forsake sin, and when you acknowledge, but still neglect duty.

9. When your cheerfulness has more of the levity of the unregenerate than the holy joy of the children of God.

10. When you shrink from self-examination.

—(From T. C. Horton's book, "Personal and Practical Christian Work")

WORLD UNREST

(Continued from page 685)

gious instruction whatsoever. But they all go to school!

With the exception of the small percentage of youngsters who have the advantage of Christian teachers, the vast majority of boys and girls are fed the philosophy and the propaganda which is produced by the state. And what of the state? Even the state today is cooperating with the godless international program of education which would produce a system satisfactory to all nations.

Concerning the influence of leaders in state education the following article from "Prophecy Monthly" is most timely:

"Said a professor of one of our largest state universities to a class in mental hygiene: 'I purpose to disturb every one of you to the place that every foundation that you came into the class with will be shaken from under you!' During the first week he said, 'A well-behaved child is not a well-adjusted child. He is only well-behaved because he is afraid . . . Our institutions are filled with people who have dared to be free and express themselves in a way that seemed to them a way of adjusting to life . . . Stealing is a sign of a well-adjusted child. Don't be alarmed if your child steals. If my child did not come home with a pocket full of loot nearly every day, I would be alarmed . . . lying is a sign of well-adjustment!'

"Is it any wonder that increasing numbers of children and youths are leading in horrible crimes, and are filling penal institutions to overflowing?"

THEY LIKE THEM!

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J. D. O.
The Wesleyan Methodist Church
4735 North Peck Road
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A weekly bulletin service for churches is available from the Brethren Missionary Herald. Only $1 per hundred for attractive two-color bulletins. Samples sent on request.



BUENA VISTA, VA.

A real revival took place Sept. 14-18 at the First Brethren Church, Buena Vista, Va. There were one hundred public rededications and ten precious souls were saved. I have never seen the Holy Spirit work as in this campaign. We all recognized that what happened from

We praise God for the work of the prayers of many.

—Evangelist Bill Smith

We praise God for the work of the Holy Spirit when we saw many praying and working for the salvation of souls. There were as many as 97 people in the pre-prayer service each night. The average attendance for the two weeks of meetings was 280. God blessed us with scores of decisions for His glory. Although the meetings closed Sept. 28, there were ten more rededications and another first-time decision Oct. 5. We baptized 13 and received them into the membership of the church. We praise the Lord for the privilege of having Brother Bill Smith with us for these meetings.

—Edward Lewis, pastor

GOSHEN, IND.

Plenty has been happening here at Goshen, but we have had little time to write about it. First of all, our vacation Bible school was almost twice the number of last year. For this we praise the Lord. We had Dr. Paul R. Bauman with us for four days in September, when he spoke on fulfilled prophecy and illustrated his messages with his marvelous pictures. These are second to none. The crowds increased steadily till we had to bring in extra chairs for the last night. The folks voted unanimously for his soon return.

We are in the midst of a week of meetings with Harry Trover leading us as evangelist. He is a powerful speaker, and ten decisions have already been made.

We had the "Gospel-Heirs" of Grace College on "Rally Day" Oct. 5. It was a truly high day for us here at Grace Brethren Church, with a fellowship dinner in the basement at noon. This was the time for our folk to learn to know each other, for Grace Church is new, and most of the congregation have been Christians less than a year. The day started with our "Young People's Class of the Air" (9:00-9:30 a.m.), followed by the Sunday school, and the broadcast of the morning worship service (10:30-11:30). In the afternoon the "Gospel-Heirs" gave a solid hour of "Musical Jubilee" which was also broadcast. At the evening service Evangelist Harry Trover began a week of meetings with us, and 22 decisions were made mainly of Christians for victory in their lives. Grace College and Seminary received a tremendous boost both in the congregation and throughout this entire area by radio.

Grace Church has a daily radio broadcast, "The Victorious Life," Monday through Friday (6:00-6:30 a.m.). On Sunday (9:00-9:30 a.m.) we broadcast the Radio Bible Class (this time is a gift of the broadcasting station) and the morning worship service (10:30-11:30 a.m.). On Nov. 1 the station will double its power and will then cover an area about fifty miles in circumference with a strong signal. Those living in the area are invited to tune in to WKAM (1460 kc.)

God has now answered prayer for us, and has sent us two of the most gifted and spiritual young people possible in Howard and Nancy Mayes. They are our new youth directors, and Howard has full charge of the music of all the services, and is announcer for all our broadcasts. They are a God-send to Grace Church. This is a hard field, but it is a good and stable field. They have won the love of both young and old already.

—R. Paul Miller, pastor

Hi-Fi Bargain

With the single purchase of any four $3.98 RCA or Word long play record albums listed in our catalog (pages 70-72) you may select **any RCA album listed below** and receive it

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CAL-116 William Tell Overture
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CAL-124 Stephen Foster Songs
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The BRETHREN MISSIONARY HERALD

OREIGN MISSION NUMBER

NOVEMBER 1, 1958



Brethren students at Bible Institute across the Rio Grande





Photos by Lynn Schrock

Late News From Around the World

Macapa, Brazil—A Presbyterian missionary gives the Protestant views and a high-school professor presents the Catholic arguments in a debate on Catholic dogma. The debate had its origin in a Bible-burning ceremony by the priest outside the Catholic church several weeks ago. Interest is so great that the sessions last four hours each Saturday evening. Missionary Edward Miller's recent showing of the Martin Luther film in the area is adding further interest and excitement.

New York, N. Y.—After several months of waiting, Rev. and Mrs. Tom Julien and daughter, Becky, sailed for France from New York on the S.S. **America** on October 23. Brother Julien will accompany Brethren Fred Fogle, R. D. Barnard, and Clyde Landrum on the European tour of investigation, after which he and his family will proceed to Geneva, Switzerland. The Juliens will spend several months there in the study of the French language.

Rio Cuarto, Argentina—Miss Bertha Abel is much improved. She had to wear casts for some time following foot surgery, but these have been removed and she is able to walk some. There seems to be no arthritic stiffness, even though the feet remained in the same position for so long.

Altoona, Pa.—Rev. and Mrs. Roy Snyder have arrived home from Africa for furlough. They may be reached at 609 26th St., Altoona, or at Box 588, Winona Lake, Ind.

Canovanas, P. R.—Layman Emmit D. Adams reports over one hundred persons in attendance in the new Bethel Brethren Church in a recent meeting here. Luiz Angel Franco, pastor of the church, was baptized by trine immersion by Dr. John C. Whitcomb during a recent visit to the island.

Banda Norte, Rio Cuarto, Argentina—Construction on the new chapel has been started. Rev. Paul Dowdy reports that good progress is being made and that believers are giving and praying for the work.

Lyon, France—Rev. Fred Fogle reports good results from a two-week meeting in the portable tabernacle in Moulins. Plans are underway for other such meetings in France. Brother Fogle has been notified that he has been given a free round-trip to Africa by UAT, a commercial airline on which he books missionaries to and from Africa. He plans to be in Africa several weeks and will be there at the time of the field council meeting.

Kailua, Hawaii—Missionary Foster Tresise reports favorable progress in both the work at Kailua and in the Red Hill district of Honolulu.

Tijuana, Mexico—Fundamental pastors and missionaries in this locality have organized a Bible-training school. Missionary Walter Haag has accepted a teaching responsibility in the school. Several Brethren young people are attending the school which will serve as an excellent place of training, especially for those who feel they cannot leave the Tijuana area.

Corral de Bustos, Argentina—Several decisions have been reported here recently by missionary Donald Bishop, with a goodly number of unsaved attending the services regularly.

Winona Lake, Ind.—Dr. Russell D. Barnard and Rev. Clyde K. Landrum are scheduled to fly from Chicago on November 4 for France. They will make a study of the work in France and will visit Denmark and Germany. On November 21 they are due to leave for Africa where they will attend the dedication of the new Bangui church, witness the first delegated conference of the native church, and attend the field council. They plan to arrive back in the USA about January 15.

THE BRETHREN MISSIONARY HERALD VOLUME 20, NUMBER 44
ARNOLD R. KRIEGBAUM, Executive Editor
Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $3.50 a year; 100-percent churches, $2.50; 75-percent churches, $2.75; 50-percent churches, $3.00; foreign, $4.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; True Hunt, secretary; William Male, assistant secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to executive committee; Mark Malles, Robert E. A. Miller, Thomas Hammers, Robert Sackett, William Schaffer; Arnold R. Kriegbaum, ex officio.

REV. AND MRS. DONALD MILLER, PARENTS OF NANCY MILLER, WRITE OF



Nancy

"An Inheritance Incorruptible"

"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ" (I Pet. 1: 3-4, 7).

We are deeply grateful to each one of you for your sympathetic friendship and love which we have felt expressed over and over. Your prayers have meant so much to us in this time when we have needed them. They have sustained and strengthened us and, most of all, they have glorified our Great Comforter, for we have all prayed that His will might be done. We do thank you most of all for your prayers—we have felt them. Your sympathy cards and letters with their messages of Christian comfort will be read repeatedly, for we will need them. Will you please consider this as an individual "thank you" to each one of you as pastors, members of the Brethren churches, and members of the different organizations in the churches.

May we tell you of some of our experiences this past month. We tell them only that you may see that we have proved that God's promises are true, and that you may see how God leads His children.

When our 13-year-old daughter Nancy became ill in Africa, she was taken to our Medical Center at Boguila. There her condition was diagnosed as leukemia. We then took her to our capital city of Bangui in Africa, and we were there at the mission guesthouse for a week. Nancy was kept heavily sedated, but she had much pain. We prayed with our missionaries there, and we counseled with our mission doctor, the French doctors, and our mission superintendent.

Our family, plus nurse Rosella Cochran, left Bangui by airplane, asking the Lord for direction and guidance along the way. Nancy seemed comfortable in her bed on the air-conditioned plane. However, when we arrived in Paris, France, Nancy was very low, and the doctors advised us not to go on that night. Therefore, Nancy was hospitalized in Paris for six days where blood transfusions and other aids gave her strength to continue on.

A Christian army captain secured passage for us on two planes. Donald and Barbara, our younger daughter, were to go on a nonstop "economy" plane; Nancy, Rosella, and Lois were to go on a Pan-American airliner. Nancy's accommodations included a comfortable berth. Lois' plane was to leave at 8 p.m. and Donald's at 11 p.m. However, when Nancy, Rosella, and Lois were waiting to take off, their plane developed engine trouble. Therefore, Donald's plane took off a half-hour before the other one.

The next morning the captain of the plane called Lois into the engine room and told her they were having mechanical difficulty—a cylinder was missing. Not long after this, one of the four big motors was turned off to avoid the hazard of fire. The plane traveled closer to the ocean and slackened its speed in order to conserve power. Rosella and Lois continually asked their powerful Lord to keep them in the air. On comparing experiences later, they found that they had both been praying the same way: "Dear Lord, what if the plane would go down—what about all these unsaved, worldly people on board?"

The plane deviated from its regular course in order to obtain mechanical help in Newfoundland. It landed in New York seven hours late—seven anxious hours of waiting for Donald who had already landed at the New York airport, but seven safe hours for those on board. Donald had secured an ambulance which was waiting at the airport. Reservations had been made at a hospital in New York, but, upon further discussion, we decided to take Nancy to Philadelphia by ambulance, since there was a very good hospital for the treatment of the disease there. We would also have spiritual support from the pastors and members of the churches there. Pastor William Male of the Philadelphia First Brethren Church, and Edward Miller, missionary to Brazil, had already met Donald at the airport.

The Children's Hospital at Philadelphia was contacted by phone, and we were able to obtain immediate entrance upon arrival. Nancy was hospitalized there for ten days before the Lord called her unto himself. She was given the best of care and medicines. One greatly appreciated privilege given to us was that Rosella was given permission to be at Nancy's bedside all night every night. In fact, she was accorded the privileges of a registered nurse. Lois was allowed to be at the bedside all day every day.

When the hospital registered us

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Recent Items of Interest

By Russell D. Barnard

Argentina helps Mexico!

The cover picture will help tell the story. An Argentina missionary, Brother Lynn Schrock, took the pictures of the scenes in connection with the Bible Institute, in which some of our Mexican young people are studying, near Durango, Mexico. At the invitation of the administration of the school, Brother Schrock—at that time on furlough in the United States—went there for their graduation season, and spoke in Spanish some nine or ten times. He was very favorably impressed with the training plan in which we are cooperating, and believed his visit at this Bible Institute would be a distinct encouragement to the students in our own Bible Institute in Argentina. Those in the Mexican training program were greatly thrilled to have Brother Schrock with them. The fall term of school has now begun, and we have six or eight students in the school again this fall. (Identification of cover pictures—Top, left: Bridge across the Rio Grande between El Paso, Tex., and Ciudad Juarez, Mexico. Second, below: Chapel of the school—graduation exercises held here; top part is residence of two single ladies who teach in the B. I. Third, below: Four men students from Tijuana. Bottom: Juan Estrada.)

Starting in Cordoba, Argentina—

Possibly by the time you read this item, Brother Lynn Schrock and family will have moved into the city of Cordoba and established themselves there. Housing seemed almost an impossible barrier; then some of the brethren in the Schrock's home church, the Grace Brethren Church, of Waterloo, Iowa, came to the rescue. Through loans they made it possible to purchase residence property in Cordoba, in the locality most favorable to their work. Brother Schrock will be almost completely occupied in his radio ministry. Mrs. Schrock, with an Argentine young lady as a helper, will start work immediately with women and children. They very earnestly desire your prayers in their behalf.

Two centers in Belem, Brazil—

The most recent word from Brazil explains that Brother and Sister Keith Altig will in the immediate future start two testimonies in the city of Belem (population 300,000). One testimony will be in downtown Belem; the other in a suburban area near the international airport, about halfway between Belem and our present testimony in Icoaraci. The Altigs pioneered in Brazil, and have now undertaken to pioneer in this city in which actually they first resided in Brazil. Brother Altig seems to be in encouragingly good health following his recent illness. They invite your prayers that they may have wisdom, courage, and strength as they begin this great venture of faith.

In San Juan, Puerto Rico—

A full announcement will be made in an early issue of the **Missionary Herald,** but we are very happy to make this preliminary announcement. Pastor and Mrs. Maxwell Brenneman have been appointed to missionary service in Puerto Rico, and according to present plans will leave for the island about January first. Their beginning endeavors will be in English, working with the thousands of "continentals," but just as rapidly as possible they will master the Spanish language and work with the Spanish-speaking people as well.

The Brennemans are going into this work on a completely self-supporting basis, and this we very greatly appreciate. We will be responsible for all transportation costs for the family, their household goods and automobile. This will cost well over $2,000. However, after this original expenditure Brother Brenneman will care for the support of his family through employment in Puerto Rico. They have two little daughters, Nancy Joyce and Ruth Elaine. Brother Brenneman is currently serving as the pastor of the First Brethren Church of Fillmore, Calif.

To date—

At mid-October in our 1958 foreign-mission offerings we have received just 79 percent of our total offering for 1957. Just to equal last year's offering we will need to receive about $60,000 before December 31, and if we are to have the greatly-needed increase of ten percent, we will need about $90,000.

We need your help—now! There are two ways this can be done:

1. Let churches send us the foreign-mission money lying in local church treasuries.

2. Let each member of The Brethren Church determine that before the end of 1958 he will have increased his foreign-mission giving for this year by at least ten percent.

Over one hundred missionaries, their families, and their work depend on us for support. We must not fail them.

Our Responsibility Never Ends!



"The simple procession of common folk"

By Rev. Bill Burk

FUNERAL IN AMAZONIA

Bereaved of both parents during an epidemic of influenza, the youngster Jose became the informally adopted child of his uncle, Senhor Joaquim. Years later when Jose as a young man moved to the state capital, Belem, his life became radically altered as a result of his conversion to a living Christianity. Eventually, the one who had helped him in his need became seriously ill, and Jose sent for his elderly stepfather to leave his illegal gambling house on the road to Vigia to come live with him in the city where more certain treatment would be available. A lifetime of sin made the medicines of little effect on his sick body, but several weeks before his death, Sr. Joaquim became a new creature in Christ.

Although he suffered much during the last week, his faith did not waver, and no priest was seen going to the home of this child of God, nor did prayer candles nor images appear in the last hours. Moments before leaving his earthly tabernacle this old man, so young in the faith, expressed his anticipation of meeting his Lord.

After prayer meeting that night, many of the believers went along with the missionaries to the home, where many friends were seated or standing around the covered body in the front room. Eventually, one of the missionaries read a passage from the Word, made a few comments about the bright testimony of our departed brother, and then led in prayer. The ladies of the neighborhood had taken charge of the kitchen, and before we left for our own homes the customary **cafezinho** was served. They were prepared to serve coffee regularly all night long, for many of the believers and other friends would spend the night according to the Brazilian custom, going to work or to school the following day without having slept.

Early the next morning we found the body in a simple casket (usually they are fashioned during the night from any available soft wood, and lined with cheap white and purple cloth), flowers lining the inside around the body. Following the funeral service, at which many friends and some curious were present, the casket was closed before all, and Jose, the adopted son, became one of the first pallbearers. The simple procession of common folk, many of whom were believers, left the mud-house and began the walk to the local cemetery, walking down one of the main streets of the Vila de Icoaraci. The pallbearers were rotated every five minutes or so in order that most all of the men of the procession (many of whom were barefoot) might have opportunity to help and thus demonstrate their sympathy.

Significantly absent from the procession were the usual candles, the prayers offered to some saint in unison from memory or read from a prayer book while walking along—also, and especially, the carefully borne image of the particular saint of the deceased. It was obvious to all the **Vila** that this was the funeral of one who was completely prepared to depart from this life. Nothing else needed to be done.

According to the custom of almost all funerals, those who carried the casket, obviously not believers but merely friends—entered into the Roman Catholic chapel situated directly before the gate toward the center of the cemetery. This is to receive the final blessing of the saints and of a priest (should one have been paid to come along). Apparently Jose didn't feel that his father needed such, for he came over and rushed them all outside, saying

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THE CHILDREN'S PAGE

Clyde K. Landrum, Director

Box 588—Winona Lake, Ind.



More Missionary Helpers—Top row (left to right): Freddie Shank, Dayton, Ohio; Sharon Bacon, Sunnyside, Wash.; Joyce Cook, Compton, Calif.; Lyn Nelle Inman, Denver, Colo.; Sonny Romero, Ranchos de Taos, N. Mex.; Cecelia Jo Lane, Los Angeles, Calif.; Nancy Huff, Findlay, Ohio. Bottom row: Linda Given, Elyria, Ohio; Judith Ann Landrum, Lost Creek, Ky.; Brenda Carrell, Radford, Va.; Steven Soule, Fremont, Ohio; Patty Quart, Ravenna, Ohio; Steve Weirick, Leesburg, Ind.

Dear Missionary Helpers,

Good reports have come from many of you recently. Several of you have sent favorite Bible verses—and others have offered suggestions for the club. Thanks!

The Paramount (Calif.) club wrote that they have taken two Junior Missionaries as a support project. This is a wonderful way to help out in the missionary program. Pictures of these missionary children are being sent to help in this project.

By about the time you read this letter, I probably will be in Europe on the way to Africa. I'll try to write from over there. But Miss Evelyn Schumacher will be writing the letters to you while I am gone. She'll give you reports from time to time, and will have many things to tell you. It is nice of Miss Schumacher to do this, and we all need to say "thank you" to her.

Keep praying for the lost around the world! We need to reach them for Christ. Missionary Helpers, pray and give that they may be won for Him.

Sincerely in Christ,
Uncle Clyde

JUNIOR MISSIONARY BIRTHDAYS

Martha Hill—November 7, will be 5 years old—in Africa.

Ray Rottler—Nov. 20, will be 6 years old—in Argentina.

OUR CLUB VERSE

"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest" (Matt. 9:38).

MARY MISSIONARY—



Bona--the Little Yellow Dog

By Mrs. William Samarin



Drawing by Mrs. Samarin

Bona was a little yellow African dog. His ears were long and pointed. His nose was long and pointed. His tail was long and pointed. He was a long, skinny, pointed dog. At first glance you might have thought him ugly. Then you would look around and see that all African dogs look just like him. Then you would have to admit that he was just ordinary.

But there were two things that made Bona not quite ordinary. First, he had a white spot on his back. Secondly, he was owned by a boy. The other dogs in the village were all owned by men. Dogs hunted, and therefore were considered to be valuable for a boy. But Bona's Boy was a chief's son. Everywhere that the chief's son went, Bona would follow.

Every morning as the sun rose beyond the high grass, Bona's Boy would take a big pan of water behind the hut. The dog would settle himself in the warm sun while his Boy shivered as he washed. Bona would put his head on his paws and watch the foolish process. After bath time, Bona learned that his Boy would go to school. By this time the sun was hot, and the yellow dog would find a shady spot under the low-hanging grass roof and take a nap. In the afternoons his Boy would go to the garden or play ball. Again the little dog would tag along. Bona even went to church. It is true that he did not go inside. He was content to sit in the doorway and just watch.

One bright, hot Sunday morning, Bona cocked his head and listened to the drums that announced the beginning of church. He had been waiting at his Boy's doorway since dawn. He had left just once to chase a squirrel that had been so bold as to venture near the edge of the village. The squirrel got away. Of course, he was only practicing. (Someday he would be famous for his hunting skill. Now he was just a half-grown pup, and squirrels were just target practice.)

The village was quiet now. The Christians were all in the church. Still Bona's Boy did not come out. The little yellow dog sniffed suspiciously. Perhaps the Boy was not in the house. The dog entered the dark hut to investigate. The hut was empty. Bona went to the church to see if the Boy had gone there. He started down the center aisle and was immediately picked up and put outside. But he had looked around and his Boy was not there.

Now Bona was upset. He sniffed frantically for a clue to the Boy's whereabouts. About to despair, he saw another yellow dog named Sen. Sen said that he had seen the chief's son go down the river trail. Now Sen was a cringy, unreliable dog, but Bona felt like he had to investigate this lead. As he followed the winding footpath it became clear that Sen was right. He found the Boy's scent strong and unmistakable. Now what did this mean? Why was his Boy not in church? Bona pointed his tail up. He pointed his nose and ears up. He began to trot. The Boy's trail didn't stop at the village bathing rock. This led the little yellow dog to guess that his Boy was going fishing. As the winding trail led on toward the fishing rock, he puzzled over this inconsistency in his Boy's life.

Suddenly the hair on Bona's neck stood stiff. The elephant grass rose tall and mysterious on either side of him. Now there are African dogs that are cowards. Bona was little, but he was not a coward. And he was alert. If his mother had said it once, she had said it a hundred times: "If you go out of the village, go with a man who has a spear." Last week the village dogs had been discussing that very subject. Just Thursday afternoon Bona's uncle on his mother's side had wandered off and had been eaten by a leopard. No dog in his right mind would be on this trail. As the little yellow dog thought these thoughts, a guinea hen let out a shrill cry just above his head. Bona flattened against the ground and growled. Then, realizing it was only that stupid spotted bird, he slunk on. The bird calls jeered him from the treetops.

Bona was so disgusted with himself that he forgot to sniff. He just hurried toward the spot where he knew he would find the Boy. A disturbing odor assailed his nose, but he refused to get excited. He pattered out on the warm rocks where the village fishermen like to sit with their strings and hooks. There he stopped in horror.

In a flash the dog saw three things. He saw a leopard cub asleep in the warm grass beside the river. Further up-river the dog saw the angry mother leopard. Between them, fishing, quite unaware that he sat between the cub and its mother, was Bona's Boy. Every hair on Bona's body stood straight. He watched with horror as the spotted thing crept near his Boy. Bona knew if he barked that the leopard might

(Continued on page 696)

A CHURCH BELL WANTED!

Brother Robert Williams would be very happy to have a church bell supplied for the new native church at Batangafo, French Equatorial Africa. Anyone knowing of such a bell please write

Brethren Foreign Missions

P. O. Box 588
Winona Lake, Ind.

AN INHERITANCE

(Continued from page 691)

and saw that we were missionaries, the credit manager said: "There is one thing I want to tell you—I have been a born-again man for many years." The end of the conversation was that we and the mission were not charged one cent for all of the expensive care and medicines given to Nancy. Why did the Lord lead us to Philadelphia? This was one of our answers.

Words cannot express the appreciation we feel for all the kind acts and help shown us by our Christian friends. Deep feelings like that cannot be expressed by mere words. First of all, what would we have done without Rosella! She stayed by and with us to the end. She was a wonderful helper and companion to our Nancy. She truly was her big sister. She was such a help to us all in our time of need. (By the way, she is the nurse who cared for our Aunt Estella Myers in her last illness.) Pastors William Male and Robert Crees and their wives were our spiritual advisers and comforters, and they went the second mile over and over again. We were taken into the home of Mr. and Mrs. Paul Culp of the First Brethren Church and were as part of their family while we were in Philadelphia. Mr. Culp loaned his car to Don so that we were able to go back and forth to the hospital which was on the other side of town. Mrs. Culp took charge and care of Barbara, and she was able to play with and go to school with the children of the home—this was a tremendous help.

Nancy suffered intensely throughout her illness, but we praise our Lord for the spiritual memories that we have of this time. We marvel again and again at the spiritual strength and grace that Nancy's Saviour gave to her. She never seemed to be embittered in spirit, but she hummed and sang praises to Christ. She had a confidence in Him that was a testimony to us who were with her. One day, shortly before she went to her heavenly home, she said, "Mommie, I think the Lord let this sickness come to me so I would come closer to Him." Truly this was real in her last great experience with her Lord here on earth, for we who were with her saw that she patiently clung to Him when earthly help failed.

Nancy's memorial service was triumphant and challenging. Brother Barnard used as his theme verse I Peter 1:4. May I change the verse and use the words he used: "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for Nancy." Brother Landrum read two chapters of Scripture that Nancy quoted word perfect during her illness. They were I Corinthians 13 and Psalm 91. Two young ladies of the local Brethren church near North English, Iowa, in which the service was held, sang two of the songs that Nancy hummed and sang during that time also. They were "Trusting Jesus" and "Marvelous Grace." Read the words of the first song and you will feel the simple and sweet trust and faith that Nancy had in her faithful Lord.

Nancy's little body was laid to rest next to her grandfather's in North English, Iowa. Someone said: "Weren't Nancy's Grandpa and Aunt Estella surprised to see her so soon." We miss her so very much and in so many ways, but we are grateful for the joys that we have had as a family in the Lord. We do not think of her young life as ending but as just beginning. As Nancy's parents we have been challenged to serve Him more diligently so that others may share our Nancy's everlasting joy. Already we have had opportunities to testify to the unsaved that we would not have found in other situations. Please continue to pray with and for us that we may be faithful and untiring servants for our Lord and Master whose love, gentleness, guidance, and goodness we have come to know more deeply and personally.

BONA—

(Continued from page 695)

jump at the Boy. He was just a little yellow pup, but even pups have some sense. So Bona did the only thing he knew to do. He circled like lightning behind the leopard. Then he began to growl. The leopard, taken unaware, leaped high beyond the Boy and landed by its cub. The two, now reunited, hurried into the tall grass.

Bona ran to his Boy. The Boy lay on the rocks sobbing. He was too frightened to be ashamed of his tears. The Boy grabbed the little yellow dog and whispered all kinds of wonderful things into his pointed ear. The dog looked pleased and just a little bit angry too. He wished that he could tell his Boy that if he had been in church where he should have been, this would never have happened. But the Boy was thinking just the same thing and did not need to be told. Nor did either of them need to be told that they should hurry home. The yellow dog and his Boy ran as quickly as they could back to the village.

Bangui Builds a Church

By Orville D. Jobson, D.D.

(Part 3)

At the close of the third month of building the Bangui church we exclaim: "Behold what God hath wrought"! The walls and roof are finished and the interior work begun. Since the cornerstone laying, the Lord has greatly prospered the work. Each Sunday the congregation marked the progress as the new structure towered above the old temporary chapel. The aluminum roofing is now on and the spire installed. This mass of aluminum makes the church a shining beauty. It can be seen from many points in the city and at long distances. Especially is this true from the airport, where one gets a full view a half-mile away.

FUNERAL IN AMAZONIA

(Continued from page 693)

that such was not necessary for a believer—and adding quietly to me that the fellows who then carried the coffin should be excused since they were merely poor ignorant fellows from the interior (a term designating the jungle or islands away from the cities).

Finally at the graveside, half of the Bible's last chapter was read, and prayer followed. The cemetery employees then lowered the simple box into the grave, and Jose, the son, was the first to begin to throw in the stones and gravel heaped up alongside. He stood there until some of the friends (using the hoes of the employees) completely filled in the fresh grave.

Most of us shook hands with Jose, then in small groups left the cemetery for our homes or various places of employment. "Precious in the sight of the Lord is the death of his saints."

The people of God have had a mind to work. The building was erected over the knoll on which we had the Easter sunrise service in 1955. This knoll had to be leveled off and some dirt excavated before the floor could be graded. The women and children of the congregation who could not give money gathered by tens to do this work. Over sixty of them contributed their time in this way to the Lord. When we were ready to lift the overstructure for the roof a score of men came to assist Mr. Balzer in this difficult task. They did it with joy as unto the Lord. The willingness of the believers to respond to every need for help has encouraged builder and missionary as they have worked along with the African brethren.

The old chapel is now in a run-down state. Part of the aluminum roofing has been removed to complete the new structure, and the people in that part of the chapel sit through the service in the boiling sun. Recently a violent storm tore off a score or more of the remaining sheets and flooded the chapel with water which has turned the dirt floor into a mass of mud. However, we still worship there—in hope!

We can say that we have received the "early rains." The Lord's blessings have been showered upon us. Everything has worked smoothly. Interest has been high; expectancy keen. Now we near the last lap of the run. The interior work is long—cementing floors, installing window and door sills, and finally painting. There is a lull and giving has tapered off. Our great need now is for the "latter rains"—a real shower of zeal from the Lord; a zeal to see the house of the Lord completed and dedicated, and additional giving to make this possible. Also we need further sacrifice, notwithstanding what has already been done.

Beyond the building lies the harvest. ". . . the husbandman waiteth for the precious fruit . . . and hath long patience for it, until he receive the early and latter rain." After the latter rain the harvest. After the dedication the ingathering of souls, the return of backsliders, and the edification of believers. This is "precious fruit" indeed! But for the moment we need the latter rain. Pray with us to this end.



Stages in construction

SPOTLIGHT ON THE

News

SPECIAL. The John Milton Society, which serves all denominations in publishing religious literature for the blind, has been struggling with the problem of a hymnal in braille for years and recently has made a valuable contribution to its solution. It has published a volume of one hundred "Hymns for Worship." These are the hymns most commonly used in Sunday morning services. They fill a volume that is fairly large but not too bulky to be carried to and from church. To be sure, this collection will not include all the hymns used on any Sunday but it is probable that one or two of the hymns used on any Sunday can be found in this book which contains the text and the melody in braille. This hymnal is sent free to any blind person who requests it. Many churches like to present their blind members with a hymnal and they usually send a donation of two dollars toward the cost of the book, which is less than actual printing costs. Requests should go to the John Milton Society, 160 Fifth Avenue, New York 10, N. Y.

MEYERSDALE, PA. Ralph Hall, pastor of the First Brethren Church, suffered a back injury while playing softball in September and was hospitalized for several weeks. He will be in a walking cast from three to six months. He is hoping to take up his pastoral duties shortly. The Sunday-school attendance for Oct 5 was 147—the goal in the S.S.E.C. campaign is 150.

WATERLOO, IOWA. Rev. Harold Etling, director of the National Brethren Sunday School Board was the special speaker at the Grace Brethren Church Oct. 12. Rev. Paul Unruh, Iowa State director of Youth for Christ was the special speaker at all the services on Oct. 19. John Aeby is pastor.

BERNE, IND. The Bethel Brethren Church celebrated Homecoming Day on Oct. 12. Irvin B. Miller is pastor. A record attendance was noted at each service: Sunday school, 230; morning worship service, 260, with Rev. True Hunt of the First Brethren Church, of Covington, Ohio, as the guest speaker, and 319 in the evening service with the Al Zalhout family giving a musical program.

FLAGSTAFF, ARIZ. Mrs. Ann Swails, Navajo Mission worker, Cuba, N. Mex., who is taking a tubercular rest cure here can be reached at 3027 N. Alta.

ROANOKE, VA. Vernon J. Harris, pastor of the Washington Heights Brethren Church, recently underwent surgery for hernia and appendix. Brother Harris writes that the appendix went as a special bargain. A special love offering was given by the church toward the hospital expense. The attendance was 193 for Oct. 5, and the church hoped to reach the 200 mark the following Sunday.

JOHNSON CITY, TENN. There were 150 young people at the Southeast District youth rally here Oct. 10-11. Rev. Ray Childress, of Bristol Youth for Christ, was the guest quizmaster and speaker. The First Brethren Church, of Buena Vista, Va., won the attendance banner with 39 present. Dean Risser was host pastor.

GRAFTON, W. VA. The annual Homecoming Day was observed at the First Brethren Church Sept. 23 with Rev. George Emory Shahan, the oldest living Brethren elder, presenting the Scripture lesson from memory, and also was the speaker. He is 94 years old. The Sunday-school attendance Sept. 30 was 109; Oct. 5, 124; and Oct. 12, 136. Eighteen have enrolled in the church's first Christian Workers Training Course. Paul L. Mohler is pastor.

AKRON, OHIO. The First Brethren Church, Russell Ogden, pastor, has voted to purchase the acre plot of ground to the rear of the present property toward the west and fronts of Albrecht Avenue. It was also voted to retain the present parking lot.

CHEYENNE, WYO. The First Brethren Church members held a surprise birthday party on their pastor, Russell Williams, after the evening service Oct. 5.

The BRETHREN MISSIONARY HERALD

Executive Editor Arnold R. Kriegbaum
Winona Lake, Ind.

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Winona Lake, Ind.
WMC Mrs. Norman Uphouse
R.R. 3, Warsaw, Ind.
Home Missions Luther L. Grubb
Winona Lake, Ind.
Grace Seminary Paul R. Bauman
Winona Lake, Ind.

DAYTON, OHIO. Mrs. Millie Cotterman of the First Brethren Church was honored with a card shower on her 93d birthday, Oct. 20. Mrs. Cotterman is a shut-in, and as far as is known is the oldest member of the church.

GRANDVIEW, WASH. The district WMC held their fall rally at the Grace Brethren Church here Oct. 10. A district laymen's meeting was held in the evening. The SMM will hold their district rally at the Grace Brethren Church in Yakima Nov. 8.

YORK, PA. The auditorium and the vestibule of the Grace Brethren Church have been painted, and the parking lot has been enlarged. Herman W. Koontz is pastor.

INGLEWOOD, CALIF. Homecoming Day was observed Oct. 26 at the First Brethren Church, Glenn O'Neal pastor, with a homecoming family dinner and special program. Their aim was to reach $7,236 toward their building fund.

GOSHEN, IND. Teacher Training and Successful Teaching classes were held at the Grace Brethren Church for teachers and workers of the northern Indiana Brethren churches. They met four Monday nights beginning Oct. 13 with Rev. Harold Etling, National Sunday School director as the leader. R. Paul Miller is the pastor.

LONG BEACH, CALIF. Three new busses, each holding 54 passengers, were recently purchased for the Brethren high school for a total cost of $16,500.

(More news on page 702)

The Importance of the Deity of Christ



By C. W. Mayes, D.D.

There is no more important fundamental of the faith than the deity of Christ.

Upon the proper answer to the question, "Who is Jesus Christ?" hangs all of His right and ability to be the Saviour of lost sinners. Everything depends upon the right or wrong answer to the question: "Was Jesus Christ a created being (like the Devil and the angels), or is He uncreated?" In the language of the common man: Is He as old as God, as infinite as God, as wise as God, as great as God? Is He **the God** of the universe? Has He always existed, or was there a day when He came into existence?

I. General Facts About the Great Bible Doctrine of the Deity of Christ

1. The doctrine of the deity of Christ does not rest upon a few stray statements here and there through the New Testament.

2. The doctrine of the deity of Christ is even more firmly established in the Old Testament than in the New Testament.

3. The doctrine of the deity of Christ was unfolded to men historically. By this, we mean that through the continuous revelation in every section of the Old Testament, and through the experience of men as they saw and talked with and walked with the incarnate God, Christ was revealed as the one true and living God.

4. The denials of the deity of Christ are always based either upon some passage of the Bible taken out of its setting, or upon pure unadulterated reason wherein men make such statements as the following: "Christ cannot be God because He is the Son of God."

II. The Importance of the Doctrine of the Deity of Christ

1. Unless Jesus Christ is God, He has no right to be called the Saviour. "For I am the Lord [Jehovah] thy God, the Holy One of Israel, thy Saviour . . . I, even I, am the Lord [Jehovah]; and beside me there is no saviour" (Isa. 43:3, 11). In this passage it is clearly set forth that God, or the Lord, or Jehovah, is the Saviour. No one else can be the Saviour, for the work of Saviour involves, according to the great doctrine of substitution, that God himself shall bear the guilt of sin. This He did through the incarnation when the God who was in Christ suffered the crucifixion in the body of the man we know as Jesus. Further testimony to this is found in Zechariah 12:10, where Jehovah speaks, saying: "They shall look upon me whom they have pierced." The One upon whom men would look when He would be pierced on Calvary, was not a created being, but Jehovah himself manifesting himself in flesh.

2. Unless Jesus Christ is God, He can make no claim to holiness. "Thus saith the Lord [Jehovah], your redeemer, the Holy One of Israel . . . I am the Lord [Jehovah], your Holy One, the creator of Israel, your King" (Isa. 43:14-15). The Devil may have been originally created innocent, the angels may have been originally innocent, and the same may be said of Adam and Eve before the fall, but holiness belongs to God alone. If Christ is only a created being, He has no right to be called holy; yet who would dare to subtract from Him that attribute of deity!

3. Unless Jesus Christ is God, He has no right to be the king of Israel. "I am the Lord, your Holy One, the creator of Israel, your King . . . Thus saith the Lord [Jehovah] the King of Israel, and his redeemer the Lord of hosts" (Isa. 43:15; 44:6). It is impossible from this plain language to question the clearly revealed fact that it is Jehovah who is the King of Israel.

The Scriptures plainly declare that there is no personage in all the universe who has a right to the throne of David and a right to rule as King of Israel except the Lord Jesus Christ. Concerning the Lord Jesus Christ, the angel told Mary: "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end" (Luke 1:32-33). If it is the Lord Jesus Christ who is to reign over the house of Jacob forever and of His kingdom there shall be no end, and if only the Jehovah God has a right to be the King of Israel, there is but one conclusion. Jesus Christ, that king, is none less than Jehovah God himself.

4. Unless Jesus Christ is God, He has no right to be called the first and the last. Our Lord has made the claim, "I am Alpha and Omega, the beginning and the ending . . . I am Alpha and Omega, the beginning and the end, the first and the last" (Rev. 1:8, 17; 22:13).

Now, turning again to Isaiah, "Thus saith the Lord [Jehovah] the King of Israel and his redeemer the Lord of hosts; I am the first and I am the last and beside me there is no God." Thus we see that aside from the One who said, "I am Jehovah" and "There is no God apart from me," and "I am the first and the last," there can be no God. Thus the claims set forth by our Lord Jesus, using these very words, identified Him as the God of the universe.

5. Unless Jesus Christ is God, He has no right to be worshiped. Yet He himself demands worship.

(Continued on page 702)

WHAT IS TRUTH?
WHAT IS JUSTICE?
WHAT IS VIRTUE?

Things To Think About

By Norman Uphouse, Ed.D.

It is a real pleasure to write on a subject about which I feel God wants us to know. If there was ever a time that people are thinking, it is now. Reasons for action, prospects for the future, life and death, security and insecurity and the like are gaining the attention of many.

One of the greatest philosophical statements ever made was "God has spoken." Really there were three ancient and fundamental questions that perplexed the minds of thinking men. They were: (1) Where is God? (2) What is He like? (3) What has He spoken? Jesus Christ came into the world of men to answer all three. He declared that God was in heaven and He came to reveal to men what God was like. Further, those who saw Him saw God, and God has spoken that only by belief and acceptance of Jesus Christ as Saviour and Lord can any go to heaven. Jesus said He brought the testimony from heaven and it was true that God wanted all to accept Jesus as the way, the truth, and the life. No man cometh to the Father but by Him. That's something to think about. Since it is true, we better be sure we are on the right way.

No substitute for Christ will ever please God. However, Christ as a substitute for us will please Him. In other words, He that hath the Son hath life, and he that hath not the Son hath not life, but the wrath of God abideth upon Him.

Time is getting short for us to be telling all the world about Jesus Christ as Saviour. All Scripture tells of Him. He fills the Bible. It is the written word and He is the living word. He is the greatest personage who ever stepped upon the stage of human activity. No man was born as He, none lived as He, none died as He, none arose as He, none claimed as much as He.

There is a text which introduces Him a little differently than the usual and because of its uniqueness I suggest Philippians 4:8: "Finally, brethren, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Here we have the law of the octave in operation. There are eight qualities or characteristics of Christ. Seven is the number of perfection. Three for heaven and four for the earth. Combined there is harmony and perfection. Eight is the new beginning and corresponds to one of the new set of sevens. We have this principle in the pattern of the snowflake and the scale in music. Why shouldn't we worship God on Sunday? It is the first day of the new order. It suggests something greater than the old order. It is perfection with a new beginning.

Think About Truth

Pilate asked, "What is truth?" (John 18:38). His inquiry was not made to trap Jesus; it was the admission of ignorance. Men simply did not know. Was it absolute or relative? Could it be isolated for examination? When could anyone know for sure he possessed it? There had to be a measurement of accuracy that would give the assurance. Being an abstract term, men avoided dealing with it.

But Jesus came and declared: "I am the way, the truth and the life. No man cometh unto the Father but by me." Standing squarely upon his claim, we understand Him to be the impersonation of truth, the standard by which all propositions are tested. Every phase and activity of life must be considered in relation to the person of Jesus Christ to determine true values.

The psalmist said: O Jehovah, thou God of truth" (Ps. 31:5, ASV). And John insisted that "Grace and truth came by Jesus Christ" (John 1:17). If you never thought about it this way before, do it now. Shun the false and accept the true.

Think About Honesty

This has been translated as honorable with a suggestion of reverend. These do belong to God in a more definite way than to any other person. "Holy and reverend is his name" (Ps. 111:9 ASV). They indicate that God is worthy of honor. Men willingly unhinge the knee at the altar of the true God. They realize that He alone deserves worship and honor.

"All men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him" (John 5:23).

Here is something too important to pass over lightly. Heaven for you is at stake at this verse. God has spoken and will not take it back that all men, from all stations of life, color and creed must come to honor Jesus as the Christ or meet Him as their accusing judge.

It used to be that men did not know these details and could plead ignorance (though that did not excuse any one). But now none can say he did not know (at least here), you do know. We have the accurate recording of the Word that says we should honor the Son.

Think what the writer of the second Psalm said when God put it into

his heart and mouth to speak. "Kiss the Son, lest he be angry, and ye perish from the way." Men who have taken Him as Lord and Saviour acknowledge that He is worthy of honor.

Think About Justice!

Justice! What a watchword for all who love the finer things in life. In many places it has departed and injustice is practiced. Christianity presents the Christ as a champion of justice. More than that He is the Just One. The first Christian martyr recorded in the Bible was Stephen. At his death he persistently accused his tormentors by holding them responsible for the crucifixion of the Just One. That was Christ.

To be just is more than to have a sense of justice. It is inseparably connected with righteousness. "Jehovah is righteous" (Ps. 11:7 ASV). And "Righteousness and justice are the foundations of thy throne" (89: 14 ASV). These refer to Christ, for in I John 1:9 it says: "If we confess our sins, he is faithful and just [or righteous] to forgive us our sins." In all of His treatment with His creatures He has been and will be just and righteous. Some people can't seem to think of God as possessing an array of striking attributes such as holiness, justice, and righteousness. They think that love is the great thing and overshadows the others. In spite of love, justice will speak and the sinner will be naked before God. Our only approved preparation is to be clothed in the righteousness of Christ. We receive this by receiving Christ into our hearts.

Think About Purity

All of the best men of history were sinners. They were far from perfect. There are no perfect men now. Some claim to be perfect, and they are so in their own eyes, but not as God looks at them. "If we say that we have no sin, we deceive ourselves" (I John 1:8).

Anything to be pure must be free from all contamination. There cannot be any foreign matter to spoil it. The smallest particle of leaven renders it impure.

Christ alone is the pure One. "He is pure" (I John 3:3). He is in a class by himself in this respect. He never sinned. He lived a sinless and spotless life. He always did the right thing at the right time. He never did the wrong thing anytime. He never made a mistake. He never disappointed God the Father. He never grieved the Holy Spirit. He never prayed "Father forgive me" because He had nothing harmful in Him. Moses, Joseph, David, Daniel, Isaiah, Jeremiah, and all the other warriors for God were men who needed to come to Him with a broken and contrite spirit, but not so with Christ.

I challenge anyone to carefully and critically scrutinize the life of Christ first as to who He was and is, and also as to what He claimed and did. If you do this with an open mind and sympathetic heart, free from prejudice and the traditions of men, you are going to see Him as the pure One from heaven.

He lacks nothing that perfection includes.

He has nothing that perfection excludes.

Think About Love

God is love (I John 4:8). This is elementary theology, but it is staggeringly profound. It was our first conception of God and possibly the most widely published fact known. No man should ever sink so low that he forgets that God is love. God hates sin, but He does not hate the sinner. Pagans think of their gods as those who delight in vengeance and torture. They come to their altars to appease the angry gods. We have a positive revelation and demonstration that God is love. For God so loved the world that He gave His only begotten Son.

The very fact that God was willing to send the Son, heaven's best for us, proves beyond cavil that He possesses a love that is active and wonderful in expression.

Jesus Christ loved as well as being the expression of it. He loved little children. He loved unfortunate men and women. He loved His own. "Having loved his own, he loved them unto the end" (John 13:1). Let the love of Christ constrain you to come to Him.

Think About the Term Good Report

We'll start at the end of the life of Christ on the earth and look back to see how He lived. Think about the scene in front of Pilate's judgment seat. It was the time for the Passover preparation and Pilate brought out Jesus before the company of accusers and said, "Behold your King." They replied: "Away with him, away with him, crucify him." But Pilate said: "Shall I crucify your King? I find no fault in him."

There stands the record. Pilate was a man qualified to conduct the investigation because of his position and authority. An officer of Rome and a friend of the Jews, he examined Jesus' credentials and said that he found no fault in Him.

Pilate chose to wash his hands from all further responsibility. The people asked for His blood. They were mad and unscrupulous. They formed a lynching mob and manhandled Jesus and crucified Him. However, the centurion watched the affair and said: "Truly that was the Son of God."

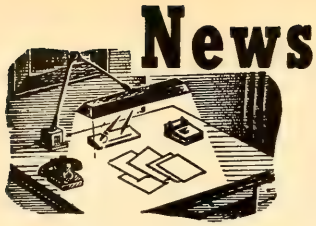
Even though He died the death of a criminal, He was a man of good report. He went everywhere doing good. There must have been another reason for His death. Greater love hath no man than to lay down his life for another. It is food for thought and cause for action.

Think About Virtue

Many sought Jesus because virtue went out of Him (Luke 6:19). We have been moving along pointing out how Christ is seen in all these great words and now we can say that truly He is the One of virtue.

Virtue is moral excellence, right living, chastity, integrity, and uprightness. These terms are heavily freighted. They identify the Son of God. They give the details in the picture of the One God wants us to see. And also what God wants to see in us.

Jesus Christ is the example to all believers. He is the only safe and perfect example. To other people, unsaved and unregenerated, He is judge and no more. Now He stands at the door and knocks for you to open. Let Him in.



WHEATON, ILL. Dr. Robert Culver, professor at Wheaton College, was guest speaker for both services at the First Brethren Church, Johnstown, Pa., Oct. 12. Russell H. Weber is the pastor.

CHICO, CALIF. The young people of the Brethren Churches of the Northern California District are participating in a Bible quiz program. The district plans to raise $350 to send the winning team on a round trip of 4,600 miles as their representative to the National Bible Quiz at Camp Bethany next summer.

NORTHERN OHIO DISTRICT. More than 300 teachers and workers of Brethren churches met in Sunday-school workshops four nights each week from October 14 to November 7. Rev. Harold Etling, Brethren National Sunday School director, and personnel from Union Gospel Press and Scripture Press were leaders.

ASHLAND, OHIO. A fellowship meal and rally was held by the Grace Brethren Church, Oct. 5. A special program, display of contest prizes, and installation of officers took place at the new chapel in the afternoon. A special visitation program is in progress with the help of Rev. A. D. Cashman, of Winona Lake, Ind. Miles Taber is pastor.

LAKE ODESSA, MICH. The Michigan district Brethren pastors are sponsoring a Bible class in Grand Rapids with the desire to establish a Brethren church in that city. Rev. William Ernest, pastor of the Grace Brethren Church, conducted the class Oct. 16 with 12 present.

WASHINGTON, D. C. James Dixon, pastor of the First Brethren Church, was the homecoming speaker Oct. 5. During the fellowship and activities of the day Brother Dixon was given a generous love offering by the congregation.

CONEMAUGH, PA. Mr. and Mrs. Grant Knavel, members of the Conemaugh Brethren Church, celebrated their 60th wedding anniversary Sept. 21.

MIDDLEBRANCH, OHIO. Wesley Haller, pastor of the First Brethren Church, was the special speaker at three services at his former pastorate of Ankenytown on Oct. 5. Homer Miller is the present pastor.

SOUTH BEND, IND. Rev. Harold Etling of the National Sunday School Board was the guest speaker at the services of the Ireland Road Brethren Church, Oct. 19. There were 12 first-time decisions, with one family of six among them, at the morning service, and 109 in Sunday school. Gene Witzky is pastor.

GLENDALE, CALIF. Dr. L. W. G. Duff-Forbes and Dr. Henry Hedrick were guest speakers at the First Brethren Church Sept. 12. Dr. Hedrick is with the American Indian Liberation Crusade and brought a team of American Indians to the service. Gerald Polman is pastor.

CHICO, CALIF. Rev. Conard Sandy was special speaker at the Grace Brethren Church, Phillip Simmons pastor, for both services on Oct. 5.

DAYTON, OHIO. Jimmy Willis, former "Kingfish" of Amos and Andy fame, now converted, was guest speaker at the morning worship service of the Calvary Brethren Church on Oct. 19. Henry Barnhart is pastor.

In Memoriam

Mrs. Pearl Susan Murphy went to be with the Lord on July 29. A cheerful, consistent Christian testimony was apparent in the life of Mrs. Murphy. A charter member of the Grace Brethren Church of Altoona, she was very active for years, and was always willing and ready to do the "extra" things that need to be done in any congregation. Five years ago she suffered a stroke which crippled her, but still she removed all obstacles and was as faithful as possible in attending church. We at Grace church will miss her from the services, for she bravely came when many others would have stayed home.

—J. Ward Tressler, pastor

Mrs. Macie Reighard, a faithful member of the First Brethren Church, of Johnstown, Pa., before moving to Ohio, went to be with the Lord Oct. 4. The funeral service was conducted by Brother Weber.

—Russell H. Weber, pastor

THE IMPORTANCE OF THE DEITY OF CHRIST

(Continued from page 699)

Our Lord said: "That all men should honour the Son even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent me" (John 5:23).

Again, the Father demands the worship of Christ. Concerning Jesus, the Father states: "I will be to him a father and he shall be to me a son . . . when he bringeth in the first begotten into the world he said, and let all the angels of God worship him" (Heb. 1:6). The **Him** here, who is to be worshiped by the angels, is none other than the incarnate God, humanly known as Jesus.

The Bible teaches that worship belongs alone to God. John said: "I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, see thou do it not: for I am thy fellow servant, and thy brethren the prophets, and of them which keep the sayings of this book: worship God" (Rev. 22:8-9). However, the same Bible which teaches that God alone should be worshiped, teaches us that the Lord Jesus Christ accepted and encouraged worship of himself. "And when they were come into the ship the wind ceased. Then they that were in the ship came and worshipped him, saying, of a truth thou art the son of God." If Jesus accepted and encouraged such worship when He was only a created being, He has no right even to claim to be a good man.

The Church's Common Heritage

BY DR. WALTER L. WILSON

The church of God consists of all believers everywhere. Those who are saved out of "every kindred, and tongue, and people, and nation" are blessed with a common heritage from heaven. They have eternal life. They are members of Christ's body. They have received a new nature. They love one blessed Book. They are on the way to the same home. They have the same Father, the same Saviour, and the same Holy Spirit. They have one purpose—to preach Christ to the lost and to build up the saints. This makes a real and eternal union.

All May Be Spirit-Filled (I Cor. 12:4)

There are many false spirits in the world. Their object is to destroy faith in Christ, deny the truth of the Scriptures, and lead souls into paths which end in destruction. God's own Holy Spirit, who is the Spirit of Christ, has come to each believer, has opened his eyes, has given him faith in Christ Jesus, and filled him with desires which agree with the teaching of the Bible. The presence of this one Eternal Spirit in all believers knits their hearts together in fellowship for service.

All May Be Spirit Led (I Cor. 12:5)

When men are led by their own fancy and desire, they go divergent paths. They pursue their own ways. They seek their own glory. They desire their own prosperity. However, when the Holy Spirit of God leads the soul, then that one is found in God's paths. He seeks the glory of God. He desires the spiritual welfare of men. He makes known God's call for lost sinners in the Gospel. The Spirit leads him into those services which bring glory to God and which magnify the Lord Jesus Christ. He causes the believer to love the Scripture and to search it diligently in order to know God's will.

All May Be Spirit-Taught (I Cor. 12:6)

It matters not what race or color or status in society one may have—when he trusts Jesus Christ with his soul, the Spirit will teach that one the ways and the thoughts of God from His Word. The Spirit is no respecter of persons. He will teach the Eskimo who has no education, and He will instruct the university president who has earned the highest degrees. He will teach little children, whether they be yellow, black, brown, or white, and He will instruct the parents whether they be rich or poor, educated or illiterate. The church has one common Teacher, the Holy Spirit.

All May Be Spiritual (I Cor. 12:11)

Every believer in the world has the privilege of yielding his body to the Holy Spirit for fruitful service and godly living (Rom. 12:1). He will use a Sammy Morris from Africa just as He did a D. L. Moody from Chicago. He did not reach into the universities for His disciples but selected them from the common walks of life and gave them the ability to confound the world's intellectuals. All have the privilege of showing forth the virtues of Christ and of manifesting a Spirit-filled life. This is the common heritage of all who are saved by grace and washed in the blood of the Lamb.

The faith that inspired the martyrdom immortalized in "Through Gates of Splendor"

Shadow of the Almighty

The Life and Testament of Jim Elliot

By ELISABETH ELLIOT

THIS is the inspiring biography of one of the missionaries who hoped, planned and ultimately perished in a daring attempt to bring the Gospel to savage Indians in the jungles of Ecuador. From the journals which Jim Elliot kept, his widow has selected the most powerful, revealing passages and woven around them the story of his life. IN THE SHADOW OF THE ALMIGHTY is both a tremendous biography of an adventurous life, and thrilling devotional literature.

"The perfect complement to **Through Gates of Splendor** . . . will challenge Christian youth for many years to come. We desperately need Jim Elliot's kind of dedication among youth today."—Ted W. Engstrom, President, Youth for Christ

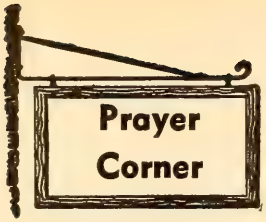
"A fascinating portrayal of a modern missionary martyr."
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BRETHREN MISSIONARY HERALD

WINONA LAKE, INDIANA



BRETHREN DAY OF PRAYER
NOVEMBER 15

"Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak" (Matt. 26:41).

HOME MISSIONS—

Praise the Lord for some recent decisions by young men in the Fremont colored work, and pray for the pastor, Granville Tucker, as he ministers to his own people.

Pray for J. Paul and Carolyn Dowdy as they assist Brother Sam Horney in the Spanish-American work at Taos, N. Mex.

Pray for the pre-Thanksgiving services being held in Denver and other home-mission churches.

Pray for wisdom in the starting of a Bible school by our Brethren Messianic Testimony in Los Angeles, Calif.

Pray that home missions will be remembered the year around and not cease with Thanksgiving.

Praise the Lord for the three new home-mission churches recently dedicated at Anaheim, Calif.; Lansing, Mich.; and Kokomo, Ind.

SUNDAY SCHOOL—

Pray that our Sunday schools may have a vision of reaching every one possible in their locality and that we may realize 60,000 by 1960.

Continue to pray for the national Sunday-school director as he travels that he may have physical strength, as well as spiritual wisdom, in helping our Sunday schools.

Pray that young people in our Sunday schools may have an interest not only in their own local Sunday school but also in Sunday schools on a national level.

Praise the Lord for the supplying of needs in our national Sunday-school office and continue to pray that other needs may be met.

GRACE SEMINARY, COLLEGE

Praise the Lord for the completion of the Physical Education Building now in use.

Pray for the classroom building to be ready by the second semester.

Pray for $35,000 more in the building fund by January 31, 1959.

Pray for our student teams who are going out on service assignments.

BYF—

Pray for God's blessing upon district youth committees who are planning and executing fall youth rallies.

Pray that our youth will become vitally interested in the national Spiritual Competition — especially quiz teams on the Book of Acts.

Pray that the home-mission project—summer missionaries—will be enthusiastically supported by young people.

Pray that the Lord will guide the ministry of your youth director in the fall and winter itinerary.

LAYMEN—

Pray that during the home-mission period, the Laymen will give cheerfully to their home-mission project—the Navajo work in New Mexico.

Pray for all the laymen in all the churches as they help in the building and enlargement programs; also that they will assist their pastors in the evangelistic work.

Pray for all the boys clubs that many will be won to Christ and be built up in the faith.

SMM—

Pray for the national officers, for most of them are new, that the Lord will give them wisdom in performing their duties.

Pray that the necessary funds will come in for the support of Miss Barbara Hulse as she prepares to go to Brazil.

Pray that the Sisterhood girls will take a real interest in the new projects, goals, and achievements for this year.

WMC—

Pray for the Lord's blessing upon all the WMC ladies as they try to build up their local councils.

Pray that all may have a real interest in meeting all the goals for 1958-1959.

Pray that all will seek the guidance of the Holy Spirit as they seek to win the lost to our Lord.

FOREIGN MISSIONS—

Pray for Africa missionaries planning soon to return home for furlough that all things on their stations may be arranged for others to take over their work.

Pray for the new class of Mexican young people entering the Bible Institute at Durango, and pray for B.I. students on all our fields.

Pray that our God will greatly use the radio ministry on the Argentina and Mexico fields to reach many for Christ.

Pray for missionary candidates preparing to go to the fields.

Continue to pray for the Donald Miller family in their time of bereavement.

Pray for the health problems of all our missionaries.

MISSIONARY HERALD—

Continue to pray for wisdom for the curriculum committee that will soon meet to study our Sunday-school material.

Pray for the personnel in the Mail Order Department that strength and wisdom will be given to get all orders out promptly and efficiently during the holiday season.

Pray that our Brotherhood may be challenged with the importance of getting out printed literature to the furtherance of the Gospel.

The BRETHREN MISSIONARY HERALD

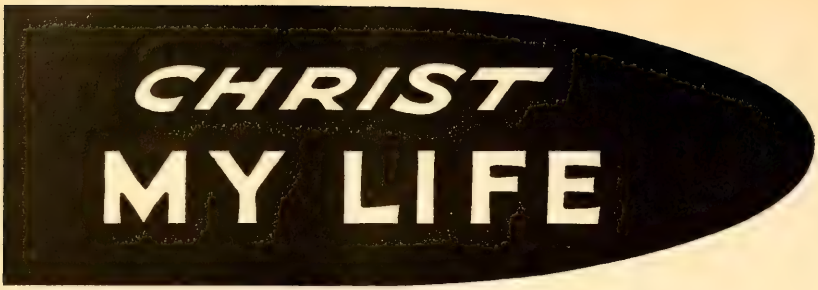
WMC NUMBER

NOVEMBER 8, 1958



1957-58 BIRTHDAY MISSIONARIES

Miss Grace Byron, Miss Florence Bickel, Mrs. Rose Foster



TRACTS

USES—

- Appoint one member as tract chairman to mail out tracts when there is a birth, marriage, sickness, or death in your town, as well as your church
- Mail to young people away at college or in the Armed Forces
- Maintain racks in bus, rail, and air depots, in hotels, hospitals, and stores
- Enclose in birthday letters sent by church to members and friends
- Distribute in community. Areas are marked off by blocks and tracts are delivered to each home
- Keep Salvation, Family Altar, and Christian Living tracts in hands of each WMC member
- Send to new converts, delinquent, and absentee members, either by mail or personal call

SOURCES—

Missionary Herald Co.
see Book and Gift Catalog, pp 63
Winona Lake, Ind.

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Westchester, Ill.

Moody Press
820 N. La Salle St.
Chicago 10, Ill.

PEN POINTERS—use these freely

Every WMC woman should read them and be able to tell what part WMC plays in the work of her church. She should read them in order to be familiar with the **program, plans, policies, and projects of WMC.** Have them available always for WMC information and use them as tracts. There are five Pen Pointers:

1. What is WMC?
2. Women Manifesting Christ
3. Home Frontiers*
4. Working in My Church
5. Beyond Our Borders

*In this Pen Pointer there is a correction to be made. In the third paragraph, page 1, District Program Chairman should read District Project Chairman.

THE BRETHREN MISSIONARY HERALD VOLUME 20, NUMBER 45
ARNOLD R. KRIEGBAUM, Executive Editor
Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $3.50 a year; 100-percent churches, $2.50; 75-percent churches, $2.75; 50-percent churches, $3.00; foreign, $4.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; True Hunt, secretary; William Male, assistant secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to executive committee; Mark Malles, Robert E. A. Miller, Thomas Hammers, Robert Sackett, William Schaffer; Arnold R. Kriegbaum, ex officio.

Limitless Thanksgiving



By Mrs. Lowell Hoyt*

Centuries before the Pilgrims landed on these shores, a Thanksgiving Day was observed by the nation of Israel. The occasion was the bringing of the ark of God into the city of Jerusalem. At the time of King Saul's death, it had been taken away by the heathen Philistines. Now it was again in its rightful place as the center of worship. King David wrote a song to commemorate the occasion. The Scriptures inform us that "on that day David delivered first this psalm to thank the Lord into the hand of Asaph and his brethren" (I Chron. 16:7).

In the Book of Nehemiah we read of another such national observance. The Jews had returned from Babylon some years before, and had just finished rebuilding the wall of Jerusalem in the face of tremendous opposition and difficulties. At the dedication of the wall the people, priests, and rulers marched upon the wall in two great companies, giving thanks to God. They kept "the dedication with gladness, both with thanksgivings, and with singing . . ." (Neh. 12:27).

Thanksgiving may be defined as the joyful acknowledgment of that which God gives. It implies acceptance without rebellion, bitterness, or distrust. Special days for national thanksgiving are good and proper, but for the child of God thanksgiving is not to be limited to such occasions. He is to be thankful to God at all times, in all circumstances, and for all things.

Giving Thanks Always

Like prayer, thanksgiving cannot be limited to stated times. God's Word clearly states that the Christian should be engaged in "giving thanks **always**" (Eph. 5:20).

It is evident that thanksgiving cannot always be on the Christian's lips. He must speak about other matters also. But his thankfulness to God could be expressed more often than it is. There are the regular, stated times of public worship: "Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms" (Ps. 95:2). But also, in the course of everyday life, giving of thanks is to replace the filthiness, foolish talking, and jesting which characterized the man before he became a new creature in Christ (Eph. 5:3-4).

Although not always expressed, the heart's constant attitude toward God is to be that of thanksgiving. God is always good and gracious to us; we are to respond by always being thankful to him.

In Every Thing

If continual thanksgiving is the duty of the Christian, it follows that it must be carried out under every circumstance of life. God expects just that: **"In every thing** give thanks" (I Thess. 5:18); "Be anxious for nothing; but in everything . . . with thanksgiving . . ." (Phil. 4:6).

In **every** thing? In bereavement? Listen to Job: "The LORD gave, and the LORD hath taken away; blessed be the name of the LORD." In sickness? "What?" asks Job, "shall we receive good at the hand of God, and shall we not receive evil?" In chastisement? Let Jonah answer from the fish's belly: "I will sacrifice unto thee with the voice of thanksgiving."

In famine? "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet will I rejoice in the Lord, I will joy in the God of my salvation," writes the Prophet Habakkuk.

In persecution? Joseph answers his brothers who had so heartlessly mistreated him: "As for you, ye thought evil against me: but God meant it unto good."

In danger? "Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."

In prison? In weariness, in painfulness, in watchings (sleepless nights), in hunger and thirst, in fastings, in cold and nakedness? Paul, who experienced all these and more, writes to the Philippian believers: "I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel."

For All Things

To be thankful to God **in the midst** of trying circumstances is one thing; to be thankful **for** those same circumstances is quite another thing. Yet God expects us to give thanks "always **for all things** (Eph. 5:20).

Is it possible? Only if we firmly believe that "all things work together for good to them who love God" (Rom. 8:28). To have such assurance we must know first that the "all things" which come to the Christian come from God. We do know this, for God "worketh all things after the counsel of his own will" (Eph. 1:11). Nothing or no one can touch the Christian except God allows it. Furthermore, this God who controls all things is our loving, Heavenly Father who has our welfare at heart. Therefore, He sees to it that these things work together for our good.

Since all things come from God and work for our good, may we not say that they are good gifts for which we should be thankful? "If ye then, being evil, know how to give good gifts unto your children, how much more shall your father which is in heaven give good things to them that ask him?" (Matt. 7:11.)

The Apostle Paul was given a "thorn in the flesh." On the one hand, it was a "messenger of Satan" to buffet him. On the other hand, it was a gift from God sent to keep him humble. "Most gladly therefore," he writes, "will I rather glory in my infirmities, that the power of Christ may rest upon me" (II Cor. 12:7-9).

And so Paul could exhort believers to give thanks "always for all things," even for what seems adverse, for nothing is really so.

*Pastor's wife, Elkhart, Ind.

Ponderings from Philippians

BY A FIRST GRADE TEACHER



Mrs. Don Rough

Member, Third Brethren Church, Philadelphia, Pa.

"I can do all things through Christ which strengtheneth me" (Phil. 4: 13) is a verse which frequently comes to my mind during a busy day as a first-grade schoolteacher. It has been a source of inspiration and strength to me. Only the Lord knows what each day holds in store. He alone knows how much my patience will be tried, and the amount of extra wisdom and strength that will be needed. What a difference it makes when the day is committed unto the Lord, for He is truly our source of power.

A teacher is confronted with many problems, all of which he or she is expected to solve. I know I have not been able to solve all problems, but the Lord has. It takes God-given wisdom to know how to handle situations, such as the time Tim was caught stealing pennies from someone's desk, or the time Jane and Larry both cheated on an exam. Only the Lord can give the understanding as to how to deal with these children that they may realize the sinfulness of their deeds, and that they may desire never to steal or cheat again. God can and will give us the words to say in a situation like this, for we "can do all things" through Him.

Children watch their teacher closely and imitate her characteristics and words. They sense her attitudes, ideals, and standards even though they might not be expressed in words. It is the desire of my heart that I may heed Paul's words in Philippians 2:5: "Let this mind [or attitude] be in you, which was also in Christ Jesus." Jesus was willing to be used as a servant. But are we willing? Will the children who are watching see in me an attitude of love and concern for their souls as has the Lord Jesus? Will they see a spirit of humbleness and obedience to Him?

At times it is so easy to get worried or upset about incidents that happen in the schoolroom. You may be discouraged about Mary's inability to read, or Billy's constant bickering with his classmates. Or perhaps it may be the parent you're worrying about—the one who can't and doesn't want to understand why you won't give her son an A for incentive, even though he is doing failing work. But Philippians 4:6 says: "Be careful for nothing." God tells us not to worry, but to tell Him about it. If we lay our burdens at His feet, He has promised to fill us with the "peace of God" (Phil. 4:7).

In school, children are encouraged to strive for good grades. They are urged to always work toward a higher goal which has been set before them. Sometimes a prize is offered to the one who reaches that goal. It is the same in a Christian's life. We should say with Paul in Philippians 3:14: "I press toward the mark for the prize of the high calling of God in Christ Jesus." Oh, that we as Christian teachers may be able to show our children their need of accepting Christ as their Saviour, and pressing toward the goal which Christ has set before them.

The opportunity and responsibility of a Christian teacher is great. Most children are eager to learn, especially in the lower grades. They are open and receptive to new facts and ideas. What a God-given opportunity to not only teach the little ones the three R's, but to tell them of Jesus who died for them.

It is the prayer of my heart that I may hold "forth the word of life that I may rejoice in the day of Christ" (Phil. 2:16).

MISSIONARY BIRTHDAYS FOR JANUARY

Africa—

Mrs. Albert W. Balzer January 1
B.P. 36, Bossangoa via Bangui, French Equatorial Africa.

Dr. Harold A. Mason January 1
B.P. 36, Bossangoa via Bangui, French Equatorial Africa.

Ramona Marie Samarin January 8, 1953
Mission a Bellevue, Bossangoa via Bangui, French Equatorial Africa.

David Bruce Hocking January 15, 1957
M'Baiki via Bangui, French Equatorial Africa.

Mrs. Martin M. Garber January 22
Mission a Bekoro, Paoua via Bangui, French Equatorial Africa.

Mrs. Minnie Kennedy January 28
Mission a Bekoro, Paoua via Bangui, French Equatorial Africa.

Argentina—

Lynn Arthur Hoyt January 3, 1948
Chiclana 1074, Don Bosco, F.C.G.R., Argentina, S. A.

Ivan Wayne Hoyt January 5, 1958
Chiclana 1074, Don Bosco, F.C.G.R., Argentina, S. A.

Charles Loren Churchill January 8, 1951
Remedios de Escalada 74, Rio Tercero, F.C.B.M., Argentina, S. A.

Mrs. Carson E. Rottler January 10
Fenoglio 71, Laboulaye, F.N.G.S.M., Argentina, S. A.

Mrs. J. Paul Dowdy January 27
Almirante Brown 808, Barrio Alberdi, Rio Cuarto, F.C.N.G.B.M., Argentina, S. A.

Brazil—

Arthur Allen Burk January 10, 1954
Caixa Postal 861, Belem, Para, Brazil, S. A.

Jeanette Elizabeth Miller January 22, 1951
Macapa, Terr. Federal do Amapa, Brazil, S. A.

Mexico—

Leandra Marie Edmiston January 15, 1947
Apartado No. 36, Leon, Guanajuato, Mexico.

Lights for Him



By Mrs. Harold Etling

Walking along one of the main streets of a large city, a little girl, shivering with cold, saw lights and heard singing from a large church. She went in, warmed herself, and listened. The pastor's text was "The Light of the World." At the close of the service the girl said to the preacher: "Did you say that you are the light of the world, sir?"

"No, my dear," replied the minister, "Christ is the Light of the world. I am just one of His little lights."

"Well, sir, I wish you would come and hang out in our alley. It's awful dark down there."

Dear sisters in Christ, the Saviour who is the Light of the world has challenged us to light the places that are dark and needy. If you want "joy, real joy, wonderful joy," you will find it as you place Jesus first, others second, yourself last.

As project chairman we would like to suggest some ways and means of lightening the burden of our national boards, and supplying the needs of the local church and community.

For information and instruction about the methods of handling packages and gifts, please read and distribute the Pen Pointer "Beyond Our Borders."

The display at National Conference will be of a different nature this year. Therefore, we urge you to keep two copies of your program booklets, favors used in the regular or special meetings, pictures of birthday, mother and daughter, or other special occasions. If you have a missionary chest, take the picture of one of the missionaries receiving a gift. Write an article how you reached your money goals. The national project chairman will contact your district project chairman after the midyear executive committee meeting about plans for the display at conference.

A pamphlet suggesting the needs of our various mission fields and boards during the year 1958-59 is now available from Mrs. Harold Etling, Box 718, Winona Lake, Ind. Should there be emergency projects, they will be listed in the WMC issue of the Missionary Herald most closely related to the need.

If people know, they will care. If they care, they will share. Therefore, keep your church posted on what your WMC is doing by way of projects and programs. When you have decided upon your local project, let the church know through posters, spot announcements in the opening assembly of Sunday school, in the class, in the church bulletin, or little gadgets passed to the individuals as they leave church. Put announcements in the local newspaper of your activities. Be alive! Liveliness is contagious! To maintain that liveliness, the objectives and recommendations suggest that each council take part in the district project, and that each district sponsor at least one project.

In the pamphlet mentioned you will discover items from seven cents to $3,800. Each item has been carefully selected. Each item is important even if paper or stencils do not have the appeal that toys, autos, or tracts do. Pray carefully for guidance as you select your phase of the work.

Feel free to call on your national project chairman for assistance. May God's richest blessing be upon you as you work from week to week to be lights that lighten the dark places. "Others, Lord, yes others let this our motto be."

1958 Birthday Missionary

By Miss Marcia Lowe



Mrs. Foster Tresise

It was in 1953, on the eighth of May, that Mrs. Foster Tresise first stepped on Hawaiian soil after she and her husband had made the flight from the "mainland" to become the first missionaries to Hawaii under the Brethren Foreign Missionary Society. They found many challenges, for not only were they the first missionaries in this new field, but they went as self-supporting missionaries; later the Society took on their full support. For five and one-half years they have labored for the Lord as the only Brethren missionaries in that field.

Marguerite Lovina Snowberger was introduced to her first view of God's creation at East Freedom, Pa., on December 14, 1910. Being the third of a family of three children, the atmosphere was comfortable and entertaining; but, as such, the history of this family was short-lived. During the influenza epidemic of 1918 the father was stricken with that disease, and in a few days the Lord took him home. Previous to this experience theirs had been a typical Christian home, for both mother and father were Christians and members of the Church of the Brethren at Leamersville, Pa. After this, with the responsibility and care of three children to feed, clothe and educate, the mother could not spend much time at home with them during the week. But the Lord's Day always found them enjoying fellowship together in His house. In those early years each in his own way cared for the work and support of the home.

It was in the Church of the Brethren, at the age of ten, that Marguerite accepted the Lord as her Saviour under the ministry of Rev. George Rogers. In later years Brother Rogers resigned the pastorate of the Church of the Brethren and be-

(Continued on page 710)

We, the Women

From Northern-Atlantic District—

Our WMC had their fall rally on Thursday, September 25, in the Third Brethren Church in Philadelphia. Sixty-three women attended from seven participating councils. Our guest speaker was Mrs. Evan Adams, who brought to us the very great needs of the Navajos, and the mission's work among them. We were also privileged to meet three wives of the Brethren construction crew who are, at present, working on the Hatboro Brethren church.

Our district officers planned a district board meeting to be held on Tuesday, October 28, at Reading, Pa.

I am enclosing a copy of our district newspaper. We are very proud of our editor, Mrs. Grubb. Along with having a new baby girl in July, she still manages to get out this paper. Whenever we have any news, I will try to get it off to you.

—Miss Rena G. Bauer, secretary

From Philadelphia First Council—

We held our first fall meeting on September 30, with twenty women present. We were able to roll a number of bandages during the meeting and are planning to make dresses again, as we did before, for some of the missions in New Mexico and Kentucky.

Indiana District Fall Rally—

"Abounding in Service" with the verse ". . .always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (I Cor. 15:58) was the theme of the Indiana district fall rally held October 9 at the Grace Brethren Church, Elkhart, Ind.

Mrs. Robert Schumacher, president of the local council, greeted us with the Christian love found in WMC. Mrs. Dick Leek was the song-leader for the day, and devotions and special music was provided by the host church.

The highlight of the morning session was the presentation of a typical African WMC meeting in which Mrs. Rose Foster, Miss Grace Byron, retired missionaries, and some of the ladies of the junior and senior WMC councils of Winona Lake took part.

The roll call showed that 139 members from 17 of the 18 councils of the district were present.

In the afternoon the members of the Sidney council had charge of the devotions, and a group of approximately ten pastors wives furnished the special music.

The district project of the Calvert Correspondence Course for Robert Dowdy and Kenneth Churchill, of our Argentina field, and the buying and sewing of clothing for the Edmiston Children, of our Mexico field, was completed. The clothing was on display with each council showing their completed work.

Goshen received an award for having eighty percent of their membership present, and the award of Bible pins was given to those who had completed reading through the entire Bible. Osceola kept the beautiful lighted picture for having the most members receiving pins.

—Mrs. Elery Garrison

NATIONAL WMC PROJECT OFFERINGS 1958-59

General and Publication Offering	$2,651.45
Home Missions Offering Due December	10
Christian Education Offering Due March	10
Foreign Missions Offering Due June	10
Thank Offering (Jewish) Due June	10
Birthday Offering Due June	10

1958 BIRTHDAY MISSIONARY

(Continued from page 709)

came the first pastor of the Leamersville Brethren Church of Leamersville, Pa., where Marguerite also placed her membership.

Following her high-school graduation, Marguerite was employed for several years in a doctor's home, while at the same time she attended evening classes at the Bible Institute of Altoona, Pa. Then, with the encouragement and leadership of this doctor, she was able to realize her life-long ambition of entering nurses' training. She took her training at the Mercy Hospital in Altoona, entering in the fall of 1936 and graduating in 1939. She still treasures those years and looks back on them with joy.

A matter of special note during the years of Marguerite's nurses' training was the renewal of acquaintance with a former high-school classmate, Foster Tresise, and in June 1940 he became her beloved husband. They went to Cleveland, Ohio, to make their home, and united with The Brethren Church of Cleveland Heights. There at that church the hearts of this young couple were challenged in the Word of God, and they were led into further service. Under God's leading they enrolled in the Bible Institute of Los Angeles in 1944. Marguerite completed the Christian Education course in June 1948. During those years at Biola, and in the study of God's Word, their hearts were challenged because of the great need for laborers on the mission field, and they offered their lives for service wherever the Lord would lead.

It was several years before the Lord definitely led the Tresises to a certain mission field. They were serving in the pastorate of the First Brethren Church of Fillmore, Calif., and in the summer of 1952 went to Winona Lake to attend the National Conference. While at the conference they heard of the work in Hawaii and of the need for Brethren workers in that field. Feeling definitely led of the Lord concerning the need, they prayed, and then offered themselves for His service in Hawaii. In due time, and by God's grace, the foreign board accepted and approved their application. Preparations were made, and Marguerite and Foster Tresise went to Hawaii to become the pioneer Brethren missionaries in that field.

Mrs. Tresise found her secular duties included part-time private-duty nursing, as well as being a housewife and mother. Little Leilani Lou Tresise, who was adopted into their home and their hearts in the spring of 1956, has been a source of constant joy and inspiration to her parents. Then, too, Mrs. Tresise is occupied with the many duties of a pastor's wife, such as teaching in the Sunday school, carrying on children's week-day classes, church visitation and such things. They continue to praise the Lord for leading them to the field of His choice, and they rejoice over the victories which have come in the Brethren testimony in the Hawaiian Islands. Surely the ladies of the "mainland" WMC will want to pray very definitely for Marguerite Tresise, her husband, and their work following this opportunity to get better acquainted with this one of the 1958-59 "Birthday Missionaries."

SURRENDER, MY MOTTO

Theme Verse: Romans 12:1

SEEKING MESSIAH'S MANGER (Luke 2:1-20)

By Mrs. Esther Cale

Characters: Susan (big sister); Betty (younger sister); Patty (baby sister).

(As scene opens, Susan is tidying the living room as Patty scampers in and proceeds to help.)

Susan: You better get going upstairs, kiddo. Mother said to get to bed early tonight.

Patty: Oh, p'ease tell me a 'tory, Sis, 'fore I go to bed. P'ease, will you, huh?

Susan: O.K. Just one and then off you go! Come on and get comfy here on the couch.

(Susan endeavors to help Patty get comfortable—places a wrap around her.)

Patty: Is it a true 'tory, Sis?

Susan: Yes, honey girl. It is a true story, and if you don't settle down, we will never get started. For this story you will have to put on your pretend glasses, for we will have to look far away into another land because it happened a long time ago.

(Betty enters after having stood at the entrance a few seconds listening to Susan and Patty.)

Betty: I think I'll join you and Patty. I'm not going to stay in the kitchen doing dishes while you are having such a nice time in here. I like stories too.

Susan: O.K. by me, just so you get your dishes done before Mother and Daddy get home. All ready? Let's go.

(Betty seats herself near her sisters.)

Patty: Me ready, Susan.

(Patty snuggles a little closer to Susan.)

Susan: Get your pretend glasses all adjusted, for it won't seem real unless we can picture it as it might have happened so many, many years ago.

(Betty and Patty adjust their pretend glasses.)

(A contrast should be made between the living room scene and the story. The lights should be dimmed in the living room and centered on the means of presenting the story. Suggestions: (1) flannelgraph—using colored lights and assembling the figures of the Christmas story at the proper time; (2) pantomime—with a few alterations accompanied by proper music, if the group is large enough; (3) large pictures for the various scenes, such as the ones used in Sunday-school classes. However, *a contrast must* be made between the narrator and the story.)

Susan: Almost 2000 years ago there went out a decree from Caesar Augustus that all the world should be taxed, and all went to be taxed, every one into his own country. A man and a woman named Joseph and Mary left their hometown of Nazareth and traveled by donkey to the city of David which is called Bethlehem because he was of the house and lineage of David. There was something very special about Mary, for she had been chosen by God to give birth to a little baby who was to be the Saviour of mankind. The time was drawing very near for this baby to be born and Joseph was quite anxious to find a place of abode for her for the night, as Mary was so very tired from her journey. Here is a sad part of my story. When they reached the town of Bethlehem, Joseph stopped at the inn to get a room for Mary. You see, Patty, they didn't have hotels or motels like we do today. Joseph knocked at the door and asked the innkeeper for a room. The keeper told him all of his rooms were occupied because of so many people being in town to pay their taxes. Joseph explained that Mary must have a room, for her baby was soon to be born. The innkeeper seemed angry and again repeated that he had no room, but if Joseph wanted, there was a stable in the rear, and he could use it for shelter for the night.

(Colored light may be kept on this scene while the bright lights are turned on in the living room.)

Betty: I think that innkeeper was downright awful not giving Joseph a room.

Patty: If I had wivved in Befelhem, I would have fixed up a nice room for Mary so her baby tould be born. My baby doll tradle would have made a nice bed for the little baby.

(Susan pats Patty on her legs.)

Susan: I'm sure you would, honey. But, you see, the innkeeper didn't realize that this baby was the promised Messiah.

Betty: The old man reminds me of a lot of people living today—so selfish, they wouldn't even turn over a hand to help anyone even if they could.

Susan: The sorrowful fact is that people today **know** that this same baby Jesus is the Son of God, that He is the Saviour of mankind; yet like the innkeeper they have "no room" for Him in their hearts, in their lives, or even in their homes.

Patty: I'm glad I wuv Him and I have room in my heart for Him, too!

Susan: I love Him also, Patty, and let us always make sure there is room for Him in everything we do, every place we go, and in whatever we say.

Betty: I love Him with all of my heart, and I do try to show my love by my actions. But, Susan, you better go on with the story; remember I have dishes to do.

(Lights are dimmed again on the living room as Susan continues.)

Susan: So Joseph took Mary to the stable. There on a bed of straw with the animals as their friends, Mary gave birth to her little baby—the King of glory, God's own Son sent to be the Saviour of the world. Never in history did a common stable become so aglow with the presence of holy delight, for sheltered within was the baby Jesus with His message of peace and good will. About the same time that the stable shone with the glory of His presence, there were shepherds on a hillside near Bethlehem watching their sheep. In the quietness of the night, an angel of the Lord appeared and told them all about this little baby saying: "Unto you is born this day in the city of David a Saviour, which is Christ the Lord." While the angel spoke, a host of angels appeared singing: "Glory to God in the highest, and on earth peace, good will toward men." The shepherds were afraid, but the angel told them to go find the child. The sign to them was that they would "find the babe wrapped in swaddling clothes, lying in a manger." So the

shepherds made their way seeking Messiah's manger. On the way they remembered the Holy Scriptures which meant to them that the Messiah had come: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." They had no costly presents to give, but they brought their love and hearts, and knelt before Him with deep adoration. Another wonderful part of this story is that far away from Bethlehem there were wise men who, as they studied the stars, were made to realize this "new" star which appeared in the east was the sign of the coming Messiah. They made preparation for their journey, following the star, and like the shepherds they were seeking the Messiah's manger. Can't you just see these three wise men in their flowing robes and jeweled turbans seeking a King who was born that night? They followed the star until it came and stood over the place where the young child was. Melchoir, one of the wise men murmured, "It is written in the Scriptures—'Thine eyes shall see the king in his beauty'" So the wise men knelt before Him and presented gifts, gold, frankincense, and myrrh. Yes; nestled there in a bed of straw while the world about was asleep, lay the Redeemer of the world bringing peace to all who would seek Him. Peace, the most beautiful word in all our languages —truly He was the King of kings, Lord of lords, the Bright and Morning Star, the Prince of Peace! When we seek Him, who was born in a manger, with our whole hearts and give Him our love, then we know **peace** in this world of sin.

(The colored lights could remain on the manger scene or a single large picture of Christ, while we return to the living room.)

Susan: Now Patty, to bed, and, Betty, to your dishes! Storytime has ended.

(She kisses Patty goodnight.)

Patty: T'ank you for the boo'ful 'tory. I'll always make room in my heart for Jesus. Goodnight, Betty.

(Scampers off to bed. Betty rising, kisses Patty and turns to Susan.)

Betty: Susan, you made that story so real! Believe me, I, too, will seek daily to make sure I have room in my life for this very same Jesus.

(Susan as she locks arms with Betty)

Susan: I know you will, Betty. Come on and I'll help you get those awful, awful dishes out of the way before Mother gets home.

(Both girls exit.)

Senior-Middler Missionary Topic

By Mrs. Dorothy Howard

Did you ever think who the very first person was to literally search for Messiah's manger? Joseph, of course, was. Arriving in an overcrowded city, he and his young wife began to search for lodging only to find that all available space was taken. How much Joseph must have praised God for the necessary accommodations—privacy and a measure of cleanliness, neither of which could have been found in a regular lodging place. How grateful Mary must have been as she sank into the fresh straw to await her firstborn. "And she brought forth her first born son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn."

Our God perfectly met every need of that eventful night in the lives of Mary and Joseph.

Then there were the shepherds who went seeking the manger. God, by the same power that directed Joseph, guided the shepherds to the same place; not to rest and wait as Joseph did, but to adore "the babe wrapped in swaddling clothes, lying in a manger . . . And the shepherds returned, glorifying and praising God for all the things that they had heard and seen."

One short encounter with "the Babe," a new-born, so small, so humble, changed the great fear of the shepherds to great joy!

Remember Mary's reply when Gabriel revealed to her God's plan for the Messiah's birth? "And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word." She was completely surrendered, and ready to be used.

As God met the physical needs of Christ's birth and the spiritual understanding of the shepherds, so the same unchanging God is ready to prove to **us** that "with God **nothing** is impossible." SURRENDER! PREPARE!

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PRAYER REQUESTS

Pray that missionaries' children will be able to see the true meaning of Christmas and will not miss the ties of the homeland at this blessed season of the year.

Pray for students from your church who are in Christian colleges and for those who are in secular colleges that each one will live close to Christ.

Pray for the authors of each article this month that the Lord will give each one rich spiritual blessings in return for her labors for Him.

Pray for your own local patroness as she endeavors to serve Christ in your group.

Pray for each district officer in your district.

Pray for your national officers that they will be given strength, both physical and mental, as they work for Him in these difficult offices.

As you stand in your prayer circle, pray for the girl on your right that she will stand against Satan's opposition this next month and will truly "do God's will" in witnessing to everyone she contacts.

Pray for your own goals concerning offerings.

Praise Him for the way He has blessed you even more than you could have ever dreamed of!

Seeking Messiah's Manger

By Mrs. Scott Weaver

Girls, let's go to Bethlehem this month. Want to? When we come to the holy city, let's **S**eek **M**essiah's **M**anger, like others have done.

Seek means look for.

Messiah means the Lord Jesus.

Manger means the place where the animals in the barn ate and slept.

So, let's look for the Lord Jesus among the cattle.

King Herod sought the Lord Jesus. He told the wise men to tell him as soon as they found Him. But God warned them in a dream not to tell him. You see, King Herod wanted to kill the Lord Jesus, and he did kill all the babies in Bethlehem under two years old. That was after Mary and Joseph took Jesus out of Bethlehem into Egypt, for God had warned them to. The wise men had read the Bible and knew this Baby was to be the King of kings, but King Herod wanted no other king but himself. So, the reason King Herod sought the Messiah's manger was to kill Him. But God protected the Baby.

When a detective goes searching, he needs a clue. The wise men who looked for the Baby had a clue. Their clue was the star that guided them all the way to the manger. They asked in Matthew 2:2: "Where is he that is born King of the Jews? for we have seen **his star** in the east and are come to worship him." After they stopped for more clues at King Herod's palace, the Bible says in verse 9: "the star . . . went before them, till it came and stood over where the young child was." When detectives solve mysteries by their clues, they rejoice. So the wise men, when the star stood still over the place where the child was, rejoiced. Matthew 2:10 reads: "They rejoiced with exceeding great joy."

Not only did King Herod and the wise men seek Messiah's manger, but the shepherds who were watching their sheep that night on the hillside by Bethlehem were given a very revealing clue in the sky. An angel announced to the shepherds that this precious Messiah, this Baby who would be the King of kings, had been born in Bethlehem. The angel then gave them a sign or a clue. "This shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger" (Luke 2:12). So the clue to the shepherds was the Baby that was wrapped in swaddling clothes and lying in a manger (or among the cattle)—the one who was to be the Messiah or the King of kings. The Bible says they "came with haste" to seek Messiah's manger. Then, just as the wise men rejoiced over the precious Baby they had found so the shepherds glorified and praised God for all they saw and heard!

Dear SMM girl, have you personally been **S**eeking **M**essiah's **M**anger? It's so very important that you, too, look for Him at this Christmastime. If you've never really found this precious Baby for yourself, you can! You see, He was not only born in that manger to be the Messiah and the King of kings, but He was also born to be our Saviour. In fact, the angel told His mother to name Him Jesus, "for he will save his people from their sins."

Now the wise men and the shepherds each had clues. He has given two clues to you! The **Holy Spirit** will urge you to seek Him, and point you to Him. The second clue, the **Bible,** His own written letter to you, will speak to you and point you to Him. Two clues should be enough to find this precious treasure, the Saviour who can save you from your sin. If you honestly seek Him, and those two clues point Him out to you, you will find Him in the same place that the wise men and shepherds found Him. No; we don't really have to travel to Bethlehem and look among the cattle. "The cattle" means a lowly place, a very humble place. That's on our knees, girls, in prayer. We must see the awful sin in our hearts, and ask Jesus to save us from it. The Messiah that was born in the manger will be your Saviour, if you seek Him. As you sing the Christmas carols you will thrill as never before. I promise you that you will rejoice and praise God exactly like the shepherds and the wise men, now and throughout eternity, when you really **S**eek **M**essiah's **M**anger and find Him for yourself.

SUGGESTED PROGRAM FOR DECEMBER

THEME SONG—"Surrender, My Motto."
PRAYER
CHORUSES
SCRIPTURE—Luke 2:1-20.
DEVOTIONAL TOPIC — "Seek Messiah's Manger," Junior, Mrs. Scott Weaver; Middler and Senior, Mrs. Cale, a skit.
POEM: "Room for Jesus."
PRAYER CIRCLE
SPECIAL NUMBER
MISSIONARY TOPIC—Junior, Mrs. Tresise; Middler and Senior, Mrs. Dorothy Howard.
DISCUSSION—Junior, chapter 4 of **Little Shepherds of Navajo Land.** Middler and Senior, chapter 4 of **Christian Girls Problems.**
SONG—"O Come All Ye Faithful."
BUSINESS MEETING—Memory Verse, Matthew 2:2; both groups memorize this verse.
SMM BENEDICTION—Psalm 145:1-2.

Missionary Lesson for Juniors

By Mrs. Foster Tresise

". . . Let us now go even unto Bethlehem, and see this thing which is come to pass" (Luke 2:15).

Seeking Messiah's manger means, as the shepherds well knew, seeking the Christ of the manger. But instead of seeking the One whom we know God wants us to seek today, we find people seeking "things." Some are seeking "pleasure." That is why some boys and girls would rather start out on a picnic or go to the beach on a Sunday morning instead of going to Sunday school and church. Some seek "entertainment" while others seek only to be "amused." If there is a circus in town, some girls forget all about Sisterhood meeting and go to the circus or some other place of amusement.

I am sure the Lord wants us to be happy and have pleasure, but let us put Christ **first** in our hearts and lives. This is what the shepherds did. In the Scriptures we see the shepherds on the hillside ". . . keeping watch over their flock by night." And the angel appeared to them and said: ". . . behold, I bring you good tidings of great joy . . . For unto you is born . . . a Saviour" (Luke 2:8-11). The Son of God had been born in a manger.

Now the sight was so glorious, the revelation so clear, and their faith so strong, that they immediately set out to find this One that the angels had spoken about. They said: ". . . let us now go . . . and see . . ." and their faith was rewarded, for the Bible says: "And they came with haste, and found . . . the babe."

One time a little girl realized she did not know God. She began to ask her friends and relatives how she could find God, but they couldn't tell her. After a long time, she decided to run away from home and go to the Mainland, for surely someone there could tell her how to find God.

At last the little girl reached the Mainland and the first person she met on the street was a lady. "Can you tell me where I can find God?" the little girl asked earnestly of the lady. The lady's heart was touched. "Yes dear, I think I can help you to find God." The lady took the little girl home with her, and the next day being Sunday they both went to church together. There she heard of the Lord Jesus, God's Son. She heard the story of how He left heaven to come to earth to die for the sins of everyone and that whosoever would accept Him could be saved. That Sunday morning, God rewarded the little girl's search, for she found God in the Babe of the manger, and was saved.

Girls, have each one of us sought the Saviour that was born in a manger? The shepherds did, the little girl did, and they found Him. I'm sure, if we seek Him, He will be found of us, too. Let us seek Him and make Him ours today!

SQUIBBLES

By Jeanette Turner

Your program committee for the year 1958-59, remembered that many SMM groups combine with WMC groups for the Christmas meeting. They asked Mrs. Cale, a patroness from Uniontown, Pa., to write a Christmas skit that could be used by your local SMM either in your own meeting or at a combined meeting.

Several news items have come in. Keep that postman busy!

We need some more questions for our new feature article, "Information, Please!" If you have questions about SMM, send them to your assistant editor, Janet Aeby, Winona Lake, Ind.

Are you thinking of new ways to meet all your offering goals? If you have some good ideas that are different, why not jot them down on a postal card and send them to your editor to share with other groups?

ROOM FOR JESUS

By Esther Cale

" 'No room' were the words of the keeper
Of the inn so long ago,
When Joseph sought shelter for Mary,
And a stable was made to glow!

" 'No room' echoed through the darkness,
'No room' for the little One,
'No room' for the world's dear Saviour,
'No room' for God's own Son!

"Room in my heart for Jesus?
Yes, room for the Saviour alone,
I fully surrender this heart of mine
To be His earthly throne!

"Room in my life for Jesus?
Yes, room for my Lord indeed;
Lord of my life forever,
Surrendered—I'll let Him lead!

"Room? Room? Oh, yes, there is room,
And my daily prayer shall be,
Keep me from being self-centered
That I have no room for Thee!"

NEWS



JOHNSTOWN, PA. Russell Weber, pastor of the First Brethren Church, has tendered his resignation. The congregation in regular business session voted not to accept the resignation, but Pastor Weber expressed the desire that the resignation stand.

EBENSBURG, PA. The East District Brethren laymen elected Richard Beech, of Altoona, Pa., as president. Other officers elected were: William Lint, vice president; Benjamin Miles, secretary-treasurer; and pastoral advisers, Rev. Richard Grant, of Martinsburg, Pa., and Rev. Ralph Burns, of Altoona.

BELEM, BRAZIL. Timothy Roy was born to Rev. and Mrs. Bill Burk on Oct. 8. The welcoming party included big sister and brother, Linda and Arthur. Timothy weighed 7 lbs, 3 oz.

ALBANY, OREG. Lee Burris has resigned as the pastor of the Grace Brethren Church and will report Dec. 29 to Fort Lewis, Wash., at which time he will enter the chaplaincy of the U. S. Army. He has been a member of the Army Reserve. Correspondence for the church should be addressed to the church clerk, Mrs. Don Davis, R.R. 3, Box 81, Scio, Oreg.

LOS ANGELES, CALIF. Dr. Paul R. Bauman will be one of the speakers of the Torrey Bible Conference to be conducted in six or seven churches of the southern California area Jan. 24-Feb. 1. This conference is sponsored by the Bible Institute of Los Angeles.

WAYNESBORO, PA. The new Sunday-school annex of the First Brethren Church is under construction, and progressing nicely. William Gray is pastor.

BELLFLOWER, CALIF. The father of Rev. Raymond Thompson was called to be with the Lord on Oct. 15.

AKRON, OHIO. The charter membership of the Fairlawn Brethren Church was closed on Nov. 2, and the church is now fully organized and under the direction of the Brethren Home Missions Council. The church has purchased four acres of property on State Route 76. At the present time services are being held in the Rankin School, corner of Storer and Stadleman Avenues. Dr. Raymond Gingrich is pastor.

DES MOINES, IOWA. There were 41 delegates from our Brethren churches to attend the National Sunday School convention held here Oct. 8-10.

HAMILTON, ONT., CANADA. Dr. Paul R. Bauman will speak at the prophetic Bible conference Nov. 2-9 at the Philpott Memorial Church.

COMPTON, CALIF. The new address of Pastor and Mrs. Bill Smith is: 2941 Los Flores Blvd., Lynwood, Calif. Phone: Newmark 1-4263. This change must be made in your new Annual which will be mailed in about two weeks. A shower was given in honor of Pastor and Mrs. Smith on Oct. 15 by the members and friends of the First Brethren Church.

WINCHESTER, VA. Rev. Kenneth Ashman, pastor at Wooster, Ohio, was guest speaker at the First Brethren Church on Oct. 19. Paul Dick is pastor.

WEST SALEM, OHIO. Paul Arnold, active in The Brethren Church, locally and nationally, was called home to be with the Lord on Oct. 24. Brother Arnold was a charter member (1939) of the First Brethren Church of Wooster, Ohio, and served in several official capacities through the years. He was a member of the board of trustees of Grace Theological Seminary and College. His death followed a brief illness.

WINONA LAKE, IND. Dr. R. D. Barnard and Rev. Clyde Landrum left last Tuesday, Nov. 4, for Paris, France. On Nov. 21 they will leave for Bangui, French Equatorial Africa. They will return to the States about Jan. 15.

DAYTON, OHIO. The North Riverdale Brethren Church observed the 16th Anniversary Day last Sunday, Nov. 2. Dr. L. L. Grubb was the guest speaker. The day was filled with a well-planned program under the direction of Mr. and Mrs. Ralph Zimmerman, Mr. and Mrs. Leroy Hodson, and Mr. and Mrs. Karl Yoder. Russell Ward, pastor, has been called to serve for another year.

The BRETHREN MISSIONARY HERALD

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Winona Lake, Ind.

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WMC Mrs. Norman Uphouse
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Home Missions Luther L. Grubb
Winona Lake, Ind.
Grace Seminary Paul R. Bauman
Winona Lake, Ind.

DAYTON, OHIO. Chaplain Ray Pritz, formerly of Waterloo, Iowa, and now in military service, was the guest speaker at the First Brethren Church last Sunday, Nov. 2. The guest speaker next Sunday, Nov. 9, will be Alva Steffler, of Winona Lake, Ind. William Steffler is pastor.

UNIONTOWN, PA. The First Brethren Church celebrated the 58th homecoming service on Oct. 26. The church was crowded for all services. R. Paul Miller, Jr., is pastor.

FREMONT, OHIO. The Northern Ohio District WMC rally was held at the Grace Brethren Church Oct. 27. A fine representation was present with two and three carloads from many churches of the district.

KITTANNING, PA. The overnight youth rally of the East District is being held at the First Brethren Church here Nov. 7-8. William Schaffer is host pastor.

WINCHESTER, VA. On Oct. 28, Paul Dick began his 18th year as the pastor of the First Brethren Church.

DAYTON, TENN. The William Jennings Bryan University no longer exists. It has become the William Jennings Bryan College, to become legally effective as soon as approval to amend the college charter is granted by the office of the Secretary of State in Nashville. Quick approval is expected.



Compiled by Roy H. Lowery

We have not received one news item this month from any one of you good laymen. Knowing you have had some activities, you must be like many other people, "just put it off until tomorrow." This has caused me to think of—

"TOMORROW"

"For ye have not passed this way heretofore. And Joshua said unto the people, Sanctify yourselves: for to morrow the Lord will do wonders among you" (Josh. 3:4-5).

Many of us have made the mistake of putting off until tomorrow what we should do today. The Bible gives emphasis, and rightly so, to the present day in which we live. We have no promise of tomorrow and therefore, the major portion of our concern should be for today.

Concerning salvation—we should decide today, for He saith: "I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation" (II Cor. 6:2).

Concerning soul-winning—we should be constrained to work today. This is the time the Lord has given us for activity in His work.

Concerning separation—we should take a stand now. The Bible plainly says: "Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you" (II Cor. 6:17). Let us come to a consideration of this matter of tomorrow. Three points are suggested:

Tomorrow's Worth

The worth of tomorrow to us depends on today's willingness to do God's will. If we are unwilling to do what God says, then tomorrow will be worth nothing at all. First do His will without delay. Do not allow anything to stand in the way of obedience to Him.

Secondly, do His will despite human opposition. We cannot expect all people to be in favor with us. We have but one demand, and that is to be obedient to Him despite all opposition.

Thirdly, do His will though the way is seemingly impossible. Obeying God is not always easy. Satanic barriers are frequently placed before us. The weakhearted may feel the way is too hard and turn back, but the stronghearted will continue, knowing that God must be obeyed whatever may be the handicaps and barriers.

Christian friends, don't expect anything out of tomorrow if you refuse to surrender to God today. Let God lay hold upon your life until you are obedient to Him and to His will. Do it now, don't put it off, for tomorrow's worth depends on today's preparation.

Tomorrow's Work

Get ready for the work that God has for us. When should we get ready? Get ready now! We must lay the foundation for the work that God has for us. First, we must recognize the foundation which has already been laid; that is, Jesus Christ. We must build upon this foundation ourselves and do what our Heavenly Father desires of us. We have work to do; there is no person without a definite and God-given task if he will but accept it. Prepare now for the work that God has given to do. Today's preparation will result in tomorrow's fruition.

What are some of the lessons that we must learn in order to do an acceptable task? We must learn the lessons of patience. No work can be done in a few moments but must be accomplished by arduous and patient diligence. Again the work must be done with humility. This is a lesson that we all need to learn. There is within most of us a haughtiness that hinders us from accomplishing much for our Saviour. Again we must learn the lesson of waiting on God. Some things can be done now, others will be brought to completion in His own good time, but today we wait upon Him until He brings to fulfillment the full task. Brethren, spend the time necessary for adequate preparation for the work that God has for us to do. Prepare the heart to be submissive to do His will and His task.

Tomorrow's Wealth

The call of the Lord is for us to invest our talents in the service of Christ, and then wait on Him for the complete results. Tomorrow will bring to you the wisdom of today's investment. The Apostle Paul came to the end of life rich in souls, rich in the nearness of God's presence. We can sense the wealth of this man of God who made his investments day by day in the words found in II Timothy. He gave his life, his talents, his all, and God gave back to him an abundance of heavenly wealth.

Invest time in Bible study. Our first goal is daily Bible reading, and our second is a family altar in every home. We would urge everyone to be faithful to the Lord in this matter. No time is wasted when it is spent in earnest reading of God's Word. No great Christian has ever labored in this world without knowing the Bible and without depending on it.

Invest time in prayer. Make sure you are praying according to the Word of God and the will of God. Sometimes petitions are not answered because we do not pray according to God's infallible Word. Again time is wasted when a man endeavors to pray because the connection has been broken between himself and God. The manner of prayer may be all right, but the heart is not right with God.

Invest time in personal witnessing.

Will anything in this world bring greater dividends than this? No; there is nothing greater or better than for us to witness to souls. Remember this is our third goal, so resolve now to make this the main business of life at all times—to be a soul-winner.

The unsaved are all around us. There seems to be no way out for the one who is dead in trespasses and sins. Oh, but wait! There is a way out! That way is in Jesus Christ. He said, "I am the way, the truth, and the life, no man cometh unto the Father, but by me." Are we showing them the way?

We face tomorrow. What it brings no one knows. But this present moment we can do that which is right. If you have never been saved, then repent of your sins and believe in Jesus Christ now. Tomorrow may be too late. If you are saved, then give yourself to the Lord, wholly, completely, and without reservation.

By Elias White, Th.D.

Pastor, First Brethren Church
LaVerne, California

THE ACID TEST

Saints are heaven bound. The destiny of sinners is hell. The difference in condition is the possession or lack of **salvation.**

It would seem that a saved person would so radiate the fact of his salvation there could be no possible confusion between the heaven-bound saint and a hell-bound sinner. The saint is a child of God, a new creation in Christ Jesus. All things concerning him are become new. The sinner is of his father, the Devil, and the lusts of his father he will do.

The Christian's citizenship is actually in heaven from the moment of the new birth. But God has not seen fit to translate each child to the glory at birth. How obvious would be salvation if physical death came instantly upon spiritual birth?

Strangely, there seems to be scant difference between the children of light and the children of darkness. Saint and sinner crowd together into the same occupations and employments. God's children and Satan's seem to wear the same clothes, frequent the same places, indulge in the same language, and share the same amusements. Those claiming salvation are seemingly no different from those who disclaim it as far as outward appearances are concerned. Indeed, if the wind has blown where it listeth, we all too frequently cannot tell where it has gone, nor yet have we heard the sound thereof!

Is there no conclusive evidence or acid test of the possession of salvation? Is the indwelling Spirit truly without manifestation? Indeed, there is an acid test, and we must earnestly recognize it. First we must ask: "For whom is the test?" and, "Who has a right to apply this acid test?"

God needs no acid test of salvation. Jehovah, who sees the heart, is not confused by the outward manifestation. God does not require physical demonstration for His diagnosis of the individual heart. God is certain of the condition of your heart—whether it is shrouded in the darkness of unbelief, or glowing with the light of faith. He knows His own children. "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his" (II Tim. 2:19). Man's pretended godliness is in this light childish. You cannot fool God.

Others are allowed no acid test. This is true of the individual—worldling and Christian alike—and of every tribunal, however august or erudite it might be. Wise children of darkness often cleverly counterfeit the fruits of the Spirit, and it seems that weak and worldly Christians often make their lives to be a stench, but God has permitted none, in heaven, earth, or hell to make infallible pronouncement concerning another's soul. Even the Apostle Paul, in commanding the people of the Corinthian church to separate themselves from one of their number whose testimony was quite dishonoring to the Gospel, did not make pronouncement as to the possession, or lack, of salvation, but rather he commanded them to "deliver such an one unto Satan for the destruction of the flesh." Thank God, Paul did cry: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

Then, we may well consider an acid test that each of us may apply to his own heart, in question of his own salvation. Indeed, we are adjured to examine ourselves to see that we are in the faith; we are to prove our own selves (II Cor. 13:5).

The only Biblical condition of salvation is belief. The only possible response to God's free offer of the eternal gift of salvation is faith. Paul and Silas answered the trembling Philippian jailer with the complete and potent truth: "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

Obviously, then, the only test of salvation that is truly basic is that examination which the individual may make of the sincerity of his own belief. God's gift is guaranteed by the very character of God himself. No work of man is required or can ever in any way contribute to the salvation purchased at Calvary, rather, "to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4:5). Belief in Christ is the acid test of salvation. The matter of the eternal relationship of a soul to God is personal and individual in the most absolute sense. Only the individual soul and God may know the sincerity and integrity of that relationship.

In order that our hearts may be assured before God, the Word sets forth certain normal manifestations of the indwelling Spirit of God, which manifestations may be looked for in our own lives after salvation. These things are evident in the normal, Spirit-filled Christian life. The manifestations include the love for the brethren, a conscious leading of the Holy Spirit, a joy and effectiveness in prayer, a deep yearning for the salvation of the lost, a loathing of the things of the world, and a longing for the things of God—these and other things show the possession of the mind of Christ. John writes of these for our assurance in his first epistle: "These things have I written unto you that believe . . . that ye may know that ye have eternal life" (I John 5:13). Also God has promised to each Christian the correction of a Father. This chastisement may have to go even to the length of physical death (I Cor. 11:27-34; James 5:19-20; I John 5:16-18), but it is God's child-training, administered only in His sovereign wisdom and discretion.

How deep, therefore, should be our concern if we find in our own lives less than the stated manifestations of the normal, Spirit-filled life. How vital should this thing be in our hearts, that we, as children of God, placed by the adoption of God into the position of mature sons, should be confidently expected by God to show forth the character which He bears. The world knows of the character of Jesus Christ through those who claim Him! All this, with Christ standing at the door, ready at any moment to call us home!

In the midst of the accusation of our smitten hearts we thank God that "God is greater than our heart" (I John 3:20).

QUIZ NUMBER TWO—

Board on Ministerial Relief

By C. H. Ashman, D.D., President

In the quiz number one, we answered questions concerning the origin and purposes of the Board on Ministerial Relief. The purposes, as defined by the National Fellowship of Brethren Churches, are twofold: To care for **emergency** needs of the ministers as they arise, and for **retirement** benefits, according to the funds available. Now, what are the sources of income from which the Board cares for these two needs?

Q.—What is the principal source of income?

A.—The Brethren Churches. At the conference of 1950, the National Fellowship adopted the following: "That the Board on Ministerial Relief be permitted to ask the churches of our Brotherhood to contribute **three percent** and the ministers of our Fellowship to contribute **one percent** on the basis of the pastor's quarterly salary (or as the church shall choose, but not less than quarterly), for relief, retirement, and insurance." The three percent which churches contribute is the principal source of the Board's income. The one percent which the ministers contribute is largely used for their insurance, the remainder accumulating in their personal fund.

Note: In keeping with our congregational church polity, the Board can only "ask the churches to contribute the three percent, and there can be no assessments, levies or compulsion of any type, other than the need and persuasion. The Board is entirely dependent upon the churches interest, generosity, and loyalty to make this contribution.

Q.—How is this three percent divided and used?

A.—Sixteen and two-thirds percent of every dollar given goes into the emergency fund. Eighty-three and one-third percent of every dollar goes into the retirement fund. Each of these funds bears its percentage of operating expenses.

Q.—What is done with the minister's one percent?

A.—First, the premiums for his insurance are paid. This is a $1,000 life insurance policy on the group plan. If his one percent is more than sufficient to pay for this premium, the remainder is held in his personal account as a reserve for either emergency needs or retirement benefits. This reserve is used before drawing on the emergency or retirement general fund.

Q.—What has been the response of the churches to this plan?

A.—At first it was rather good. Three percent is very low. The minister's one percent is extremely low. The combined percents, total of four percent, is the lowest in any denomination of which we know. At first, both churches and ministers responded rather well. But with the availability of Social Security, some ministers dropped their one percent and some persuaded their churches to discontinue the three percent. The ministers seemed to take the initiative in this. The result has been that a slow decrease in churches and ministers supporting the Board has come to pass. We will discuss the Social Security for ministers in a separate quiz, so pass it by in this one.

Q.—Have other plans been studied and considered?

A.—Yes, several. One was presented to both the National Ministerium and the conference at last National Fellowship. But both organizations looked with disfavor on it because of the increase of percentage necessary in its adoption. Many would like to have more and better benefits, but seem unwilling to promote increased percentages. This is an absurd impossibility. The Board on Ministerial Relief is giving the largest benefits possible according to the income (even beyond what some think we ought), and beyond what we can continue to allow unless there are more churches which give the three percent.

Q.—How can the income of the Board be increased?

A.—First, by more churches giving the three percent. Churches which have withdrawn, especially those which have done so in order to help their pastor in Social Security, ought to restore their support. New churches ought to become supporters. Churches in giving the three percent do not give for their own pastor, but to assist all Brethren pastors in the time of dire need and after retirement is forced upon them. Either a larger number of churches must support the Board or some other means of income must be made possible. Would you want another annual offering added to the number the Fellowship already has? The Board is a creature of conference. Conference could so decide. If the Board is to operate and care for the needs of faithful Brethren ministers, income must be forthcoming in some form or other. Each church ought to seriously consider this matter. Regardless of what the pastor does, the church ought to support the Board because of the denominational ministry it renders.

Q.—Is the need of more income a pressing one?

A.—Yes; emphatically so. It is a growing need. The small reserve which has been built up in the first few years of the Board's ministry ought to be maintained for safety. Soon, very soon, the Board may have to begin using it, **unless more churches join the ranks of those who are faithfully caring for aged and incapacitated ministers.** The world cares for its employees, the church ought to do no less.

(Printed at the request of the Board on Ministerial Relief)

NOTICE

The 69th annual conference of the National Fellowship of Brethren Churches authorized the Brethren Missionary Herald to print the Bible messages of the 1958 conference in a book for general distribution.

We have 330 orders for the book, and we need no less than 700 more to make the printing possible. If this number cannot be secured, it will be impractical to publish the book.

If you would like to see this project carried out, send your order for a paper-bound ($1.25) or clothbound ($2) at once. Do not send money with order. Order today from—

The Brethren Missionary Herald Co.
Box 544, Winona Lake, Indiana

What Is Life?

By Tom Olson

Whenever I hear someone say, "This is the life," says Albert Verney, I wonder whose definition he is referring to. He could mean almost anything as any book of quotations will show. Here are some of the definitions that follow the phrase, "Life is . . ." with their authors:

. . . a battle (Marcus Aurelius); a hollow bubble (E. V. Cooke); an empty dream (Robert Browning); a walking shadow (Shakespeare); a long tragedy (Isaac Watts); a jest (John Gay); a document to be interpreted (Amiel); a cup of tea (J. M. Barrie); a dusty corridor shut at both ends (Roy Campbell); a bumper filled by fate (Thomas Blacklock); a smoke that curls (W. E. Henley).

"This is life eternal," said the Lord Jesus, "that they might know thee, the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). Although this may not be an absolute definition of eternal life, it does reveal the way it is received and enjoyed.

Authors may belittle the natural, physical life because it is filled with complexities; but life that is life indeed is an altogether different matter. There can be no knowledge of it apart from knowing Him who said: "I am the life" (John 14:6).

Speaking of His mission, He said: "I am come that they might have life, and that they might have it more abundantly" (John 10:10). Now the message is: "He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John 5:12). One has existence, of course, but not that which the Lord calls Life until one is in relationship and fellowship with God.

Since Christ died for our sins and rose again, eternal life is the free gift of God (Rom. 6:23). A very popular verse of the Bible says: "For God so loved the world, that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36). Which is it in your case?

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Troy, Ohio	Nov. 4-16	Herman Hein, Jr.	John Aeby.
Hagerstown, Md. (Grace)	Nov. 6-9	Warren Tamkin	R. I. Humberd.
Winona Lake, Ind.	Nov. 9-16	Richard DeArmey	Richard DeArmey
Philadelphia, Pa. (First)	Nov. 9-23	Wm. Male	Crusade Team 1.
Cleveland, Ohio	Nov. 9-23	Clair Brickel	Harold Etling.
Camden, Ohio	Nov. 10-23	Randall Rossman	Edward Lewis.
Peru, Ind.	Nov. 10-23	George Johnson	G. Lingenfelter.
Roanoke, Va. (Garden City)	Nov. 13-16	H. L. Radford	R. I. Humberd.
Cedar Rapids, Iowa	Nov. 16-23	Robert Clouse	James Sweeton.
Winchester, Va.	Nov. 30-Dec. 7	Paul Dick	Harold Etling.
Berne, Ind.	Nov. 30-Dec. 14	Irvin Miller	Crusade Team 1.
Alexandria, Va.	Nov. 30-Dec. 14	John Burns	A. R. Kriegbaum.



Wedding Bells

Barbara Joann Kollars and Eldon John Schaffer, June 28, at the Ireland Road Brethren Church, South Bend, Ind.

Norma Lee Mowery and Varney Williams, of the First Brethren Church, Dayton, Ohio

Nancy Ball and Frederick Hatch, Oct. 25, at the First Brethren Church, Sunnyside, Wash.

Marlene Miller and Harold Belcher, Oct. 18, at the First Brethren Church, Sunnyside, Wash.

Gloria Bowen and Charles Bramlage, of the First Brethren Church, Dayton, Ohio

Mary Virginia Bauman, daughter of Dr. and Mrs. Paul R. Bauman, and James Black, M.D., Oct. 4 at the Winona Lake Brethren Church, Winona Lake, Ind.

Genevieve Baker and William Larrick, Sept. 28, at the First Brethren Church, Winchester, Va.

Roberta Frick and Ronald Coy, Oct. 17, of the Calvary Brethren Church, Dayton, Ohio

Lucy Schneider, daughter of Dr. and Mrs. Bernard Schneider, and Donald Carr, Oct. 25, at the Grace Brethren Church, Mansfield, Ohio.

Rosalie Joy Wetzel and Wayne Paul Cooper, Oct. 10 at the First Brethren Church, Bell, Calif.

Patricia Louise Hurley and Dr. Lloyd A. Ocheltree, Oct. 1, at Santa Ana, Calif.

UNDER THE

PARSONAGE ROOF

by Mrs. Robert Miller



Day of Reckoning

Mother lifted the brush to her hair thinking that a bare three minutes remained until she was due at Christian day school faculty prayer meeting. As the brush reached her hair, the arm froze as Mother's eyes rested on a paper perched against Bill's picture to the right of her dresser.

With a hesitating hand she reached for the paper. A red grade mark stood out in bold relief atop the paper. The mark looked for all the world like an F; but no, it simply could not be. "We don't get papers like that in our house! Likely the teacher forgot to put the line at the lower end of what was intended to be a B," she thought.

Laying aside the brush, Mother blinked, and took another more thorough look at the paper. It wasn't there early this morning when she arose to get breakfast and round up the family for school.

"Daddy," her voice was small, still. "Where did this paper come from?" Her hand trembled as she held it up. "It has Paul Kent's name on it. It is a spelling test which he failed" (Mother was close to tears), "and he must have placed it here after family worship while I was in the kitchen."

"I didn't see him bring it in. Where is he now? Paul Kent! Get yourself in here, and **fast,** young man." Daddy had called before Mother could tell him the whereabouts of their son.

A frightened ten-year-old now stood before his parents. The hour of reckoning, which he positively knew was inevitable, had finally caught up with him.

"Why did you put this paper on your mother's dresser?"

"I have to take it back to school signed today."

"Why didn't you give it to her last night?"

"I forgot." (A stock excuse, if you can get away with it.)

"I'm afraid you didn't forget, young man. Did you study any spelling words last night?"

"No Sir. I forgot to bring home my book."

"Well, all I have to say to you is it is high time you **stopped** forgetting. There is absolutely no excuse for you **ever** getting an F in spelling, or in any other subject, for that matter. Do you understand that this will be the **last** failing grade you will ever bring home? And in spelling, of all things!"

"Yes Sir!"

"You will also bring your books home each day and show your mother your home assignments. And because of your deceitfulness in not showing us this paper last night, you will not be permitted to play after school or see any programs on Grandma's television for a week."

It is hardly necessary to mention that Mother and Daddy missed prayer time with the faculty that morning. But prayer for others, while it is a wonderful exercise and a necessary part of the Christian life, would not be of much value if they neglected a need for disciplining one of their own at the required time.

Paul Kent had figured on his parents leaving a little early as usual, and decided if he slipped **the** paper in at the last minute, we would not have time to do anything about it then, and by evening we would have forgotten all about it.

If our son had based any decision regarding this disgraceful paper on past experience, he would have turned it in the evening before and gotten himself disciplined and straightened out without delay. We have always tried to be understanding and not too severe when we have seen real effort to be honest and forthright on the part of our children.

This son has evidenced a propensity to put off until tomorrow what he knows he should do today. This has been especially true in the realms of work and confessing wrongdoing. Without knowing it, Paul has often worked harder to get out of a job than he would have to work if he did the job! He is a first-class procrastinator when it comes to work and responsibilities. But he's "Johnny-on-the-spot" when it comes to play or pleasure. As long as this seems to be his nature (it surely is an evidence of the old, sinful nature), his parents must battle the forces of evil, which would tear him apart, with and for the boy. We dare not put off the disciplining of our children until tomorrow for anything or anyone. For their sakes it must never be said of us: ". . . they made me the keeper of other vineyards; but mine own vineyard have I not kept" (Song of Sol. 1:6).

All of which calls to the mind and heart of this mother the admonition of the Scriptures where we are warned: "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth" (Prov. 27:1). The parents who fail to discipline their children with the switch (when that is necessary) for fear such treatment may be harmful to the children, and "they may die," ought to be asked the question: "Suppose they live? What then?"

Putting off until tomorrow what should be done here and now is dangerous business in which no believing parent should ever have a part. In the proper rearing of children today and in serving the Lord today, time is **not** on our side. It is fast slipping away. The only time permitted to us is that which it takes to be holy.

May it please our Father that we parents will bear in mind what Paul Kent must soon come to realize: "Be sure your sin will find you out." There is a day of reckoning ahead.

The BRETHREN MISSIONARY HERALD

HOME MISSION NUMBER

NOVEMBER 15, 1958

THE HARVEST FROM HOME MISSION GIFTS

Lansing, Michigan Dedicates New Church

Ground-Breaking Service at Berrien Springs



EDITORIALS

By L. L. Grubb

Thanks Be to God!

The Thanksgiving Season is here and with it comes special emphasis in praise to God for multiplied blessing during the past year.

Spiritually this has been the **greatest** year in Brethren home-mission history. The salvation of lost souls is of primary concern to us. With 765 souls born again in our home-mission churches, we have set a record for one year. The growth of our churches in numbers, financially, in new church buildings, in vision has been outstanding. Home-mission churches gave $33,668 to missions which is also a new record. Seven more churches going self-supporting release more funds for use in new fields.

A new and rising interest among all the churches of our Fellowship in Brethren home missions is the most heartening sign for future growth. This encourages us to reach out, to believe that God will use His children to meet the needs of a growing American mission field.

Where Is the Saturation Point?

In America crime is increasing four times faster than the rate of our population. In terms of volume alone crime is 56.2 percent above the 1950 level. There were 2,796,400 major crimes committed in 1957. This is 9.1 percent above 1956. Also it is 23.9 percent higher than the average of the previous five years.

The nation's top law enforcement official has spoken in great alarm about the **tragic increase** in teen-age delinquency. "Never, in more than forty years of law enforcement, have I been so alarmed about juvenile crime. Youthful depredation throughout the United States is a shameful and growing menace.

"The number of juvenile offenders has increased tremendously and so has the viciousness of their crimes.

"According to present crime figures, almost 46 percent of all arrests for major crimes in the United States are of persons under 18 years of age.

"The same age group accounts for more than 66 percent of all automobile thefts.

"In the span of the past five years, arrests of persons in the 10-17 age group have increased 42 percent, three times as fast as the population in the same age group," said J. Edgar Hoover.

Where is the saturation point? When will America become so criminal that it will be impossible to do legitimate business? Even now in certain areas in cities people are warned not to be on the street after a certain hour. When will all of our streets be relatively or wholly unsafe for traffic except by the criminal armed with his weapon?

Defiance of the law strikes at the foundation of all our liberties! Secular business on a legitimate level will be impossible. Operations in certain labor unions have already manifested this.

Our homes will no longer be our private sanctuaries. They will be open to the criminal at his least whim.

Our churches will be limited in their testimonies or closed. Christians who stand for the truth of God's Word will no doubt pay with their lives.

Our present legal system will break down because of the lack of punitive power. This is apparent in all too many instances now where convicted criminals are pardoned or given a mere pat on the wrist.

Our whole basic system of American life will disintegrate under the pressure of greed, thievery, and criminal domination.

Little thinking is necessary to see that as a nation we are headed for disaster unless something is done to stop the tide of crime!

Some things could be done to begin a movement in the right direction.

The laws which are so heavily weighted on the side of the criminal could be changed to give some consideration to innocent victims. Many of today's laws leave the law enforcement officer without adequate power.

Especially laws relating to teen-age delinquents who commit vicious and beastly adult crimes should be made more severe so as to discourage youngsters who grow up to be gangsters.

Our law enforcement agencies should be purged of those who have only their self-interest in mind and respond to politics and bribes.

Laws could be passed which would saddle delinquent, neglectful parents with responsibility to pay at least in some respects for their delinquent children. If juvenile lawlessness is not brought under control, how can we ever check the adult criminal. Control must begin with the parent.

But there is only one real answer to this problem and J. Edgar Hoover admits this. **It is true Christianity!** It is the Gospel of our Lord Jesus Christ!

Law will never produce anything near to an ideal society. There must be an impelling motive at the base of things—in the heart of individuals who are responsible for crime and for law enforcement. Law is helpless here. Only Christ by His grace and power can help stem the tide of crime and save our fair nation from disaster.

It is just as true that the agents of this message are essential to the solution of this problem. "Ye shall be witnesses unto me." These words of our Lord leave no doubt as to our responsibility wherever we may be personally. Nor do they leave any doubt as to our giving of money that others may represent us in far places preaching this message of deliverance.

You can help save America by giving liberally to Brethren home missions this year!

THE BRETHREN MISSIONARY HERALD VOLUME 20, NUMBER 46
ARNOLD R. KRIEGBAUM, Executive Editor
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Dedication of Church and Lives in Lansing

By Richard Sellers, Pastor
Lansing, Michigan

October 19, 1958 was a day of great rejoicing for the people of the Lansing Grace Brethren Church. For sometime these people have anxiously awaited the day of dedication of their new church building. Some had waited several years—from the very inception of the work—for this day. Others, who only recently have become a follower of Christ and a part of the Lansing work, have likewise anxiously awaited for this day to come.

The Lord was good and accompanied this great occasion with a beautiful day of sunshine and fair weather.

The day began with 136 being present in Sunday school, which was followed with 183 present in the worship service—a new attendance record for any single service in the church. Richard Sellers brought the morning message entitled: "Set Your Affection on Things Above."

After the morning worship service a carry-in dinner was served by the Lansing congregation. This proved to be a real time of fellowship for all those who were present.

The dedication service then began at 2:30 p.m. The pastor presented a historical summary of the Lansing work from its very beginnings. Recognition was given to Earl Funderburg and Robert Griffith who organized the work in its Bible-class stage. Brother Funderburg, being present, gave some challenging and inspirational advice to the people of the Lansing church.

Secondly, recognition was given to Don and Betty Hocking, now missionaries in Africa, who first pastored the work at Lansing. Most of their pastoral work was carried on while receiving their training at Grace Theological Seminary. This meant a three-hundred-mile round trip in addition to visitation travel each weekend.

The entire assembled group paused for a time of special prayer on behalf of the Hocking family, and a special request was made for Danny, the youngest of their three sons, who has been ill with malaria.

Professor Herbert Bess, who pastored the work for some months after the Hockings entered foreign-mission service, was unable to be present. But in his absence he sent a very encouraging message in a letter which trumpeted a note of rejoicing for all that the Lord had accomplished through the Lansing work.

Following the reading of Mr. Bess' message in letter, Dr. Norman Uphouse was called upon to give a few words of testimony. Dr. Uphouse preceded the present pastor for several months after Mr. Bess was no longer able to carry on the duties. Special recognition was given to Dr. Uphouse who was responsible for moving the work from the uptown YWCA building to a school in the immediate vicinity where the church is now located.

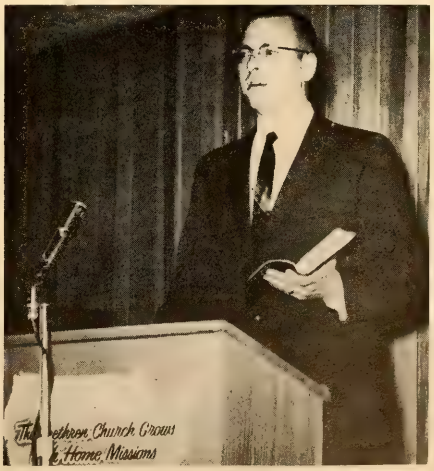
The pastor then voiced a note of appreciation to the Home Missions Council for their many contributions to the Lansing work.

Frank Poland, representing the Home Missions Council, brought greetings in behalf of the Council and wished God's richest blessings upon the work.

The pastor also voiced his appreciation in behalf of the Lansing church to the Brethren Investment Foundation and to all the people who have supported it with their investments. Brother Elmer Tamkin was present and gave a stirring testimony showing what God has done and can do through the money of Christian people who are willing to invest it to help build churches.

Brother Robert Foltz, our home-mission architect, tried to escape a public appearance by hopping around here and there taking flash bulb pictures. The pastor finally cornered him and asked that he give a short testimony. Special recognition was given to Brother Foltz, whose unique designing of the Lansing church has provoked only favorable comment in the community concerning its unusual beauty.

Dr. John Whitcomb presented a fitting message for the occasion, challenging the people of the Lansing church to follow the example of the church at Ephesus as set forth



Dr. John C. Whitcomb, Grace Seminary professor, dedication speaker.

in the second chapter of Revelation. On the other hand he warned against the one weakness which existed in this New Testament church, that of leaving her first love for Christ.

He challenged the people of the Lansing church to continue in the zeal and love which characterizes the life of a new-born child of God and to direct that zeal in an effort to win the lost to Jesus Christ.

Much credit for a successful day must be given to the Grace College octet who provided a fitting musical background for all the services, including a Saturday evening youth rally preceding Dedication Day.

This musical group appeared not only as an octet but at various times was broken down into quartets, trios, duets, solos, and other special arrangements.

There were 281 people present for this afternoon dedication service including several of our Brethren from the Lake Odessa and Calvary Brethren Churches. Rev. Frank Brill was called upon for reading of the Scripture and Rev. William Ernest closed the service with the benediction.

On the Sunday evening of the Dedication Day the Lansing church launched into an eight-day evangelistic campaign having called Rev. Herman Hein, pastor of the Troy Brethren church, as the evangelist.

Words cannot express our gratitude first of all to our Lord, and secondly to Mr. Hein for the great work accomplished in our midst during these meetings. The meetings were well attended with an 83 average attendance per service.

There were 15 first-time decisions for Christ, three decisions for full-time service, and 23 rededications of life. Many of these came as definite and positive answers to prayer. We saw three families in which the husband and wife were united in Christ.

The pastor of this church would like to urge all of our Brethren to pray for our work that we now might be able to see revival continue in our midst, and that we might be able to meet our financial obligations.

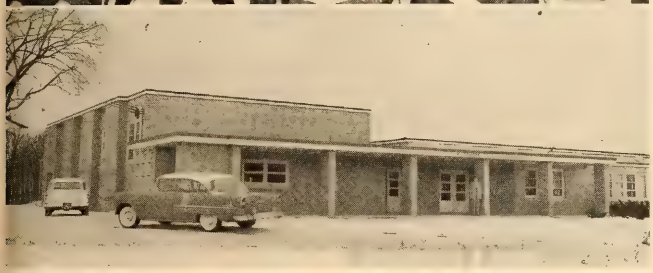






Top left: Heralds of Grace, Grace College, Winona Lake, Ind. Right: Rev. William Ernest, Dr. John Whitcomb, Rev. Frank Brill, Rev. Earl Funderburg, seated, and Pastor Richard Sellers, speaking. Bottom: The new Grace Brethren Church, Lansing, Mich.



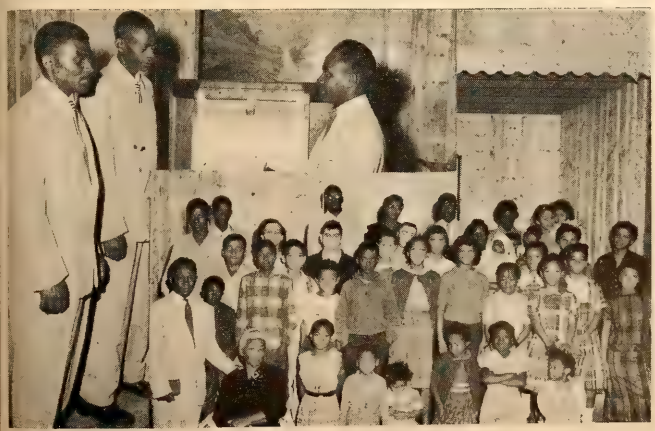


The first group picture of Lansing taken in the YWCA (1954). Later they moved to the Windemere School, and then to their new church.

Fremont Chapel Converts

Granville Tucker, pastor of the Grace Brethren Chapel in Fremont, Ohio, has witnessed three young men coming to Christ in recent weeks. Two of these men are shown in the picture below.

This is the only work of our fellowship among the millions of colored people in the U.S.A. The Northern Ohio District has assisted in a very real way in establishing this testimony. Other churches and organizations have been challenged with this mission and contributed financially to it. The pastor is working part-time in secular work to supplement his income. Pray for this work among an ever-increasing number of colored people in our land.



On the left: Two new converts in the Fremont chapel, and Granville Tucker, pastor, with the other members of the group.

Clayhole Brethren Blessings and Building Plans

By Robert E. Foltz

Deep in the Kentucky mountains of Breathitt County, where the Clayhole Brethren Church is located, fall is a particularly beautiful time of year. Evangelist Balis Campbell, of Bulan, Ky., was the messenger for special meetings October 19-26. It was a week of blessing from the Lord, for decisions were made and confessed before men during the services that were held each evening.

Of particular interest was one young man who recently came to know the Lord through the ministry of the summer missionaries in Clayhole in a rather extensive Bible-school program. This young man was largely responsible for four other decisions made by boys or young men during the meetings.

The last evening a special program was undertaken which included a local ventriloquist, and as a result of this interest and publicity in the area, approximately 300 gathered for the final meeting of this series.

Brother Landrum has the opportunity of ministering in a number of grade and high schools in the area. He was scheduled to have a part in a special dedication service at Lees Junior College, Jackson, Kentucky, on October 26. Later he was to conduct a chapel service for the same college. The schools in the Clayhole section still have open doors for presenting the Word.

The congregation is nearing the end of the program used to pay the indebtedness on a bus that was recently purchased to be used in the work. At the termination of this repayment program, it is the intention of the church to undertake a building program, which under the present plans, would see an additional building erected close by the present church building. It would be used for Sunday-school classes, and a recreational area in extending the ministry of the work. It is expected that much of the work will be done by members and friends of the church. This would account for a large portion of the total cost of the work. The actual indebtedness would be cared for by a program in very much the same manner as the present bus.

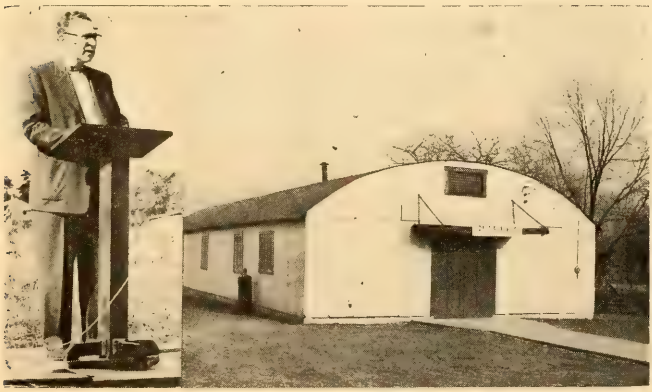
Machine Age Ground Breaking at Berrien Springs

By Robert E. Foltz, Home Missions Architect and Photographer

Sunday afternoon, October 12, the congregation of the Berrien Springs (Mich.) Grace Brethren Church saw another step in the realization of their labors and prayers over the past number of years.

For sometime the church has been meeting in a building that began its history in the Brethren Fellowship as a temporary church building at Peru, Ind. The Berrien Springs people obtained the building and moved it with no little difficulty to a site in Berrien Springs to be used as their temporary quarters there. Photographs taken of the work certainly are inclusive in demonstrating the need for additional space and more desirable accommodations in seeing the continued blessing and growth in the work. Events that have led to the ground-breaking have not been without disappointment, and perhaps some discouragement.

Approximately two years ago an architect was hired to design a church building. About a year later, or approximately a year ago, it looked very much as though a church could be erected there in the very, very near future. Now, however, on this beautiful Lord's Day afternoon which the Lord so wonderfully provided for this ground-breaking service, an actual step was taken toward the erection of a one-story main auditorium and Sunday-school wing building. Its completion is looked forward to within the next few months with great anticipation.



Mr. Frank Crawford, one of the original group, testifies to answered prayer as the construction on the new building begins.



Ground-breaking group

The program for the day was provided by the Berrien Springs members of the congregation. A vocalist and accordion accompanist set the musical background and Dr. R. Paul Miller, pastor of the Goshen, Ind., home-mission church, was the speaker for the day. Brother Miller, while serving in an evangelistic capacity in our fellowship, became associated with the work from its conception and has followed quite closely the work and growth of the Berrien Springs church. A very challenging message was brought from the eleventh Psalm with verse 3 as a text: "If the foundations be destroyed, what can the righteous do?" The message served as a high point of the day as Brother Miller pointed out the need for Bible-believing, Bible-preaching churches in America and in Berrien Springs, Mich.

Approximately 125 attended the ground-breaking service with pastors and people representing other churches in the district. The Lord had already blessed in the day with a Sunday-school attendance of 111, and 104 in the morning worship service. Among the attendants at the service were some of those who through the past ministry of the speaker as an evangelist came to know the Lord Jesus and are now working members of the church and laboring together with the others in seeing the work of the Lord progress there in that community.

It is the prayer of the pastor and



Above left: Gilbert Hawkins, pastor, and R. Paul Miller, ground-breaking speaker. Right: Power shovel breaks ground.

people that by the grace of God they shall labor together to see a church established and built up that was alluded to in the message by the speaker for the ground-breaking service.

No silver-plated museum piece broke ground at this seemingly long awaited occasion. Feeling that ceremony alone was inadequate for the hour, a real man-sized working tool —tractor mounted back hoe—broke ground in a definitely grand manner. A very novel method was used in receiving an offering for the building program. Brother Miller had the operator of the back hoe cup the bucket of the machine in such a manner as to provide a rather generous receptacle for the offering. The financial secretary of the church was careful that the offering was completely removed from the bucket before the machine was removed from the site.

The actual construction on the new building was begun the morning after the ground-breaking. Certainly pastor and people will appreciate your prayers that this building will be erected and cared for to the glory of our great God and Saviour Jesus Christ. Perhaps past months have seen questionings and even doubtings in the hearts of the people; yet anew the precious truths of Romans 8:28, "And we know that all things work together for good to them that love God," are upon the hearts and minds and the lips of the people in the Berrien Springs work.



Group outlines the building



Congregation filing by "the shovel" and placing the offering in it.



Why Build a Brethren Church in Anaheim?

By George O. Peek, D.D., Pastor
North Long Beach Brethren Church

(Ed. This is the condensed message delivered by Dr. Peek at the dedication of the new Grace Brethren Church of Anaheim, Calif., on Sunday, September 14, 1958.)

In addition to securing money and materials, there are many obstacles in building a new church. One of the most common is the critic. You will find him in every state in the Union pestering those who are trying to do a job for the Lord. He asks: "Why erect a costly sanctuary of masonry, glass, and other materials when God speaks of our bodies as His temple?" Those opposed to constructing new church buildings often say there is no Biblical authority for such a program because the church is a mystical body that has its citizenship in heaven.

Now these objectors mean well, but like the Pharisees who plagued our Lord "they do err not knowing the scriptures." In Hebrews 10:25 it is clearly stated that the believers should be diligent to assemble together with others of the faith. The text does not say how many should be in any given assembly nor does it say anything about the type of building they shall use as a meeting place. However, anyone with consecrated commonsense (which isn't very common) should understand that a private home, ladies clubroom, former pool hall, empty grocery store, or an abandoned garage can never adequately meet all the needs of an assembly of believers.

What are some of the needs of believers that make it important to construct attractive, well-equipped churches where they can assemble? They may differ according to local needs, but for every group of believers there are at least four reasons for meeting in a good building. The believers need a place—

For Fellowship

Some saints claim that believers should never play because our adversary, the Devil, never takes a holiday. True, the Devil is always busy; however, we are not following the Devil but the Lord Jesus Christ who divided His ministry between the hurry of Jerusalem and the slower life of Bethany. He also instructed His disciples to come apart and rest a while.

Believers are social beings, as well as physical and spiritual beings. It, therefore, stands that for a Christian to be normal he needs recreation. Many have learned the hard way that prayer and play is much more profitable than prayer and pills.

For obvious reasons the believers' social life should be centered around church activities. In order for this to be enjoyed most, facilities like a well-equipped kitchen, adequate social hall, modern restrooms, and nurseries are a must for any church that plans to meet the social needs of its members.

I am not suggesting that the church become a party house, but I do believe that the social life of a church tells a story. A visiting evangelist told me to keep my eye on the light bill, and when it was high I should be happy, for it indicated that the people loved each other and were coming together for fellowship. If the bill was low, it should be a warning that things were not well among the members. An attractive building is always an invitation to keep the lights burning. The believers need a place—

For Instruction

The believers' position before God is one that never changes, but his happiness, strength, and usefulness depends upon the way he cares for the inner man. The Bible declares that the believer must feed on the Word regularly to grow and be happy in the Christian life. He is exhorted to meditate in the Word and to study to be strong in the faith. This can be done when one is alone, for every believer is indwelt by the Holy Spirit, whose ministry is to teach and lead the believers into all truth. Happy is the believer who has learned the importance of the quiet time when he goes apart each day to feed on God's Word.

KOKOMO CHURCH DEDICATED

The new Indian Heights Grace Brethren Church, Kokomo, Ind., was dedicated on Sunday, November 2, 1958. Rev. R. P. DeArmey, pastor of the Winona Lake Brethren Church, was the speaker. William Kolb is the pastor.

It is also clear from Scripture that God has given certain men special talents as teachers, preachers, and evangelists for instructing the saints in the work of the ministry. Paul emphasized the importance of the teaching ministry to young Timothy. The Old Testament reveals that power and blessing came to God's people when they were obedient to God's revealed Word. It is significant that the great revivals found in the Old Testament were the result of a teaching ministry that brought the people back to God.

Now the suggestion that a classroom need be nothing more than a log with a boy on one end and a teacher on the other might have been sufficient for another day but not for 1958. Certainly nothing will ever take the place of preaching as one person communicates with others through the spoken word. However, the wise teacher and preacher will take advantage of all the aids available to our generation. Maps, chalk boards, feltograms, moving pictures, and slides can always be used to the greatest advantage with proper seating, lighting, ventilating, and other benefits provided in a building planned and constructed with these things in mind. Believers need a place—

For Evangelism

Every believer is an evangelist because every believer has the privilege and responsibility of telling the good news of salvation to those who are lost. As an ambassador for Christ in the shop or the classroom, on the bus or in the office, "everyman" in Christ should daily be speaking to others about their relationship to Jesus Christ.

TOPPENISH, WASH., DEDICATION

The house being used for a meeting place of the Toppenish (Wash.) Grace Brethren Church will be dedicated at 3:00 o'clock, Sunday, November 16, 1958. Dr. L. L. Grubb, home-missions secretary, who will be itinerating in the Northwest at this time, will be the dedication speaker. Don Farner is the pastor.

Some believers are by nature good "talkers." They have no problem with speech regardless of the subject under consideration. It is also true that God can give a person, who is ordinarily shy, a holy boldness in witnessing to others. Blessed indeed are those who have experienced the thrill of leading others to a personal knowledge of salvation.

On the other hand, there are some dear saints, just as spiritual and zealous as those just mentioned, but for various reasons they are unable to tell clearly and effectively the great truths of salvation. Yet, they, like certain believers found in the gospel record, are always able to say to the unbeliever "come and see," and by inviting others to church they often see fruit for their labors.

The advantages of having a nice building, to which the believers may invite their friends to hear the Word of God, cannot be overemphasized. Nor does it indicate any lack of spirituality or power in a church when we insist on an attractive building with modern conveniences. Everyday the oil companies, the supermarkets, and restaurants demonstrate the drawing power of attractive buildings. Let's face reality. People have been conditioned to traveling "first class," and they expect the best at every turn in the road. The day of the converted silo and made-over chicken house is past. We cannot expect to drive an oxcart down a twentieth century highway and reach those who ride in V 8's. Believers need a place—

For Worship

God who dwells within the body of each believer is omnipresent. Therefore, worship of God is not restricted to any one place. The believer may worship God while traveling in a plane, riding an ocean liner, climbing a mountain, or walking along the street. But it is significant that in the Old Testament God had a central place to which His people were to come for worship. Likewise, in the last book in the Bible we find the saints "together" around the throne worshiping the Lord.

There is so much for the saints to learn about worship. Too often worship is understood to be just silent meditation. It is true that this is one method of worship, and no doubt meditation is most profitable when one is alone, but the blessings of group participation in worship are many. The singing time when many voices are united in song can and should be a time of worship. Too often it is nothing more than a time of physical exercise. The coming together of the saints to present their tithes and offerings is also a time of worship, when the jokes should be forgotten. Then, the Scriptures reveal that the Father in heaven is pleased when believers' hearts are united in worship at the prayer meeting. Most of our prayers have to do with sick stomachs and empty pocketbooks. The threefold communion is more than a beautiful ceremony; it is a worship service in the fullest sense of the term.

MONTCLAIR SETS DEDICATION DATE

Harold Painter, pastor of the Montclair Grace Brethren Church, Montclair, Calif., announces the dedication date for their new building as November 23, 1958. Dr. L. L. Grubb is to be the speaker.

He that is spiritual will understand that the services mentioned above can be conducted with the poorest of facilities and under trying conditions. Surely our beloved brethren in foreign fields are witnesses to this fact. At the same time they understand the advantages of worshiping in an attractive building dedicated to the glory of God.

These are but a few of the reasons for building new Brethren churches. May our entire Brotherhood realize that dollars invested in home missions are dollars invested for the glory of God, the blessing of the saints, and the salvation of the lost.



Hatboro, Pa. Church on the Way





The Brethren construction crew working on the new Suburban Brethren Church, Hatboro, Pa.

Unit number two of the Brethren Construction Company moved to Hatboro about September 1; and the above picture shows the progress as of October 15 when the picture was taken. Through the efforts of the district about one-half of the building cost has been raised

Pastor Lester Smitley is observing his second church being built by a construction crew. He was pastor of the Parkersburg (W. Va.) church at the time the crew erected that building. He is looking forward to the day when the Suburban brethren can move from the Howard Johnson Turnpike room to their new church home, and with good weather it should not be too far away.

The crew members working on the Hatboro church include Vernon Latham, foreman; Don Sellers, Ray Sturgill, and Lester Keyser.



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Newspage

CAMDEN, OHIO. The First Brethren Church was the recipient of one of the 700 Thomas Electronic Organs donated to churches in Ohio by Mr. Claude Foster, of Cleveland, Ohio. Dr. R. L. Rossman is pastor.

BELL CALIF. The Sunday school of the Bell Brethren Church broke the attendance record twice in one month. It has become necessary to conduct some classes in the homes of teachers. The attendance record for the church services was also broken in October. Emlyn Jones is pastor.

CANFIELD, OHIO. Dr. Herman Hoyt concluded a Bible conference in the Old North Church here on Nov. 2. Pastor Garl Brand reports overflow crowds at the sessions.

PHILADELPHIA, PA. The Northern Atlantic laymen's fellowship is being held at the Third Brethren Church on Nov. 22, with Rev. Paul Loth as the speaker.

LONG BEACH, CALIF. The Association of Brethren Schools of Southern California was organized Oct. 24. The purpose of the organization is to raise the standard of Christian education in the schools spiritually and academically. The officers elected include: Rev. Alfred Dodds, president (principal of the junior high school at Paramount, Calif.); John Schumacher, vice president (elementary school of Whittier, Calif.); Donald Locke, secretary (elementary school of Inglewood, Calif.), and Rev. Henry Rempel, treasurer (Norwalk, Calif.). Other representatives are Mrs. Charles Ashman, Rev. Lyle Marvin, and Miss Virginia Eumurian.

OZARK, MICH. Robert Dell, pastor of the Ozark Brethren Church, underwent surgery on Oct. 29 in Grand Rapids, Mich.

SPECIAL. Dr. Russell D. Barnard and Rev. Clyde Landrum will leave France next Friday, Nov. 21, arriving in French Equatorial Africa over the weekend. The new church at Bangui will be dedicated shortly after their arrival.

LOS ANGELES, CALIF. A new FM radio station with the call letters KBBI is being planned by The Bible Institute of Los Angeles. Construction of the studios, which will be located in Horton Hall, a men's dorm and office building at BIOLA, will begin soon. The KBBI transmitter will probably be located atop Mount Wilson, about forty miles north of the Institute. Directors of the Institute are planning to launch the new station by next February to climax the school's Jubilee year.

CHICAGO, ILL. True-life testimonies of conversions on Chicago's skid row, musicians, and a guest speaker highlighted the famed Pacific Garden Mission's 81st annual rally, Nov. 9, in the Conrad Hilton Hotel.

Dr. Wilbur Smith, professor of English Bible at Fuller Theological Seminary and recently returned from a fact-finding tour of England for a new book, was the speaker.

LOS ANGELES, CALIF. The Public Relations Department of The Bible Institute of Los Angeles, has announced it will begin publishing a sheet called "The Two-Way Street" to keep its constituency informed of the progress of the school's diversified ministries.

The King's Business magazine, since 1910 the Institute's editorial out-reach, will be under the supervision of Paul Schwepker who has been appointed BIOLA Comptroller. Schwepker has five children and was employed for 14 years by the Moody Bible Institute.

DAYTON, TENN. The Alumni Association of The William Jennings Bryan University (soon to be called "College") has chosen Dr. William Wonderly, of the class of '36, as alumnus of the year. Wonderly, who holds a Ph.D. degree in linguistics from the University of Michigan, was recognized for his outstanding linguistic work with the Wycliffe Bible Translators in Latin America and his recent work with the American Bible Society.

REED CITY, MICH. The Rev. George Bennard, author and composer of one of Christianity's best-loved hymns, "The Old Rugged Cross," died near the middle of October, at the age of 86. A Methodist minister, Bennard composed more than 300 sacred songs of which "The Old Rugged Cross" was the most famous. He wrote it in 1913 and it is said to be translated into every written language. In his early life Mr. Bennard was a revival preacher with the Salvation Army.

The BRETHREN MISSIONARY HERALD

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Winona Lake, Ind.

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WASHINGTON, D. C. The famous off-the-script prayer offered by President Eisenhower at his inaugural in 1953 has been set to music by M. Robert Rogers, former president of Radio Station WGMS, "Washington's good music station." It is sung by the Howard University Chapel Choir of Negro voices on a new recording. When the President heard the recording, he was so pleased he asked that a copy be sent to the Eisenhower Museum at Abilene, Kans.

SYDNEY, AUSTRALIA. A municipal judge here recently ordered a youth to go to church at least three Sundays a month. Local churchmen criticized the action, saying that churchgoing must never be made a punitive measure. "Nothing could be more likely to turn a youth against Christianity than coercion to attend church," they declared.

SPECIAL. Caesarea, an ancient seaport on the Mediterranean Sea, 70 miles northwest of Jerusalem, is slated for reconstruction. A new modern city will arise on the site of the historic city which was built by Herod the Great and named after the Roman Emperor Caesar Augustus, according to an announcement by Baron Edmond de Rothschild, founder of the Caesarea Development Corporation.

Around the ruins of the once-magnificent civil and military capital of Judea, he said, a new garden city with a light industry center and an international camping area will emerge. The medieval ruins, dating from the Crusades, will be restored as a tourist attraction. A golf course will surround the old Roman amphitheater. Half the shares in the development corporation are owned by the Israeli government.



(1) Helicopter with "Buddy Brethren" aboard lands at Houghton Park, thrilling the crowd that gathered for the climax of the North Long Beach (Calif.) Sunday-school parade.



(2) Men and boys of the Grace Brethren Church, Cuyahoga Falls, Ohio, invite folk to Sunday school by attaching invitation to gas-filled balloons.



(3) The men's Bible class of the First Brethren Church of Buena Vista, Va., entered their float in the parade to "rocket" Sunday-school attendance.

MILLION

MISSIONARY HERALD REPORT ON THE SUNDAY SCHOOL ENLARGEMENT CAMPAIGN

Brethren Sunday schools have taken to the air . . . the street . . . the telephone, and have even called upon Uncle Sam through the postal department, to reach men and women, boys and girls for Christ.

Great strides are being made, and many a city in the United States is aware that there is a Brethren church in their community as a result of the recent Sunday School Enlargement Campaigns being sponsored by the National Sunday School Board of the Brethren Church, and the National Sunday School Association of Chicago.

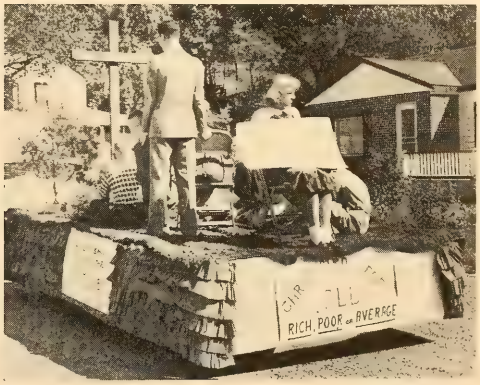
Several of our Brethren churches "kicked off" the Enlargement Campaign with football as the theme, and a big parade to build up the spirit for the "game."

This issue of the Missionary Herald reports on the outstanding jobs being done by Brethren Sunday schools across the Nation.



(4) The main entrance of the North Long Beach Brethren Church (Calif.) reminds all of the goal for their Sunday school. The Sunday following the parade there was an increase of 300, with 1,553 present.

r Christ NOW!



(5) The Gospel testimony was proclaimed by another float in the Buena Vista, Va., Sunday-school parade.

CONGRATULATIONS TO THE NATIONAL SUNDAY SCHOOL BOARD

LONG BEACH, CALIF. The Sunday school of the North Long Beach Brethren Church (photo 4) went into a "huddle" and the play was called . . . An all-out offense with every member on the line.

No team can do its best without a good band. Therefore, the North Long Beach church called upon the Long Beach Municipal Band (photo 7) to lead their parade through the streets of Long Beach. Thousands were attracted by the parade, which was climaxed with a rally at Houghton Park, and the arrival of "Buddy Brethren" (John Ramsay, publicity chairman—photo 1) in a helicopter (Roger McPheeters, pilot) with an oversized football for his head.



(6) One of the ten floats in the Sunday-school parade at Buena Vista, Va. There were 75 automobiles in the procession.

ASHLAND, OHIO. "Football" was in the air at Ashland. Every class of the Grace Brethren Church competed in the Sunday-school "football game," in



(7) The Long Beach Municipal Band led the Sunday-school parade of the North Long Beach Brethren Church. The parade, replete with floats, attracted thousands.



(8) Sunday-school float in the parade at Buena Vista, Va.

which every member could gain yardage for his or her class by bringing visitors. The city of Ashland knew that something was happening at the Grace Brethren Church. Teachers were making yardage by visiting in the homes of pupils and prospects. Such enthusiasm let all the neighbors and friends of the community know that there was plenty of activity at the Grace church. Mail and personal invitations caused the people of Ashland to become very much aware of the Sunday-school program at the Grace Brethren Church, which now advertises that it is the largest Brethren Sunday school in 48 states (California excluded).

CUYAHOGA FALLS, OHIO. The Enlargement Committee of the Grace Brethren Church enlisted the "pep" of the Brethren Boys Club to release more than 150 gas-filled balloons on the Saturday preceding the opening of the Sunday School Enlargement Campaign. To each balloon was attached an invitation to attend the Sunday school of the Grace Brethren Church the following Sunday morning. Balloons floated up into the air while newspaper photographers snapped pictures for a local newspaper writeup (photo 2). A letter was received from a man in Pennsylvania, more than 200 miles away, expressing regret that he could not attend, but encouraged the church to continue in giving out the Gospel.

BUENA VISTA, VA. This city, nestled in the hills of Virginia, is very much aware that the Sunday school at the First Brethren Church is active. On Sunday morning the members of the Sunday school paraded through the streets of the city. In the parade there were ten beautiful floats, and 75 automobiles, each letting the folk of Buena Vista know that the Gospel is being proclaimed at the First Brethren Church. Each class in the Sunday school competed to enter the most beautiful float, and each class is to be commended for a job well done. The Word of God was shown to be the foundation of life, and each float delivered a real testimony to the heart of the viewers as they gathered along the curb to view the parade.

The Lord is to be praised for the victories that are being won in Brethren Sunday schools across the nation. These are but examples of dozens that could be recorded where real effort and time have been expended to do a real work for the Lord Jesus Christ. The first reports of the 1958 contest, according to the national Sunday-school office, indicate that a supreme effort is being put forth to do a real job for the glory of the Lord. More Sunday schools of our National Fellowship of Brethren Churches have entered the contest than in previous years.

At the recent Sunday-school convention held in Des Moines, Iowa, the Rev. Howard G. Hendricks declared: "Christ never invited the unconverted to church, but told the church to go to the lost." Under the leadership of the National Sunday School Board of the Brethren Church, and Rev. Harold H. Etling, the national director, let us take up the challenge as members of Brethren Sunday schools, and go out seeking to bring the lost to the knowledge of the truth through faith in the Lord Jesus Christ.

The National Sunday School Association has selected as its theme for this year "Millions for Christ Now!" The theme selected by our National Sunday School Board is 60,000 by 1960. Now is the opportune time to work that these goals might be reached, but Brethren, it takes more than parades, balloons, and floats. We must not only make the community conscious of our Sunday school and church, but we must "go to the lost" and compel them to come to Jesus Christ and accept Him as their personal Saviour.

Things We Should

AVOID

When We Pray



JEREMIAH 29:13

And ye shall seek me, and find *me*, when ye shall search for me with all your heart.

By Charles W. Mayes, D.D.

Pastor, First Brethren Church
Long Beach, California

In consideration of the basis of effective petitions to the throne of grace, two passages from the Word stand out as great guiding truths: "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it" (John 14:13-14). ". . . Ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4:2-3).

Placing these two remarkable passages side by side, we are reminded of several great principles concerning effective petition.

If we want our prayers answered, we must avoid all traces of the mechanical. Some people pray by habit. It becomes a little form through which to go, and a little duty to be carried out. If prayers are effective our hearts must be in them. Prayer-wheel monotony is displeasing to God, even without the prayer-wheel.

If we want our prayers answered, we must avoid all praying for self-glory. This is the place where every Christian rich and poor, high and low, honored or unknown must search his heart. We need to ask just why we are praying for this particular matter. If it is for self-glory, we had better change the subject of discussion with the Lord.

If we want our prayers answered, we must avoid all sham. How about that long prayer in the prayer meeting? How about the one in the routine program of the morning service? Did you really mean it? Were you not praying as much for the benefit of the earthly listeners as for the Lord?

If we want to get our prayers answered, we must avoid anything and everything which would take the pre-eminence away from the Lord Jesus Christ. For what have we been praying? Have we been asking God to give us something primarily for our own welfare? Did we ask for that prominent position? Was our asking for the purpose of putting us in well with our friends, or with the Lord? Did we ask Him for the place of valedictorian? Did we ask Him for a big church somewhere? Now if we ask Him for these things, did we do it for His glory or for our own?

If we want our prayers answered, they must be offered in faith. Much of our praying is with very little faith. If God would answer immediately, we might be surprised. Some praying is so vague and abstract that an accurate answer would be impossible. Effective praying is according to God's sure written Word. God puts the promise in His Word, He puts the understanding in our hearts, and the petition on our lips. Thus God answers our petitions. Such an effective petition becomes God's abundant provision for the needs of a dependent soul.

If we want our prayers answered, they must not put God "on the spot." To claim a promise out of its Scriptural setting and then talk glibly about God giving anything we ask regardless of our motive, is embarrassing to God. Such unholy boldness with God is not prayer.

If we want our prayers answered, we must be sensitive to our greatest needs first. Many people only ask for "things." The Apostle Paul made this clear when he told the believers the burden of his petitions for them. Paul prayed that the Lord would grant blessings to His people "according to the riches of his glory." That believers might be strengthened with might by His Spirit in the inner man. That Christ might dwell in their hearts by faith.

That they might be rooted and grounded in love. And be able to comprehend the breadth, length, depth and height of His marvelous grace. And to know the love of God which passeth knowledge. And be filled with all the fullness of God.

When we know the meaning of asking and receiving on this basis, we will not ask amiss. We will also understand, "and whatsoever ye shall ask in my name, that I will do that the Father may be glorified in the Son."

THANKS
Be Unto God . . .



By JOSEPH R. HOFFMANN
Chaplain, Los Angeles Fire Department

"Thanks be unto God for his unspeakable gift" (II Cor. 9:15).

When God created man in the Garden of Eden, He placed within the capacity of human responses the art of thanksgiving.

When Jesus the Perfect Man lived, He gave us example after example of thanksgiving. From the time the herald angels at His birth cried out, "Glory to God in the highest," until the moment He cried, "It is finished" and released His spirit to ascend to His Father, thankfulness was the principal characteristic of His life. It was a thankfulness such as the world had never witnessed, and will witness again only as Christ, God's only begotten Son, is incarnated in the yielded lives of His people.



Oh! that the spirit of gratitude might permeate the hearts and lives of Christians today. Beecher so beautifully presents the thought, "As flowers carry dewdrops, trembling on the edges of the petals, and ready to fall at the first waft of wind or brush of birds, so His heart carried its words of thanksgiving and at the first breath of heavenly flavor let down the shower, perfumed with the heart's gratitude." What a word picture of the ever-present thankfulness in the heart and life of our Lord as He lived and mingled among men!

The outstanding evidences of God's blessing and mercy toward us as a rule stir our hearts and emotions to an expression of gratitude. But we see the One who could say: "The earth is mine and the fulness thereof," giving thanks for the common necessities of life. We read in the account of the miracle recorded by all four of the evangelists: "And Jesus took the loaves; and when he had given thanks, he distributed to the disciples . . . they did eat bread, after the Lord had given thanks."

It is so easy for us to take the common things of life as a matter of course, and give thanks only for special benefits. Let us thank God for the crumb and see it multiply into a loaf. It behooves the children of His grace and glory to spend their time in "giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." In things physical or spiritual may we be careful to "bless the Lord . . . and forget not all his benefits."

In tragedy and days of sorrow when we have walked through the valley of the shadow of death, and we have come to grips with the seriousness and sternness of life, and our hearts cry out in despondency, then is an opportunity for thanksgiving. Jesus taking the cup and the bread in the presence of His disciples, and seeing it as His broken body and His shed blood upon the cross of Calvary, "gave thanks." All through the Old Testament we read of lambs and bullocks being brought to the sacrifice. When the Lamb of God contemplated the supreme sacrifice of His own perfect life as an atonement for your sin and mine, it is recorded that "He gave thanks."

"Thanks be unto God for his unspeakable gift."



The BRETHREN MISSIONARY HERALD

EDUCATIONAL ISSUE

NOVEMBER 22, 1958

Christmas! Christian or Pagan?

PHILOSOPHY AND THE CHRISTIAN

FOREIGN LANGUAGES AT GRACE



Why Maintain a Christian School?

EDITORIALS



By Paul R. Bauman, Vice President in Charge of Public Relations

"Not Without Honor"

This editorial was written from Canada where I was engaged in a week of prophetic ministry at the Philpott Memorial Church (formerly known as the Philpott Tabernacle). Seventeen years ago my father, Dr. Louis S. Bauman, was the speaker at a prophetic conference in this same church, which maintains one of the strongest evangelical testimonies in Canada.

The founder of this great work was Dr. P. W. Philpott, who later became president of the Bible Institute of Los Angeles and pastor of the Church of the Open Door. Another in the line of illustrious pastors was Dr. Louis T. Talbot, my former colleague at the Bible Institute of Los Angeles, who was destined to go from this church to occupy the same positions in California as his predecessor had held.

The Philpott Church is a member of The Associated Gospel Churches of Canada, the largest fellowship of thoroughly evangelical churches in that country. It is not only strong in its Calvinistic emphasis upon the great doctrines of the faith, but it has also taken a firm stand for the premillennial coming of the Lord. Article XIII, from their statement of faith and doctrine, reads: "We believe this present age will end with the coming of our Lord Jesus Christ, first to receive His Church unto Himself, and then to establish the throne of David upon the earth and to reign in righteousness over it for a thousand years." It is hardly necessary to observe that a representative of Grace Seminary can find real fellowship among churches belonging to an organization of this kind.

It was my privilege to speak at a monthly gathering of the ministers of the association who are located in the Province of Ontario, Canada. About 35 ministers were present for the all-day meeting. Opportunity was given me to present the work of Grace Seminary, and nearly every pastor left his name and address so as to receive catalogs and further information about both the seminary and college.

The most pleasant surprise was that of meeting several men who already knew about Grace Seminary. Their expressions of gratitude for the work of our schools and for the strong stand we take on the doctrinal positions was encouraging. Their appreciation for our schools is greater because they do not have institutions of their own to which they can send their men and women for liberal arts college training or for theological work on the graduate level. As a result, several of their young men have been enrolled in Grace Seminary. One of them, Mr. William R. Foster, received his Th.D. degree in 1957. As I travel throughout the country the great value of our schools at Winona Lake is emphasized to me again and again. A few weeks ago Dr. Ogden and I drove to Chicago to attend a meeting of The Accrediting Association for Bible Colleges. Although ours is a liberal arts college and is, therefore, not entitled to membership in this organization, we believe it is well to maintain contact with those who are at the heads of other Christian schools. One such educator, in a denomination much larger than The Brethren Church conversationally commended Grace Seminary for the firm stand taken for "the faith once for all delivered unto the saints." This educator expressed appreciation for the training received at Grace Seminary by young men from his own denomination. Although his church operates several theological schools, he expressed great concern inasmuch as he could not place full confidence in any one of them, nor could other leaders in his group.

Such expressions of appreciation from sources outside The Brethren Church are not new to us at Winona Lake. The number of young men from other denominations who have come to the seminary for their ministerial training speaks volumes concerning the value of our schools. The fact that at least two churches outside our denomination have placed Grace Seminary on their budgets adds emphasis to their testimony concerning the confidence others have in us.

Jesus once said: "A prophet is not without honor, save in his own country." We know this statement does not properly characterize the attitude most of our churches and pastors have toward Grace Seminary and College. The splendid support which these have given in both students and money would certainly deny such a characterization; yet it should be remembered that most of us have a tendency not fully to appreciate those who are nearest and dearest until they are gone. Often we do not properly realize the value of a blessing until it is denied us. Sometimes it becomes necessary for others to remind us of the good things which God has bestowed. The expressions of admiration for our schools which I have heard during the past two weeks have caused me to ask once more: "Do we fully appreciate the value of the educational institutions which God has given to The Brethren Church? If so, what are we doing about it?"

Let us never forget that what the Brethren ministry is today, is the result of what was taught yesterday. What that ministry will be tomorrow, it must be taught today. History has shown again and again that, once the waters issuing from the fountain-head of a denomination's theological schools are polluted, the poison soon flows out to the local church and will ultimately destroy its very life. Let us be sure that our schools remain true to the faith in these perilous times. As long as they do, we must continue to support them. As we enter the period which is devoted to special emphasis concerning the needs of Grace Seminary and College, let us prayerfully consider our individual responsibility to the educational program of The Brethren Church.

THE BRETHREN MISSIONARY HERALD VOLUME 20, NUMBER 47

ARNOLD R. KRIEGBAUM, Executive Editor

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AN OPEN LETTER TO THE BRETHREN CHURCH

Winona Lake, Ind.
November 4, 1958

Dear Christian friends:

It is Tuesday evening on Grace campus, and I have just returned from a visit to the new gymnasium. Two dozen men are playing volleyball on the spacious twin-court floor. Two young ladies are watching this battle of brains and brawn. In the main building the library is well filled with both men and women who are preparing for tomorrow's classes. In the lower auditorium a few young folk are trying to create a new pep song for use at athletic games. Professor Snider is meeting his evening class in room 1, and Mr. Steffler is in his office putting the finishing touches on our next issue of the Missionary Herald. (He can't finish until I get this written.)

Here at Grace I am watching the wheels of destiny grind out the future of The Brethren Church; yea, of America and of the world. Regardless of what may be done in Russia and China, these young people are on the march. They are invading our country. Tomorrow they will have my job, and yours, and a thousand more besides. And they will do a good job of it too. Better, doubtless, than we have done. However, they will be forever indebted to us, for we are fitting them for their jobs. They are being trained in the schools you have provided. They are growing in wisdom, their physical bodies are being developed, and, best of all, they are growing in spiritual stature. Every week they minister in definite Christian service over a radius of many square miles, and God is blessing their testimony.

Brethren, this is one of the most important spots in America. It matters little what the election reports (now coming in) will reveal. Our students know their election of God, and their appointment to serve. It is impossible to imagine where all these fine young people would be if there were no Grace Seminary and Grace College. But it is not hard to imagine where The Brethren Church would be ten to twenty years from now if Grace schools did not exist. By the grace of God our schools have been given, and by His grace they must be kept.

Buildings are not the school, but they are very necessary to the proper function of the school. When the classroom building is completed, in about two months, we will have an addition of 15 classrooms, including a science laboratory and a workshop type auditorium. This will greatly enhance our teaching facilities and our entire program. At this time, however, we will face the day of final financial reckoning with our builders. As of now we are about $35,000 short of the $200,000 of unborrowed funds that we must have by January 31. To meet this, many of our churches will have to meet their $10 per member program. The rest will have to make some substantial gains in this direction. When all of our churches have reached this goal we will have real victory here on the campus, and I believe there will be echoes of this victory in heaven itself. We are simply looking to God to meet this present need through His people, and we believe you will not fail Him, or fail The Brethren Church of tomorrow.

This year it is costing us $205.55 in gift income for each student enrolled. Please remember that all Brethren seminary students study here without paying tuition. The remainder of students in the seminary pay only a nominal tuition. This means that actually the cost per college student is much less than the figure given above. This figure agrees with the $74,000 set in the budget by the board of trustees as our gift need for the present fiscal year.

Now, look at it this way. This amounts to approximately $3 for each one of us in The Brethren Church. Think of the bargain we are getting for less than a penny a day! Think of the heartache and loss, of the hurt to the whole Christian testimony if we fail to meet this goal and keep this school on the battleline in these dark and closing days of the present age. Last year we came about $12,000 short of our budget in gift income. We must not allow this to happen again. I believe you will all agree to this.

We are asking earnestly and unashamedly that every church and every member will unite with us in prayer and in a consecration of sacrificial effort to meet this need and so fulfill this part of our denominational duty and responsibility. This should **all** be completed by Sunday, January 25, 1959. Let us move forward and be able to announce "mission accomplished" on that day.

Sincerely yours in Christ,
W. A. Ogden

Why Maintain a Christian School?

By Herman A. Hoyt, Th.D., Dean

A startling statement recently confronted the writer: "The sober truth is that church-controlled education is in almost every instance, inferior education. From the sectarian parochial school to the denominationally-governed college or university, every case of bringing institutions of higher education under ecclestiastical control has been educationally disastrous. . . ." This was spoken by a man who stands on the other side of the fence from where I stand. But the statement is nevertheless so amazing that it provokes one to think.

If this should be true, which I do not believe for one minute, it prods one into asking the question whether it is worthwhile to spend all the time and effort and money to maintain a privately maintained Christian college. But then, after all, suppose it is not true, the same question is still before us. Is it worthwhile to support a Christian college when there are hundreds of tax-supported institutions much larger in size with many more teachers and educational facilities that far outstrip the Christian institution?

This is the question that is forcing its way to the forefront in the thinking of many pastors and Christian laymen who feel the pressure of the rising costs in privately owned Christian schools. Pressure on the pocketbook often produces a strange species of logic, and sometimes even stranger speech. At a time when America stands at the crossroads is no time to engage in wishful thinking, nor is it a time to shut one's eyes to the facts.

A Serious Charge

The background for the charge in the first paragraph is the pitiable state of the United States revealed in its failure to outstrip Soviet Russia in the earth satellite race. A survey of the educational institutions of the United States revealed the lamentable fact that the number of men and women preparing in the field of mathematics, science, and engineering was not only small but had actually been diminishing. Now a careless thinker lays this at the door of church-controlled schools. I wonder if it ever occurred to him that the vast number of students in this country are not enrolled in privately controlled schools, but in the great tax-supported colleges and universities of the land. It is my opinion, that if it were possible to examine this area of discussion percentage wise, it would be discovered that the privately controlled schools are producing more than their share of capable scientists, mathematicians, and engineers.

But we are still confronted with the question, Is it worthwhile to maintain by private means a Christian college or university? If one is to answer this question, and to do so with any degree of commonsense, he is forced to search out the original purpose for which the institution was brought into being. If he discovers the basic purpose, it is then in point to inquire whether this institution is realizing its purpose. If that purpose is a good purpose, and the purpose is being realized, there is every good reason for giving time, and energy, and money, and prayer to the continued realization of that purpose.

A Fivefold Purpose

For a minute let us examine a fivefold purpose that underlies every Christian college that is truly Christian in reality, and not merely in name only.

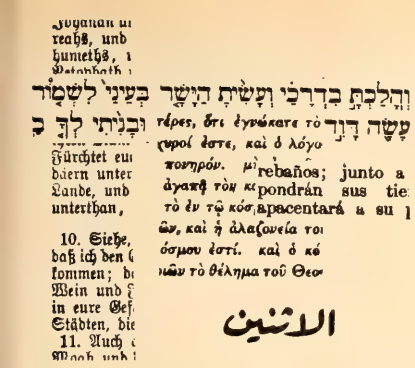
First, it is the purpose of the Christian college to lift the eyes of the student to the heights of the supernatural—to God who is revealed in the person of Christ Jesus our Lord. The level of the natural certainly has its place, but it is more important for men to see the supernatural, especially since the natural level is under the control of the supernatural.

Secondly, it is the purpose of the Christian college to project the vision of the student into eternity—to that endless succession of ages that will be spent either in a condition of life or in a condition of death. Attention upon the brief span of time called the present, and upon nothing more, will mean that one must spend eternity in a condition of death. But where vision reaches beyond the present into eternity, one will be better able to use the present in order to enjoy eternity in a condition of life.

Thirdly, it is the purpose of the Christian college to condition the student for a spiritual evaluation of the entire realm of reality. Instead of being limited to the narrow confines of a materialistic and psychical view of things, the Christian school will enable the student to see how the Spirit of God is ordering and controlling all things to bring final

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FOREIGN LANGUAGES AT GRACE

S. HERBERT BESS Th.M.

From the earliest beginnings of Grace College, language study has received a fair degree of emphasis. At first this was mostly a concern for the Biblical languages, since it was rightly understood that serious Bible study on an advanced level can only be undertaken with the employment of those languages through which the Holy Spirit gave the revelation. However, some of the modern languages have received attention, and there is a growing awareness that much more should be done in this field than we have been able to do heretofore. My purpose in this brief paper is to set forth some of the reasons why our constituents should encourage the school to establish strong departments in the modern languages.

Missionary Interests

Obviously Grace College should have more interest in language than many secular schools, inasmuch as we purpose to motivate all our students with a proper missionary interest. Manifestly, where there is missionary vision there will be language study. The Good News must be given to the people in the language they understand. The Foreign Missionary Society of the Brethren Church played a strong part in encouraging and supporting the introduction of French and Spanish here at Grace even before those days when the college had launched its regular four-year program in liberal arts.

Spanish. Our own Missionary Society labored in Argentina earlier than in any other field, and therefore Spanish has been of interest for a long time. But our Society is growing and entering into new fields. In recent years work was begun in Mexico, and only this year responsibility in Puerto Rico has been assumed. Opportunities in other Latin American countries are sure to open to us, for that part of the world is opening to missionary activity in an unprecedented way. All of these new opportunities demand more missionaries, but these missionaries must have this indispensable qualification—they must be able to speak Spanish. All of this argues for the need of a strong department in Spanish at Grace College, where we expect that an increasing number will get both the vision and the preparation for preaching in Spanish. By employing vastly improved techniques in language instruction, and by utilizing the aid of native Spanish speakers now resident at Grace, we should be able to make a strong contribution in that direction.

French. Inasmuch as France maintains political control over that part of Africa wherein our missionaries serve, the French language has been of considerable importance to us. Good relations with the government officials require the ability to communicate in French. But now our missionaries are sustaining missionary activity in France, and must preach and converse regularly in French.

For several years our Missionary Society has followed the policy of sending new missionaries for our Africa field to Europe for a year's study in French. Doubtless this wise policy will continue, both for those anticipating service in Africa and those planning to work in France. Grace College should now prepare to play a much larger part in the training of these missionaries in the French language. Not that the year's study in France should ever be supplanted, but that it should be all the more worthwhile by reason of good preparation at Grace.

German. The German language is being formally offered at Grace for the first time this year, and the enrollment is naturally quite small. However, many others have expressed an interest, and the succeeding years should show an encouraging increase.

The Brethren Church had its beginning in Germany, and even after migrating to America the Brethren continued for some considerable time to do its preaching and publishing in German. In modern times our church has no existing ties to the German language and culture, but the history of our movement still preserves for us an interest in that land. Numerous times I have heard the wish expressed that our church should minister the Gospel in the land where The Brethren Church was born.

One of the principal motives for teaching German at Grace is that of creating an interest in the German-speaking peoples. Out of this interest should arise a compassion for the spiritual needs there, and result in stimulating missionary activity in Germany. In the event that our Foreign Missionary Society should be led to direct a work in that land, we want to be ready to make our contribution to it. The presence of native German speakers in the student body at Grace should stimulate us even more toward that end.

Biblical Interests

Even for those whose entire ministry will be directed toward English-speaking peoples, the study of modern foreign languages is important. There is, of course, a great

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CHRISTMAS! CHRISTIAN or PAGAN?

By Nathan M. Meyer, Th.M.
Assistant Professor of Homiletics

That depends on you. There is nothing wrong with Christmas. The way we celebrate it determines whether it is Christian or pagan. That which honors the Lord Jesus is Christian; that which dishonors Him is pagan.

Sad, Mad, or Glad

Somebody will read this article and be **sad**. It will interfere with his celebration of Christmas. Somebody will read it and be **mad.** It will ruin his Christmas. Somebody will read it and be **glad.** It will enrich his Christmas because he will receive the truth and act upon it. The result of that action will be gloriously revealed at the Judgment Seat of Christ—perhaps even before December 25, 1958.

Stop

Will the reader please stop long enough to pick up a pencil before reading on. The writer requests that the remainder of the article be read with pencil poised ready to delete any sentence or clause which in its context is untrue. If you are going to write to the author or the editor (and some of you will as you did last year) please begin by indicating specifically which statements are false.

Are you ready? Then read on.

The celebration of Christmas for most professing Christians centers mainly around these things: The "Christmas spirit," the Christmas tree, gifts, Santa Claus, and Jesus Christ.

Let us look briefly at each of these in relation to the part they play in our celebration and in the light of that which honors Christ.

Christmas "Spirit"

At Christmastime there is supposedly something magical in the atmosphere which turns every selfish Ebenezer Scrooge into a kind, benevolent, gentleman whose every thought is centered on efforts to help poor unfortunate Tiny Tims enjoy a few happy moments.

This is wonderful and far be it from me to try to change it. But let this be remembered: the so-called magic in the atmosphere has its source in the unbounded love of God who on that first Christmas Day extended to miserable mortals eternal salvation in the person of His only begotten Son. Let "Christmas spirit" pervade the air, but remember it is not spiritual unless it is a manifestation of the person of the indwelling Holy Spirit. Thus will we honor Christ on His birthday.

Christmas Tree

The Christmas tree had its origin with the Romans according to the Encyclopedia Americana. But Jeremiah (10:2-4), long before the Romans, said: "Thus saith the Lord, **Learn not the way of the heathen** . . . for the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers, that it move not."

Exactly what the prophet was talking about I do not know. But one thing is certain, the money Brethren families spend on trees to decorate in their homes would establish one or two new home-mission churches. Another thing is certain, the Wise Men didn't set up a tree, even though they did bring myrrh which one writer describes as the "sweet smell of the balsam."

The early Christians did not set up a tree. As a matter of fact, they did not celebrate Christmas at all until the world and the church united three centuries after the birth of Christ. The plea of this author is not that we terminate the celebration of the birthday of our Lord, but only that we **honor Him on His birthday.**

Gifts

Now here is something that is Biblical about our celebration of the nativity season. Matthew 2:11 says: ". . . they presented unto him **gifts** . . ." The first Christmas was a time of giving. God the Father **gave** His Son. The Son **gave** himself and thus brought to a dying world salvation. The angel **brought** "good tidings" (Luke 2:10). The shepherds **brought** "praise" (Luke 2:20). The Wise Men **brought** their "worship" and "treasures" (Matt. 2:11).

Notice in each case the gift and the receiver of the gift. Man receives the good news—a Saviour is born! God receives the praise. Christ receives worship and wealth —gold, frankincense and myrrh. This is a Christian Christmas. The Devil celebrates a pagan Christmas by seeing to it that (1) little is said about the "good news"; (2) few remember to "worship"; (3) the "gold" goes to the department stores; (4) the "gifts" are given to relatives, friends, and party members and; ((5) Santa Claus get the "praise." Is this Christian or pagan? What do you think?

Santa Claus

Jolly Old St. Nicholas! He's the one who has usurped the central spot in the celebration of Christmas. The story of his origin goes back again to the fourth century, to the time when Rome engineered the wedding of the church and state. Space does not permit here an account of this popular saint. Suffice it to quote from the Encyclopedia Americana, "The accounts of his life are **purely legendary."** What in itself may be quite harmless becomes exceedingly sinful when, as in this case, a "mythical Santa overshadows the Saviour" and robs Him of the place of honor on His birthday.

Jesus Christ

Christmas is the birthday of Jesus Christ. It marks the day when God came to dwell in human flesh so that He, as sinless man, could die in the place and stead of sinful men. Thus the good tidings: **A Saviour is born.** Let the world shout and sing. Hallelujah! Jesus Christ the Lord is born! Sinful man has been redeemed. Now he need not perish but only believe and thus receive life without end.

Let us celebrate the coming of Immanuel. But let us do all to honor and glorify Him. Let us have a Christian Christmas!



"What has Athens to do with Jerusalem"

PHILOSOPHY and the CHRISTIAN

By J. Worl Stuber, Ph.D.

(First of a series)

A great many earnest Bible-believing Christians contend that philosophy and Christianity are incompatible. Christianity is described as a way of life not based on human reason but on faith in a supernaturally wrought salvation. Philosophy, on the other hand, is defined as a speculative system of thought constructed entirely by human rationality. Consequently, a person can never be both a Christian and a philosopher; and certainly it is irreligious, to say the least, to contaminate Christianity by speaking about a Christian philosophy.

Such a view is based on much too narrow a concept of what philosophy is. "Philosophy" is generally understood today to mean a world-view which involves a way of life. Philosophy may be defined as an attempt to make the whole of human experience intelligible. This means that everything, which in any way enters or affects human experience, or is known by man, is within the realm of interest of the philosopher. He sincerely attempts to reach a systematic and comprehensive view of life and the world, a consistent view that takes into account all relevant facts. The rational nature of man has called forth philosophy; it is prompted and sustained by a deep and ineradicable faith that the world is intelligible. When philosophy is considered from this broad perspective of a world-view, it is proper to speak about a Christian philosophy, for there certainly is a Christian interpretation of life and the world.

To analyze the situation further, it seems that the Christian (or the non-Christian, for that matter) has very little choice as to whether he will philosophize or not. Aristotle made the observation, "Whether we will philosophize, or whether we won't philosophize, we must philosophize." By this he meant that no one can avoid thinking philosophically without violating his essential nature, for it is characteristic of every man to ask the whence, what, and whither of things. No matter how unpopular the philosophic endeavor may be for a time, either to the individual or in a particular society, eventually philosophy's questions will arise and demand satisfactory answers. Thinking individuals simply cannot permanently retreat from reality; and philosophical questions are real questions demanding the utmost of one's intellectual ability. If a person prefers an easy, "vegetable" type of life, it is doubtless better to avoid (as much as possible) doing any serious thinking. But if one desires truth and certainty, he must think. The curiosity of the human mind seems to be such that only by gross intellectual suicide could an individual continue to live without thinking about problems which are essentially philosophical. It is not optional; we **must** make judgments about the whole of reality. No one can open his eyes without observing the world surrounding him—a world that must be taken into account. It is absolutely impossible for an individual not to consider the universe in a certain way. Even the skeptic, who contends that we cannot know the nature of the universe, is expressing a definite point of view that is philosophical in nature.

Men cannot avoid thinking philosophically because their very nature makes it imperative that they think about the origin, nature, and purpose of things. Men want to know the true answers to the most basic and searching questions of life: Whence am I? What am I? Whither am I bound? The problem that confronts Christians is not, "Should we be concerned with philosophy or should we avoid such thinking?" We express a philosophy of life in everything we think, say, and do. The real issue is "**How** are we to think philosophically from a Christian perspective?" There needs to be a self-examination to determine if we are expressing a totally Christian world-view. We must be certain that non-Christian viewpoints have not crept into our thinking. It is mandatory in the age in which we live that we be prepared to give adequate reasons for the things we say and believe. Our statements must be consistent and firmly grounded in a truly Christian view of life and the world. The Christian cannot afford to withdraw himself from the field of philosophy. He must endeavor to combat the faulty concepts of non-Christian philosophy.

Next Educational Issue: Superiority of Christian Philosophy Over Non-Christian Philosophy

WHY MAINTAIN . . .

(Continued from page 740)

and everlasting glory to God and to His people.

Fourthly, it is the purpose of the Christian college to provide for the student a Bible-centered explanation of this world in which we live. The Bible, which presents the Christian philosophy of this universe, will thus become the ordering influence in the life of the student. This will be the means of helping to solve the problems that inevitably confront every life in a sinful and troubled world.

Fifthly, it is the purpose of the Christian college to enlarge the concern of the student so that he will see beyond himself and his schools, even presuming those things are all good in their place. So if immediate society to the peoples of the earth. The all-consuming passion of our Lor dis to reach the ends of the earth woith His salvation that His dominion might be extended to all men. Today, no group of people are doing more to establish a bond of understanding and working relationship between the nations of the earth than are Christians and their representatives serving on the mission fields of the world.

What, after all, is real progress? Certainly not those things which are being produced in an atmosphere that is characterized by the merely natural, temporal, psychical, human, narrow limits of tax-supported schools.



IS IT REALLY TRUE?

By Richard G. Messner, Coach

Is it really true that Grace College has a new physical education building in operation? Sometimes I think I'm still dreaming when I look across the campus and see the new gym gleaming in the sunlight, but we do have a brandnew gymnasium. The new gym proves that God can ". . . do exceeding abundantly above all that we ask or think . . ." The Lord has blessed us immeasurably in providing this physical education plant. I wish to take this opportunity to thank each person that had a part in the building of our gym. I was thrilled as the individual members of the Brethren denomination gave as unto the Lord in such a crucial time.

Briefly I would like to point out what facilities we have. The front section of the new gym includes two offices (men's and women's physical education directors), an equipment room, a drying room (used to hang wet uniforms after games), a varsity locker room with twenty-one full length lockers (more can be added later), a spacious shower room, and a training room which is used for rubdowns, taping of ankles, care of minor injuries, and so forth.

The center of the gymnasium is the floor which is a masterpiece of construction and design. It is made of the finest maple and should last indefinitely with proper care and treatment. Within the huge college length basketball court (94 feet by 50 feet) are two cross-courts enabling us to play two games of basketball simultaneously. In addition, we have two volleyball courts, two badminton courts, and two shuffleboard courts painted on the floor in various colors. In the very center of the floor is a big red circle with a white "G" painted in the center. This serves not only as the center circle for the basketball court but also as an attractive decoration.

On the balcony to the south are four ping-pong tables which are in constant use. Under this balcony are the men's and women's physical education locker rooms. At present we have 120 lockers in use by the freshmen and sophomore physical education classes. Next year we anticipate 150-175 will be needed.

At each end of the gym is a beautiful green and white electric scoreboard. These scoreboards were donated by the senior class of the college and the senior class of the seminary. The scoreboards can be operated independently, in the case of cross-court games, or as a unit when the main court is used.

Another remarkable feature is the seating capacity. The gym was constructed with the future in mind. The floor is surrounded by roll-away bleachers capable of seating 2100. On special occasions chairs may be placed on the floor, and the seating capacity raised to over 3000.

In January of this coming year the Kosciusko County Basketball Tournament will be held in our gym because of its splendid facilities and central location. This means that nearly every high-school boy and girl in the county, as well as the parents, will be on our campus for four days. What an opportunity the Lord has given to publicize His school! There is also a possibility that Grace will be host to the Indiana State Sectional Basketball Tournament the first week in March which would bring State-wide publicity.

The question may come to your mind how are we using these facilities at present, and what are some of the future plans? Even as I'm writing this article I can hear the shouts of competition as four teams are battling in the Intramural Volleyball League. On Monday, Thursday, and Friday evenings the men have intramurals, and on Tuesday and Wednesday evenings the women have their intramurals. Plans are made to have intramural competition in basketball, volleyball, badminton, ping-pong, and shuffleboard. We are making it possible for each student at Grace to participate in some organized sports activity. Our school must have strong bodies, as well as strong minds.

Of course one of the main uses of the gym is for varsity basketball. This year we have a 22-game schedule with the first game just a few days away. Every afternoon from 4:00-5:30 p.m. the varsity has practice. We feel that this year for the first time our team will be able to run with the well-conditioned teams of the area.

In the future I have in mind a Christian college basketball tournament to be held at Grace. Eight to ten of the top Christian colleges in the U.S. will be invited to compete. I'm sure such a venture would generate a great deal of enthusiasm.

This spring the Women's Physical Education Department is planning a Play Day in which three other Christian colleges in the Midwest will be invited. We feel that intercollegiate activities provide great opportunity for personal witness, as well as strengthening of body.

The new gymnasium opens up a whole new field of service for the Lord. Christian coaches and Christian recreational directors are at a premium. This coming year we will be offering a major in the field of physical education. Very few other Christian colleges have what we do. Our new gym truly is a monument to the grace of our Lord. It's really a joy just to walk in and look around, but I hasten to add that your joy is made complete when you actually use the facilities.

FOREIGN LANGUAGES AT GRACE COLLEGE

(Continued from page 741)

amount of helpful literature on Biblical and theological subjects which is not written in English, some of it the best in its field. It should be made available to our more able students in theology. It is unfortunate that two-thirds of the pertinent literature in theological and Biblical studies is inaccessible to most seminary students as a result of deficiencies in their language training on the college and high-school levels. To presume that the most important of this foreign literature will be translated into English is simply unfounded prejudice.

To give an example on this point, I refer to the study of ancient Near East history. A student of the Old Testament finds invaluable the ability to place the events of Israel's history into the larger framework of the history of the entire Near East. Where will the student find the literature for such a study? The most recent comprehensive book on the subject written in English was published in 1913, with subsequent revisions up through 1932, but hopelessly out of date and unusable without that critical treatment which the student is unprepared to give it. A French scholar published a book on the subject in 1938, but it too has become obsolete, for later investigations have shown that the most important ancient period of Babylonian history was misdated by 200 years! The only general and comprehensive treatment of this subject considered reliable was published in 1950, but in the German language.

Other Interests

Foreign Affairs. "The "free world" is in a struggle to the death with the communist forces over the minds of mankind. This struggle is being waged, not with guns and tanks, but with ideas. Why is the free world losing out in this struggle? Not because their ideas are worse, for they are infinitely better. Nonetheless we are losing out, and the reason lies in the fact that we are not expressing those ideas in the languages of those people over whom the contest is being waged. If we expect to stem the tide of communism, we must do some serious work in foreign language study, and certainly Grace College should play its part in this vital work.

The Teaching Profession. It is becoming clearer every day that effective foreign language teaching should begin in the grammar school and continue through high school. The college language courses should complete the work, not initiate it. To do this we must, of course, have qualified teachers who are prepared to introduce foreign language in the grade schools. At the present time that kind of training is almost nonexistent, but it is my personal hope that more of the prospective grammar schoolteachers will find room in their courses of study for language work.

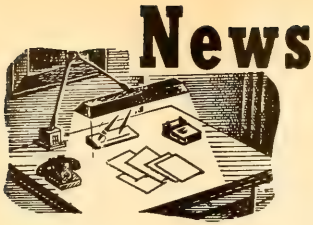
An opportunity for us to pioneer in this field lies in the Christian day-school movement. It is encouraging to observe that a beginning is being undertaken in the day school of the Community Grace Brethren Church of Warsaw, Ind., where two of our college-trained teachers are introducing Spanish to the children. Let us observe that greater motivation to do this kind of work exists in our Christian schools than elsewhere. Our ultimate task is to deliver the word of God in the languages of men.

In addition to well-qualified teachers, what equipment is needed if we are to carry on this kind of instruction here at Grace? We need to set up an up-to-date language laboratory, provided with booths and tape recorders for the use of individual students. Perhaps one of our readers will be prompted to give toward such a project and thus contribute to a vital need.

GIFTS TO GRACE THEOLOGICAL SEMINARY (Sept.-Oct. 1958)

	General Fund	Building Fund
Allegheny		
Aleppo	$6.00	$58.50
Listie	85.25	85.00
Meyersdale	23.50	115.50
Meyersdale (Summit Mills)	20.50	10.50
Washington	7.38	8.61
California		
Beaumont	41.50	2.00
Bellflower	32.50	29.00
Fillmore	9.06	9.06
Inglewood	43.00	93.00
La Verne	10.00	
Long Beach (First)	386.60	133.50
Los Angeles	4.00	43.00
Norwalk	52.50	9.00
San Diego	4.00	
South Pasadena	90.75	142.30
Temple City	66.77	
Whittier (First)	143.00	11.00
East		
Altoona (First)	33.00	14.00
Conemaugh	44.00	155.00
Conemaugh (Pike)		54.00
Everett	14.00	10.00
Johnstown (First)	234.55	129.80
Kittanning (First)	89.00	83.00
Kittanning (N. Buffalo)	56.00	
Leamersville	30.00	
Martinsburg		20.00
Indiana		
Berne	34.00	129.00
Clay City	23.00	
Elkhart	53.75	47.00
Flora	43.00	44.00
Goshen	42.10	
Kokomo	25.00	
Leesburg	41.95	53.81
Osceola	47.50	16.50
Peru	27.00	
Sidney	33.00	70.00
South Bend	354.81	
Warsaw	19.05	22.00
Wheaton	55.00	
Winona Lake	729.07	273.09
Iowa		
Dallas Center	3.00	
Waterloo	176.00	180.50
Winona, Minn.	6.00	
Michigan		
New Troy	39.00	2.00
Mid-Atlantic		
Alexandria	17.00	
Martinsburg	54.00	37.23
Washington, D. C.	103.30	
Waynesboro	81.50	39.00
Winchester	62.50	101.50
Northern Atlantic		
Allentown	5.00	5.00
Harrisburg	88.00	132.00
Palmyra	56.60	23.00
Philadelphia (First)	295.75	117.15
Philadelphia (Third)	30.50	37.50
Northern California		
Modesto (La Loma)	182.33	70.11
Modesto (McHenry)	10.00	
San Jose	5.00	
Northern Ohio		
Ankenytown	17.00	8.00
Ashland	63.50	5.00
Cleveland	22.00	5.00
Danville	20.00	
Homerville	12.00	
Mansfield (Grace)	1,338.85	20.00
Rittman	72.00	7.00
Wooster	147.45	179.00
Northwest		
Grandview	5.00	
Harrah	8.50	7.50
Toppenish	15.00	
Southeast		
Fort Lauderdale	164.00	39.50
Hollins	16.00	
Limestone	5.00	
Radford	3.00	3.00
Roanoke (Washington Heights)	2.50	3.00
Southern Ohio		
Clayton	52.65	8.00
Dayton (First)	313.00	180.00
Dayton (N. Riverdale)	3.00	
Dayton (Patterson Pk.)	95.50	67.00
Englewood		20.00
Miscellaneous		
Isolated	20.00	45.00
Non-Brethren	238.15	825.00
Maintenance	652.00	
Total	7,556.67	4,038.16

Designated Funds:	
Ashland, Ohio	90.00
Beaumont, Calif.	60.00
Canton, Ohio	170.00
Englewood, Ohio	25.00
Fort Wayne, Ind. (First)	17.00
Long Beach, Calif. (First)	55.00
Martinsburg, Pa.	66.48
Waterloo, Iowa	100.00
Winona Lake, Ind.	179.88
Non-Brethren	560.00
Alumni Association	400.00
Student Body	15.50
Total	1,738.86



Compiled by the Editor

NOTICE! THE NOV. 29 ISSUE OF THE MISSIONARY HERALD WILL BE THE BRETHREN ANNUAL.

LEESBURG, IND. The second annual united Thanksgiving service of the Brethren churches of northern Indiana will be held at 7:00 a. m. (CDT), Nov. 27, at the Leesburg Brethren Church, Nathan Meyer, pastor, A light breakfast will be served at the church following the service. Richard DeArmey, pastor of the Winona Lake Brethren Church will be the speaker.

YORK, PA. Mark Malles, pastor of the First Brethren Church of Fort Wayne, Ind., concludes a two-week evangelistic campaign Nov. 23 at the Grace Brethren Church, Dr. Herman Koontz, pastor.

WASHINGTON, D. C. Mr. Richard Saunders has completed 15 years as the superintendent of the Sunday school of the First Brethren Church.

BARBEE LAKES, IND. Partially from a gift and the balance by direct purchase, the Barbee Lakes Brethren Church has secured a large plot of ground in the center of this community on which to build a church. The gift, worth several thousand dollars, was the gift of a non-Brethren resident, Charles Kuhn, in memory of his wife. Al Hutton is pastor.

NEW TROY, MICH. Earl Funderburg has been given a unanimous call to continue as pastor of the New Troy Brethren Church.

ROANOKE, VA. Carlton Fuller assumed his duties on Nov. 2 as pastor of the Clearbrook Brethren Church.

PHILADELPHIA, PA. The laymen of the Northern Atlantic District are meeting Nov. 22 at the Third Brethren Church, R. D. Crees, pastor.

PALMYRA, PA. The Grace Brethren Church set two new records recently with 72 at the midweek service on Oct. 29, and 161 in Sunday school on Nov. 2. Robert Markley is pastor.

GRAFTON, W. VA. The First Brethren Church set a Sunday-school-attendance goal of 150 by Jan. 1, 1959. The goal was broken Nov. 2, two months early, when 155 were present. The men of the church will be sponsoring a weekly Sunday radio broadcast, which will go on the air in the near future. The women of the church had a gas furnace installed in the parsonage. Paul Mohler is pastor.

WINCHESTER, VA. A new average has been set by the Sunday school of the First Brethren Church, Paul Dick, pastor. The October average was 277, with the previous high of 263 in May 1957.

CONEMAUGH, PA. Rev. and Mrs. Stanley Hauser celebrated their 25th wedding anniversary on Oct. 21. Open house at the parsonage of the Conemaugh Brethren Church was observed that day. Congratulations to Mr. Hauser who recently completed 25 years in the ministry.

CEDAR RAPIDS, IOWA. Paul Collard, of Long Beach, Calif., will be the guest speaker at a Iowa district teen-age "pow-wow" Nov. 28-29, to be held at the Grace Brethren Church here. Robert Clouse will be the host pastor.

In Memoriam

Mr. Charles Fluke, 90, went to be with the Lord on Oct. 20. He was formerly a member of the First Brethren Church of Altoona, Pa., but about one year ago he and his daughter, Miss Alma Fluke, moved to Van Nuys, Calif., and transferred their membership to the First Brethren Church of Glendale, Calif. He was faithful in his attendance at the church until a few weeks before his death.

—Gerald Polman, pastor

Mrs. Minnie ("Grandma") Whitney, 89, passed away on Oct. 22. Grandma Whitney had resided in the Los Angeles area since 1920, and was well-known and well-loved by the Brethren of the area, and especially by her home church, the First Brethren Church of Glendale, Calif.

—Gerald Polman, pastor

Floyd Ringler, 35, went to be with the Lord on Nov. 3. He was a member of the First Brethren Church of Johnstown, Pa. He was the son of Elder Harry D. Ringler.

—Russell Weber, pastor

Lawrence Grubb, an active and faithful member of the First Brethren Church of Ankenytown, Ohio, was suddenly taken to be with the Lord on Oct. 5. He left a good testimony in the community and will be missed by all who knew him. Surviving are his wife and two little children.

—Homer R. Miller, pastor

Mrs. Martha Carr, 82, departed from this life into the presence of the Lord on Oct. 15. She and her husband, Charles Carr, moved to Long Beach, Calif., in 1915. On Nov. 30, 1921, she united with the First Brethren Church of Long Beach, and since that date, she faithfully demonstrated interest in all affairs of her church.

—C. W. Mayes, pastor

Charles D. Andrews, 66, was loosed away upward Oct. 10. His passing came after about a year of intense heart ailment which resulted in his being hospitalized several times during that time. He was a faithful member of the First Brethren Church of Long Beach, Calif., and served as a member of the board of trustees since 1939. Many years he served as chairman of the board.

—C. W. Mayes, pastor

S. C. Culver went to be with the Lord on Sept. 4. His faithfulness and friendship were appreciated by all. He served in many official capacities in the Harrah Brethren Church, Harrah, Wash., and for many years was a deacon. He was the father of Dr. Robert Culver, of Wheaton, Ill.

—Neil L. Beery, pastor

Joe Mathias experienced his homegoing on Oct. 8. He was a faithful member of the Grace Brethren Church of Mansfield, Ohio.

—Bernard Schneider, pastor





NOTICE TO READERS: The purpose of this page is to provide our readers with worldwide religious news. All material is presented as news without editorial comment, and does not necessarily reflect the theological position of this magazine.—Editor.

LONG BEACH, CALIF. A pastor here asserted recently that pro-Egypt forces in Jordan will wage intensive war against Israel in the middle of 1959. Relating information from what he called "reliable sources," Dr. Charles W. Mayes, pastor of the First Brethren Church here, described the Arab-Israeli situation as intensely grave and foreboding. "There has never been a time in history when the events of the Middle East have coincided more harmoniously with prophetic Scriptures than at present," said Mayes. "The Bible sets no dates, and I'm not setting any dates either" he emphasized. "But we should be alerted to the general nearness of the coming of the Lord Jesus Christ for His people." Mayes showed from news released by observers in the Middle East that Israel will be wiped off the map by Russian-backed Arab forces unless, as one British commentator suggested, "Almighty God intervenes with a miracle." "That's exactly what it will be," said the Brethren pastor. "We know from the promises of the Bible that Israel will not be destroyed no matter who rises against that land."

BEIRUT. Lebanon's Prime Minister Rashid Karami said recently he sees no danger of internal disturbances in the half-Christian half-Moslem land of Lebanon developing into a "religious war." "Such a danger does not exist, despite the fact that this is the aim of certain circles in Lebanon," he said. "I am convinced that the patriotic and nationalist feelings of the people of Lebanon will prevent the stirring up of any kind of religious riots." Private letters from Lebanon, however, tell of thousands being killed in the strife between the Falangists and the supporters of the new government. They tell of many Jews being kidnapped and held for ransom in order to finance the uprising, while tension between religious groups remains high.

CHICAGO, ILL. The nine-day Mid-American Keswick Convention which ended here Oct. 19, was considered by Dr. Alan Redpath, pastor of the Moody Memorial Church and chairman of the interdenominational council sponsoring the conference, a strategic movement to prepare the city for a Billy Graham evangelistic campaign "within the next few years." We believe this convention [will] prepare for such a campaign by awakening Christians to a personal sense of responsibility for Christian witness and personal holiness," said Redpath at the outset of the convention. He described the meet as "a clinic for Christians, dealing with their problems of everyday living in the light of the Bible." The convention, which assembled several thousand Protestant ministers and laymen at the Moody Church, was the fifth annual Keswick conference to be held in Chicago. The program included speakers from England, Canada, Australia, Jamaica, and this country. The meeting is an outgrowth of the English Keswick founded 83 years ago. Its name is taken from the town in which the evangelical movement began.

WASHINGTON, D. C. The Post Office Department announced it has put an end to a widespread "religious racket" in the U. S. mails by successfully prosecuting "Prophet John the Conqueror," whose real identity was Jack Pittman, of Philadelphia. The department said that Pittman had been sentenced to two and one-half years in jail and fined $1,500 for operation of "a fraudulent mail scheme which it is conservatively estimated, brought $100,000 from sale of his 'special blessings.' "

PHILADELPHIA, PA. Harry R. Smith, vice president of Bank of America, San Francisco, was elected chairman of the Christian Business Men's Committee International at its 21st annual convention that concluded sessions on Sunday, Oct. 29. James E. Colville, vice president John Adams Henry Inc., New York, N. Y., was elected vice chairman; R. G. LeTourneau, industrialist, Longview, Tex., vice chairman also; G. Tom Willey, vice president The Martin Company, Cocoa, Fla., secretary; and Aaron Denlinger, feed, coal, and lumber executive, Paradise, Pa., treasurer.

LONDON, ENGLAND. The white-smoke, black-smoke, no-smoke, "cloak and dagger" proceedings at the recent papal elections "tended to spread the circus atmosphere over the whole of Christianity." So charged an editorial in the Church of England newspaper, an unofficial journal widely circulated among the Anglican clergy. Charging that new Pope John XXIII is "on the verge of decreptitude" and "an old man long past the reasonable age of retirement," the paper swung hard at the "cloak and dagger romanticism" of the papal balloting. It added: "Certainly some measure of privacy is necessary to protect the Cardinals from the incredible pressures that would be brought to bear on them were their conclave to be more open . . . "As it is, the public is left to imagine the intrigue and wire pulling that proceed behind their closed doors. Privacy has its importance, but is the infantilism associated with it really essential?"

LONG BEACH, CALIF. Heavy voting by Californians last Nov. 4, defeated an attempt to tax private schools in the Golden State. If the legislation would have passed, California would have become the first state of the union to impose a tax on non-public schools. The defeat of the bill has been heralded as a successful block to irreligious groups who seek to destroy America's dual system of education.

MEXICO CITY, MEXICO. Delegates representing 27 different Protestant organizations recently met here to plan for the Youth for Christ International Mexican Youth Congress which is scheduled for August 2-9, 1959, in Mexico City.

GOD'S WONDER WORKER

BY ROBERT E. A. MILLER
ST. PETERSBURG, FLA.

A Christian father wrote a letter to his son reminding him of some very pertinent facts. "There is a tremendous need among our people today to have the tendency toward materialism checked. Hate, revenge, bitterness, discouragement are sweeping the hearts of the people. With some of our churches today, money is taking the place of the emphasis on the spiritual life. The fact that there is plenty of money on hand and bills are easily met is blinding some of our leaders to the spiritual decay that is at work. We need tremendously to have the fact of the Holy Spirit's place and working in the believer's life emphasized as never before. Many need to be reminded that the church is a dead church in which the Holy Spirit is not the very life and power in the lives of the people. To keep up appearances by holding services in such a church is like standing up a corpse and calling it a living man. You have the form but no life. That is what is fooling many church leaders today. There is a great deal of activity, but no souls are being saved and no prayers are being answered." From this we may conclude that one of the greatest, most basic needs of our churches, of our people, and of our preachers in this day is to be Spirit-filled, Spirit-taught, and Spirit-directed.

In Acts 1:8 we are reminded of the reality of Pentecost: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." We need no other text though there are many more in the New Testament to show us the place and power of the Holy Spirit in the believer's life. Men say that personality is power, that money is power, that knowledge is power. The Word of God says that the Holy Spirit is power. The apostles did not have money. D. L. Moody did not have money. John Wesley was not a man of wealth, neither was Spurgeon, nor Martin Luther nor many other great men of the faith, but they had power—the **power of the Holy Spirit.** They were obedient unto the heavenly vision, and the Holy Spirit controlled their lives completely and compellingly. The Holy Spirit does require obedience. "And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him" (Acts 5:32). The majority of our people today do not know the first thing about the Holy Spirit because they do not obey.

What will the Holy Spirit do in your life? Our answer is threefold—

He Reveals Christ

"But when the Comforter [Advocate] is come, whom I will send unto you from the Father, even the Spirit of truth. . . . **he shall testify of me:** And ye also shall bear witness, because ye have been with me from the beginning" (John 15:26-27). Without the Holy Spirit's teaching and testimony how can we know Christ? You cannot be a Christian apart from the wonder-working power of the Spirit. "No man can say that Jesus is the Lord, but **by the Holy Ghost"** (I Cor. 12:3). The Holy Spirit is the active agent of the Holy Trinity in revealing the Lord to the human heart.

Likewise, the Holy Spirit reveals Christ in us and thereby makes us Christlike. "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that **they had been with Jesus"** (Acts 4:13). Each one of us has the right to expect that the Holy Spirit will make us a shining Christian. There is only one standard for all Christians—to be Christlike. The Holy Spirit alone can accomplish this transformation in our lives. I would rather be a good man than a good preacher, anytime. The same holds true with you. You do not need more money; you need more Christlikeness. You do not need more talent; you need more goodness. There is but one way to be good, to be Christlike, and that is to do God's will as revealed by the Holy Spirit through the medium of the Word of God. "Be ye doers and not hearers only."

He Makes One Compassionate

Selfishness grips the lives of many people who claim to be Christlike. But the Holy Spirit working in our lives will make us compassionate. Look at Peter and John in Acts 3: 1-8. Peter and John could not selfishly pass up that lame man without having compassion on him. But back yonder when Jesus walked the hills of Judaea, the disciples had objected to the children being brought to Jesus. Blind Bartimaeus cried for help but was quieted by annoyed and selfish disciples, among whom were Peter and John, for they were the ringleaders. How different now that the Holy Spirit had come in this particular place in the lives of the believers. For we read here in Acts 3: "And Peter, fastening his eyes upon him with John said, Look on us." That, my Christian friend, is the transforming work of the Holy Spirit—God's wonder worker!

(Continued on page 751)

IF YOU WERE A

Teen-ager in Africa

As reported by
Don Hocking to
Ernest Bearinger
National Youth Director

Teen-age is the critical age in the lives of African youth. During this seven-year period, they marry, form rather permanent character traits, go on or drop out of school, establish a home, and very often make their final decision concerning what they will do with Jesus Christ.

Girls do not usually marry under the age of 16, but often are "spoken for" and partially "paid for" (a fellow must actually buy his wife with hard cash) before she is 13. The African young lady doesn't pick her own husband any more than American girls do, but in Africa, too, an eligible boy can usually tell how he is making out.

Long before the girl is a teen-ager, she has been accustomed to domestic responsibilities. She helps plant the crops, weed the garden, and then helps to reap the harvest. Every day she has a part in preparing the meals. She helps care for her younger brothers and sisters, carries the water, and washes the clothes. In Africa there is no complaining about dishpan hands because they have no dishpans. But they do have to be careful so that they do not develop a permanent sag from carrying heavy loads on their heads.

The daily chores are outlined rather definitely by their parents, and when they finish working with the manioc, peanuts, cotton, or coffee and have finished hauling all the water for the day, they are sometimes permitted to go to the river for a swim. (You probably would not like the water.)

The African boys? Brother, do they have it made! They help in gardens, some . . . but most of their time is just spent. The usual answer to the question, "What have you been doing?" is, "Oh, walking, talking, visiting. . . . " The truth—not much walking either.

Teen-age African fellows do get some action especially during the hunting season. This is the life! They love to hunt, and usually are very good at it, too. To be a good hunter is to be a good man. Nevertheless, the boys are assigned chores in the garden, but are not very enthusiastic and so will do no more than they are forced to do.



African teen-age fellows and girls love to play together, and have a lot of group games in the villages. These games are peculiar to the Africans and very few of them would be suitable in American society, especially in Christian society.

And so, we see that universally, teen-agers need the Gospel of our Lord and Saviour, Jesus Christ. Teen-agers in Africa need Him—your classmates need Him, too. We share the responsibility to carry the Gospel of Jesus Christ to the ends of the earth. Our responsibility now is to live for Him and speak of Him where we are. Then, if God should call us to the mission field at a later time, we will already have been missionaries in obedience to the clear command of Christ.

If you were a Christian teen-ager in Africa, you would want to win your friends to Christ. You would very probably pray for teen-agers in America, too. As American teen-agers, win your friends to Christ and remember to pray for your Christian brothers in Africa.

CONDENSED NEWSLETTER

From the Hockings

We left the Don Hockings the last time packing and getting ready to move to their new station at M'Baiki. Now we find them moved but not without incident, for 325 miles over African "roads" is more of an adventure than it is a trip. One tire poofed out in twenty miles; then a second one went after another five miles. Don and Jimmy took a hitch with the French administrator back to Bozoum to repair the two tires, returned in a five-ton truck, and remounted the wheels before they could resume the trip toward the first stop, Yaloke, still forty miles away. Finally, with some coaxing, some temporary repairs on a balky motor, and twenty hours of patience the weary family staggered into the Yaloke station.

But M'Baiki is still a long, long way from Yaloke. And before arriving there an African runner, the French administrator, Harold Dunning, Don Spangler, and Lester Kennedy all had a part in the five-day moving project. By the time the 325 miles were traversed, the party had averaged the reckless speed of three miles per hour.

When Daniel Keith was born, our BYF missionary family was increased to five members. Danny weighed eight pounds and after a rather questionable start, he is doing fine. The birth had some complications, but the Lord undertook on behalf of Mrs. Hocking, and both mother and baby returned home after a couple of weeks at the hospital, praising the Lord for His faithfulness. However, since receiving the letter from the Hockings, the new baby has had a rather serious illness and had to be treated at the hospital in Bangui. Both the father and mother were there for a while, but now they are both back on the field with little Daniel. At last report all are doing well again.

Our youth missionaries were not the first missionaries on the M'Baiki field. The Lester Kennedys have been there for some time. The work is growing so much, the field is so big, and the response so tremendous that the Kennedys have called for additional workers. Our missionary family is the answer to this urgent plea.

The Kennedys worked overtime to



Four members of the Brethren Youth missionary family—Betty, Don, Jimmy and David Hocking

Two Men Die Because They Lie

Achan and Ananias Profess More Than They Practice

By the Late KEITH L. BROOKS

The Book of Joshua bears much the same relation to the Pentateuch that the Book of Acts bears to the four Gospels. Both books mark a new departure in religious history due to the withdrawal from the scene of a great leader and the necessity of others taking up the task of conquest.

To Joshua fell the lot of carrying forward the banner of Moses under new conditions. The glory cloud and the pillar of fire, as well as the miraculous manna, were being withdrawn. The program for conquering the whole land of Canaan had been revealed to Joshua.

In the New Testament, Jesus, during His earthly ministry, revealed His program of instruction and evangelization, commissioning His disciples to proceed with the witness unto all nations. After His resurrection, like Israel at the crossing of the Jordan, the disciples began at Jerusalem, as the forces of Joshua had begun at Jericho.

Hypocrisy in the Camp

These two beginnings are marked by strikingly similar occurrences. Directly against the background of victories won entirely through divine intervention, there was an outbreak of hypocrisy in the camp, clearly instigated by Satan in order to try to accomplish from within the defeat which he had been unable to bring about by forces from without.

Strangely enough, the chapters introducing both of these incidents begin with the word "But" (Josh. 7; Acts 5), and in both cases the name of the offender begins with the letter "A."

"But the children of Israel committed a trespass in the accursed thing: for Achan . . . took of the accursed thing: and the anger of the Lord was kindled against the children of Israel." This follows upon the account of the miraculous victory over Jericho, granted because of the perfect obedience of the people to the Word of the Lord.

"But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price. . . ." This is subsequent to the wonderful victory on the day of Pentecost, when three thousand souls were converted in one day.

Both Trifled With the Holy Spirit

Both Achan and Ananias were trifling with the Holy Ghost at a time when powers of the heavenly world were in extraordinary manifestation, making their offenses serious enough to call for swift judgment. In both cases, covetousness —that sin which first conquered Adam in Eden—lay at the root of their actions.

In both cases Satan was defeated in his effort to kill an infant nation and an infant church because of stern penalty administered by the Lord.

Achan tried to enrich himself on that which had been forbidden to every Israelite, and would have his fellow-Israelites believe he was walking according to Joshua's instructions. Ananias was trying to get credit for being as noble as Barnabas (Acts 4:36-37) who had laid his all at the feet of the apostles, but Ananias was privately enjoying part of that which was believed to have been consecrated to the Lord.

Profession and Lives Must Correspond

Satan times his work well. One Achan or one Ananias can do more mischief to the work of God than a hundred atheists. Let us learn from these two characters of widely separated ages, the danger of going to greater length in our profession than our inner lives will bear out.

We may believe with St. Augustine concerning both Achan and Ananias that "this terrible doom was inflicted on their bodies that their spirits may be saved in the day of the Lord."

PRAY FOR THESE MEETINGS

Notice of meetings to be listed in this column must be received for publication at least 30 days in advance of scheduled dates.

Church	Date	Pastor	Speaker
Lake Odessa, Mich.	Nov. 27-30	Wm. Ernest	James Boyer.
Winchester, Va.	Nov. 30-Dec. 7	Paul Dick	Harold Etling.
Berne, Ind.	Nov. 30-Dec. 14	Irvin Miller	Crusade Team 1.
Alexandria, Va.	Nov. 30-Dec. 14	John Burns	A. R. Kriegbaum.
Leon, Iowa	Dec. 1-14	Ronald Robinson	Forrest Jackson.

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convert a garage into a dwelling for the Hocking family. You may not call this much of a house, since it is without a sink or bathroom. The roof is made of straw, and the only running water is if you happen to be running when you are carrying it. However, it is a good start and as time, materials, and funds become available, the Hockings plan to add to the conveniences and efficiency of the home.

In the meantime the Lord is prospering the message of salvation there. One church is located on a rubber plantation, and a native pastor, Noel Demafee, is preaching to over 600 people each Sunday. Truly, the Gospel "is the power of God unto salvation to every one that believeth . . ." for in this church are 44 candidates for baptism. Praise the Lord!

There are many needs on this foreign-mission field—on all the foreign-mission fields. Our Africa missionaries have asked us to pray for all missionaries, and have given us some requests concerning specific prayer for their field. Pray for more men who are willing to study in the Bible Institute so that they might become pastors of the many needy chapels in the area. Pray that God will make the ministry of Brother Hocking and Brother Kennedy profitable when preaching on the "bush" trips. Pray that as they go into these unreached areas, that chapels can be established and the testimony for Christ maintained. Pray that God will bring light into that darkened area. Pray that the Hockings will become proficient in the use of the native language.



Daniel Keith Hocking

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And a wish that God will bless

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GOD'S WONDER WORKER

(Continued from page 748)

A lover of souls has well written: "The Gospel must be preached with bleeding hearts if it is to be effective. If you remain dry-eyed, you had better quit preaching and go to peddling bananas or growing oranges. We can't have revivals dry-eyed. Jesus wept. Paul wept. And Peter wept, too. Pray that the Holy Spirit will break your hearts and make you compassionate." Yes, hate, revenge, bitterness, and all that must go when the Holy Spirit works in the life.

He Restores Competency

Do you remember what happened before Pentecost? The demoniac boy was brought to Peter and John and the other disciples. They fussed, and they fumed, and they fretted, and they finally failed! They couldn't heal the boy, but Jesus healed him at the father's request. The disciples inquired of Jesus the reason for their failure. He told them that they had been faithless and prayerless. But after Pentecost we have a different story to tell. In Acts 9, Peter says, "Tabitha arise," and Dorcas arises to continue serving the Lord. The Holy Spirit restored competence to Peter. Deacons, Sunday-school teachers, and workers, and even children are doing a marvelous work for God because the Holy Spirit has worked wonders in making them competent, effective laborers for Christ.

Are you satisfied with your labor for the Lord? Are you content with going to the preaching service on Sunday and never seeing souls won for Christ? Do you want to rust out or burn out for Christ? Do you want to be powerful, Christlike, compassionate, and competent in the Lord's vineyard? The price is high. You must yield everything into the hands of the Holy Spirit. You must give Him your heart, your mind, your body, your home, your children, your joy, your money, everything you have and hope to be. You must put it all into the hands of the Holy Spirit who "will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you" (John 16:13-14).

Proclamation of Thanksgiving

Abraham Lincoln

President of the United States

October 3, 1863



Photo by Zook

The year that is drawing toward its close has been filled with the blessings of fruitful fields and healthful skies. To these bounties, which are so constantly enjoyed that we are prone to forget the source from which they come, others have been added, which are of so extraordinary a nature that they cannot fail to penetrate and soften the heart which is habitually insensible to the ever-watchful providence of almighty God.

In the midst of a civil war of unequaled magnitude and severity, which has sometimes seemed to foreign states to invite and provoke their aggressions, peace has been preserved with all nations, order has been maintained, the laws have been respected and obeyed, and harmony has prevailed everywhere, except in the theater of military conflict; while that theater has been greatly contracted by the advancing armies and navies of the Union.

Needful diversions of wealth and of strength from the fields of peaceful industry to the national defense have not arrested the plow, the shuttle, or the ship; the axe has enlarged the borders of our settlements, and the mines, as well of iron and coal as of the precious metals, have yielded even more abundantly than heretofore. Population has steadily increased, notwithstanding the waste that has been made in the camp, the siege, and the battlefield; and the country, rejoicing in the consciousness of augmented strength and vigor, is permitted to expect continuance of years with large increase of freedom.

No human counsel hath devised, nor hath any mortal hand worked out these great things. They are the gracious gifts of the Most High God who, while dealing with us in anger for our sins, hath nevertheless remembered mercy.

It has seemed to me fit and proper that they should be solemnly, reverently, and gratefully acknowledged as with one heart and one voice by the whole American people. I do, therefore, invite my fellow-citizens in every part of the United States, and also those who are sojourning in foreign lands, to set apart and observe the last Thursday of November next as a day of thanksgiving and praise to our beneficent Father who dwelleth in the heavens. And I recommend to them that, while offering up the ascriptions justly due to Him for singular deliverances and blessings, they do also, with humble penitence for our national perverseness and disobedience, commend to His tender care all those who have become widows, orphans, mourners, or sufferers in the lamentable civil strife in which we are unavoidably engaged, and fervently implore the interposition of the almighty Hand to heal the wounds of the Nation, and to restore it, as soon as may be consistent with the divine purposes, to the full enjoyment of peace, harmony, tranquility, and union.

In testimony whereof, I have hereunto set my hand, and caused the seal of the United States to be affixed.

Done at the city of Washington, this third day of October, in the year of our Lord one thousand eight hundred and sixty-three, and of the independence of the United States the eighty-eighth.

Abraham Lincoln.

By the President: William H. Seward, Secretary of State.

The Brethren Missionary Herald

VOLUME 20 NOVEMBER 29, 1958 NUMBER 48

250th ANNIVERSARY

of

The Brethren Church

The Brethren Annual

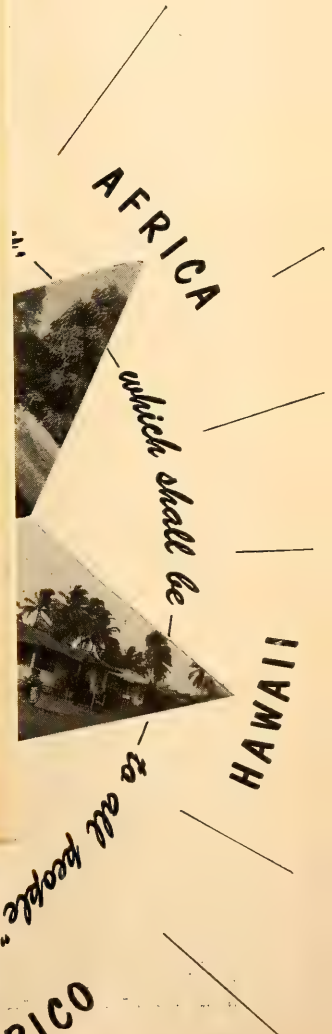
CONTAINING THE MINUTES OF THE SIXTY-NINTH ANNUAL CONFERENCE OF THE NATIONAL FELLOWSHIP OF BRETHREN CHURCHES

Winona Lake, Indiana, August 18-24, 1958





DECEMBER 6, 1958



NATIONAL FELLOWSHIP OF BRETHREN CHURCHES

Next Conference: August 17-23, 1959, Winona Lake, Indiana

NATIONAL BUSINESS OFFICES

Winona Lake, Indiana

(Warsaw Exchange)

Brethren Home Missions Council	AMherst 7-74
L. L. Grubb (Res.)	AMherst 7-82
Lester Pifer (Res.)	AMherst 7-76
Brethren Missionary Herald Company	AMherst 7-83
A. R. Kriegbaum (Res.)	AMherst 7-43
Kenneth Herman (Res.)	AMherst 7-67
Foreign Missionary Society of the Brethren Church	AMherst 7-77
R. D. Barnard (Res.)	AMherst 7-69
Clyde K. Landrum (Res.)	AMherst 7-70
Brethren Missionary Residence	AMherst 7-75
Grace Theological Seminary and College	AMherst 7-70
A. J. McClain (Res.)	AMherst 7-83
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H. A. Hoyt (Res.)	AMherst 7-67
H. A. Kent (Res.)	AMherst 7-64
National Sunday School Board	AMherst 7-66
Harold Etling (Res.)	AMherst 7-50
Youth Council of the Brethren Church	AMherst 7-66
Ernest Bearinger (Res.)	AMherst 7-69

CAUTION—SEE INSIDE OF BACK COVER

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Ord Gehman

Christian Day School

arles Mayes, Chmn.
rd Miller
tt Weaver
nry Rempel

storless Churches and Available Men

rman Uphouse, Chmn.
derators of all districts

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A. Ogden

Travel Insurance

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rl Virts
se Deloe

Brethren Hymnbook

nald Ogden, Chmn.
rman A. Hoyt
ssell Ward
nes Sweeton

mmittee on the Christian Ministry

derators of all districts

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H. Ashman, Sr.
les Taber
D. Crees

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THE BRETHREN MISSIONARY HERALD: Entered as second-class matter April 16, 1943, at the t office at Winona Lake, Ind. under the act of March 3, 1879. Issued weekly by the Brethren Mis- ary Herald Co., Winona Lake, Ind. Subscription price: $3.00 a year; 100-percent churches, $2.50; ign, $4.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; True t, secretary; William Male, assistant secretary; Ord Gehman, treasurer; Bryson Fetters, member- arge to Executive Committee; Mark Malles, Robert E. A. Miller, William Schaffer, Thomas Ham- s, Robert Sackett; Arnold R. Kriegbaum, ex officio.

The Challenge of Our Heritage

MODERATOR'S ADDRESS By MILES TA

This 69th annual conference of the National Fellowship of Brethren Churches should be unusual in several ways. First, we believe it is the best advertised conference in many years, due to the fine work of the Committee on Conference Publicity and the editor of the Brethren Missionary Herald. Second, the program of this conference is unusual in that it centers around the beliefs, practices, and program of The Brethren Church. The Executive Committee is to be congratulated for preparing such a timely conference program.

In the third place, this conference is unusual in that it commemorates three important dates in the history of The Brethren Church. This year we are celebrating the 250th anniversary of the founding of the denomination in Germany. For it was in the summer of 1708 that eight persons were baptized by trine immersion in the Eider River at Schwarzenau with the avowed purpose of establishing a church in which all the ordinances of the church could be practiced. You may learn something about those heroic days in this message, and more in the addresses of the rest of the week. But every Brethren family should buy a copy of Dr. Kent's history of The Brethren Church and become familiar with its contents.

By a strange coincidence this also is the 75th anniversary of the new beginning of The Brethren Church, following its separation from the Church of the Brethren. For it was on August 25, 1883 that the Articles of Incorporation of The Brethren Church were signed.

And this year marks the 20th anniversary of the chartering of Grace Theological Seminary. That event, which took place in 1938, rather than later happenings in Conference, marked the separate existence of the so-called "Grace Group" from the "Ashland College Group" in The Brethren Churc

To repeat these three events in verse order, this year marks the 20th niversary of the "Grace Group," 75th anniversary of The Breth Church, and the 250th anniversary the Brethren movement. It would s to be an appropriate time for taking ventory of our present condition, stu ing our church history, and planning denominational future. Let us toget examine our heritage, neither to e gize nor to blame, but to learn. Then us face the challenge of this heritage. us not look backward with any int tion of living in the past, but with the tention of living better in the pres and in the future. Our only purpose studying our denominational heritag that we may see more clearly the c lenge that arises from it. We trust tha all the messages of this week it will the challenge rather than the herit that will be emphasized.

However, we must begin with heritage in order to discover its c lenge, and we shall use most of time in discussing the former. Do have a heritage as a church, and if what is it? Your moderator has he remarks during the past year to the fect that perhaps we might as well get about our heritage as a denomi tion, that the less said about it, the ter. It has been implied that if we d back the curtain we shall be ashame what we see.

It must be admitted that our fath made some mistakes, even some seri ones. Their children have made a mistakes too. But let us humbly d over all our ancestors who have m mistakes the protective covering wh Jesus used when He said: "He tha without sin among you, let him f cast a stone at her."

On the other hand, we believe t

e founders and fathers of The Brethh Church have left us a heritage of ich we justly may be proud. Examples e so numerous that our problem is to ect a few from the many. Conscious t we are leaving out many of the rling qualities of the founding fathe we shall confine ourselves to three as in which we believe they have left a rich heritage.

Our Heritage—Sacrifice

In the days when The Brethren urch began, it cost something to beg to it. The three State churches, tholic, Lutheran, and Reformed, perted all others by confiscation, tore, and sometimes death. Even in ces where temporary asylum was nd there were frequent and sudden anges in the government. So the early ders and members of The Brethren urch were people who were willing lose their property, their freedom, d their lives for the sake of Christ. e cite a few examples.

Alexander Mack, regarded as founder the new church, was a wealthy man. t he lost all his property, some of it ng confiscated, and the rest of it being en to aid the Brethren who were sufing persecution. He composed a mn, entitled "Count the Cost, Says sus." For many years Luke 14:25-33 s read, and this hymn was sung at ry Brethren baptismal service. Each ndidate for baptism was fairly warned t the death and burial of baptism ght be followed any day by physical ath and literal burial.

Or, there is the case of the six Solen Brethren who were imprisoned for lding private religious meetings. They re warned to expect the worst if they not recant. Finally, their cases were ned over to three universities. The tholics recommended execution; the therans, the galleys, and the Reformed, life imprisonment at hard labor. e latter recommendation was apved. They worked twelve hours a y and lived in a dungeon for the next four years. In spite of much sickness and torture they remained true to the faith. These were Brethren laymen of 250 years ago.

If there is any Brethren young man present in this auditorium tonight who is ashamed to fill out the proper papers so that his draft board will know that he has religious convictions about killing, let him take a long look at John Fisher. Recruiting officers for the elite guard of the King of Prussia tried to force him to enlist. He endured ten days of severe torture at their hands. During this time they tied him up by his hands and feet, beating him with sticks and pricking his body with pins until his shirt became stiff with blood. Then he was plunged into deep water and later thrown into a hole. John Fisher lived what The Brethren Church professes to believe.

Look at another Brethren layman of 250 years ago, Christian Libe. For four years he was chained to the galleys of one of the ships, compelled to toil constantly among godless and vile companions.

John Naas was another Brethren leader who was willing to suffer for his nonresistant belief. He was a giant, both physically and spiritually. Because of his height he was sought for the King's bodyguard. When other kinds of torture failed, he was hung up by a cord tied around one thumb and one toe. Finally, when his tormenters were afraid that he would die, they cut him down and dragged him before the King. There, like Paul, he gave a testimony for Christ, rather than a plea for himself. Later, he gave up his home rather than give up his faith. After being forced to move several times he came to America where he was known as the "German Whitefield."

The sensitive soul of Peter Becker, first Brethren pastor in America, suffered much from the persecutions in Germany. He was forced to give up his home and dispose of his property. After some five years of suffering in mind, body, and spirit, he led a group of the

Brethren to America in 1719.

Christopher Sower, Jr., Brethren minister, Bible publisher, and benefactor of his fellow men, was dragged from his home by American soldiers at ten o'clock at night, prodded with bayonets, stripped of his clothing, his hair and beard cut off, and his body painted red and black. With scarcely enough old clothing to cover his nakedness, barefoot and bareheaded he was driven along for two days. All of this because he preached the Brethren doctrine of nonresistance. When an appeal was made for him directly to General Washington, he was released. Two months later, however, he was arrested again and this time all his property was taken away. His merchandise, medicines, printing establishment, books, furniture, paper, houses, farms, paper mills, and type foundry —all were taken and sold. In one day he was reduced from wealth to poverty. But he was not bitter, and he continued to preach, walking to his appointments, until the day of his death. Even after the war ended he refused to go to law to recover his stolen property.

John Kline was moderator of the National Conference in 1864 as he had been for several years. In his final message to Conference he had said: "Possibly you may never see my face or hear my voice again. I am now on my way back to Virginia, not knowing the things that shall befall me there." He returned home safely, through the Confederate lines, but about a month later he was shot from ambush near his home. Why? Because he courageously preached against slavery and war.

We must not take more time in recounting the integrity, the sincerity, the bravery of our early church leaders. But we cannot leave this subject of suffering for Christ's sake without at least a brief mention of more recent sacrifices. In the 1880's, and again in the 1930's, we had leaders who were willing to lose position and prestige, and to endure untold mental grief, to maintain the purity of the Gospel. All these men, great and small, form a part of our denominatio heritage as we convene in this 25 anniversary conference.

Our Heritage—Achievement

Our Brethren heritage is not c fined to passive submission to perse tion for Brethren principles. So let examine the record as to their activ and accomplishments. Here we finc list of "firsts" that is amazing. Brethren were only a small fraction the German-speaking people in Colonies; yet they pioneered in an o standing number of progressive activiti

Take, for example, home-missi work. In 1722 Peter Becker and oth made an extended tour, reviving Brethren, and establishing new church Henry Holsinger says: "This is recorc as having been the first home-missi work performed in America by any ligious people." But to the Breth this was a mere continuation of a wc they had begun in Europe, when th carried the Brethren message to seve towns and cities from Schwarzenau.

Again, the Brethren pioneered Sunday-school work. J. E. Miller stat "Robert Raikes is usually credited being the founder of our present syst of Sunday schools, his first school d ing from 1770 . . . The Brethren p neered in Sunday-school work wh they had in operation their first Sund school in Germantown in 1738." can be seen that this Brethren Sund school was in existence 32 years befc that of Raikes. It was a Sunday aft noon school for young married peop And Christopher Sower supplied th with Sunday-school literature in form of attractive cards.

Let us turn to the field of mus According to an authority quoted Dr. Kent: "The first original music co posed by white men in the weste hemisphere was a book of Dunka hymns prepared by Beissel about 175(This book was used at the cloister Ephratah, Pa., and the music was in as many as eight parts. Holsinger

ibes the music thus: "The whole is ng in falsetto voice, the singers scarce- opening their mouths or moving their s, which throws their voice up to the ling, and the tones appear to be en- ing from above." Dr. Kent states that hratah "became the musical center colonial America."

What about journalism? Christopher wer published the first German news- per in America in 1739. In the same ar he began to publish an almanac in German language which by its popu- ity drove all competitors from the ld, including that of Benjamin Frank- Again, J. E. Miller affirms that wer "printed the first German reli- us magazine in the colonies." J. S. ry adds that "it was one of the first gazines of any kind to appear in the erican Colonies."

Of course the greatest literary pro- ction of the Sower Press was the Ger- n Bible. J. E. Miller says: "The edi- n of 1743 was the first complete Bible nted in a European language in erica. The edition of 1763 was the t printed on American-made paper. e last edition, 1776, was famous be- se the type was made by Sower, and vas the first Bible printed in type all de in America." Christopher Sower, glehanded, had supplied the German- aking people with Bibles, but it took Act of Congress and government ds to later supply English Bibles in erica. When no type was available, made type. When Franklin cornered paper market, Sower set up his own l. When ink could not be purchased, made his own.

The Brethren were pioneers in educa- n too. When the Germantown Acad- y, the first academy in America, was rted in 1759, Christopher Sower and er local Brethren leaders were minent on its board, Sower himself ng chairman for two years.

The early Brethren did not neglect the dy among them. John S. Flory says them: "They were among the first, ot the very first people in this coun- try, to provide homes for the old folks and orphans of the church . . . As early as 1760 the Brethren had set aside a building which they furnished and provided rent free to the poor widows of the church. This was the beginning of the old folks' home idea in this country."

The Brethren were also leaders in the fight against social evils. Their stand against war has been noted already in the cases of John Naas and others. And as early as 1748 the Brethren were writing books and pamphlets against it. As regards slavery, J. S. Flory says: "The Brethren Church was the first anti-slavery society in this country." As early as 1782 the Annual Meeting ruled that members of the church could not own slaves, and that meeting was held in southern Virginia. Back in 1759 one of the leading members of the church had written a book against slavery. The same is true of intemperance. The first organized opposition to liquor was the formation of the Washington Society in 1840. But a full century before that the Brethren were lecturing against intemperance and publishing articles and tracts and books against it. And 57 years before the Washington Society was formed the Brethren Annual Conference voted to withdraw Christian fellowship from all members who refused to put away their distilleries.

Time fails to tell of George Wolfe, whose picture may be found on the seal of Union County, Ill., because of his service to that frontier country; of Adam Paine, friend of Black Hawk, who preached Brethren principles of nonresistance to Indian savages; of Jacob Leatherman, who filled appointments at five mission points for 56 years, walking some 20,000 miles in this ministry; or of many others, both brilliant leaders and humble followers, Brethren pioneers who fulfilled their mission in life.

Our Heritage—Authority

Even more important than their cheerful sacrifices and their brilliant

achievements is the contribution made by our founding fathers on the subject of authority in the church. Who was right, the Catholics, the Lutherans, or the Reformed? Or would it be one of the smaller sects? What kind of church was the true church? What doctrines were to be believed, what commandments to be obeyed?

If we have seemed to eulogize our ancestors, let it now be frankly admitted that we do not give them credit for originating anything. They did not think of new doctrines, institute new ordinances, or issue new commandments. The genius of Alexander Mack was that he attempted to brush aside all human additions and subtractions and return to the Bible as the sole authority for the church. Dr. Kent states that "The Brethren Church had its origin in the atmosphere of Bible study." To quote further from the same source: "These pioneers of our Brotherhood were convinced that manmade creeds should give way to adherence to 'the Bible, the whole Bible, and nothing but the Bible.' " Holsinger sums it up thus: "The Tunkers have been avowedly opposed to creeds from the beginning."

But as time went on, men could not resist the temptation to add rules and regulations which gradually were imposed upon the Brethren so that the new beginning of 1883 was merely a second return to the original position of the church, recognizing the Bible as the only rule of faith and practice.

In 1882 the supporters of Holsinger passed the following statements in their resolutions: "Inasmuch as Christ gave His people a complete plan of salvation, containing neither too much nor too little; and inasmuch as no church during all the history of the past has successfully made additions to or subtractions from it through mandatory legislation without causing discord and troubles. . . . Resolved, That with Alexander Mack, we reaffirm the doctrine of the gospel being our only rule of faith and practice." Later in the same meeting the following resolution was adopted: "Resolved, T our motto shall be the Bible, the wh Bible, and nothing but the Bible."

At the first Progressive Convent in June 1882, in a "Declaration of Pr ciples," we find this: We hold that religion the gospel of Christ and gospel alone, is a sufficient rule faith and practice." Further: "We th renounce mandatory legislation, cree and everything that may be construed holding anything as essential to salvati except the gospel of Christ."

Ten years later, in 1892, Holsin says: "The conference reaffirmed former position of the church in nouncing all creeds of every descr tion, except the Bible, the whole Bibl

This position, fully understood, quite unique in religious circles. Ev Benjamin Franklin was impressed w this fact. A Brethren friend of his co plained that Brethren beliefs were son times misrepresented. Franklin suggest that they themselves might publish th actual beliefs. The friend replied: "Wh we were first drawn together as a ciety it had pleased God to enlighten o minds so far as to see that some d trines which were esteemed truths w errors, and that others which we h esteemed errors were real truths. Fr time to time He has been pleased afford us further light, and our princip have been improving and our errors minishing. Now we are not sure that have arrived at the end of this progr sion, and at the perfection of spiritu or theological knowledge." Frank commented on this: "This modesty in sect is perhaps a single instance in t history of mankind. Every other se supposes itself in possession of all tru and that those who differ are so far the wrong."

The Brethren motto, "The Bible, t whole Bible, and nothing but the Bibl is more than a catch phrase or a slog It identifies the rule by which eve doctrine and every practice is to be te ed. The Bible is the authority, and t sole authority. Any attempt to use h

an document as a test of orthodoxy life is both unscriptural and unhren. The Bible is the rule of faith practice. Or, as J. E. Miller puts it: en the Brethren say that the New ament is their creed they mean: at it says we believe. When it comds we will obey.'"

it is objected that the Bible is not cient because it may be variously rstood, the Brethren have the an. Holsinger says: "What they be and teach may be comprehended ie statement that they accept the Testament as their creed and dis ne. That is, the New Testament as and not as they would have it, or ey understand it, but as it reads. believe that the Book . . . means it says, and says what it means, ing more and nothing less, and is added to, nor taken from, and will r no deviations. That is Tunkerism, ly but accurately stated."

gain, it may be objected that we ld and must state from time to time we believe the Bible teaches. Our ch fathers would have no objection at. Alexander Mack wrote out what Brethren believed on several oc ns. So did Henry Holsinger. ughout our history, conferences, sterial groups, and institutions of church have prepared voluntary ments of faith. What they objected as the practice of later using those ments as a test of orthodoxy or con

The historic Brethren position is the Bible alone must be appealed the sole authority in doctrine or tice. It was the use of human creeds dge, condemn, and cast out of the ch which they objected to. They held any man may make a statement of he believes, and any group of men do the same. But they held that no or group of men have the right to out a statement which becomes the to which others must conform. Only they believed, has a right to hat. We believe that this position vital part of our Brethren heritage; in fact, it is the foundation of all the rest.

The Challenge—Suffering

Now that we have reviewed three facets of our Brethren heritage we must come to the question, What is the challenge of it? First, as to suffering.

One's first reaction may be that Christians are no longer required to suffer for their faith as they did 250 years ago. But if that is true, it is true only in America and a few other parts of the world. In most of the earth, dominated by Communists, Fascists, or Catholics, Christians today are being deprived of property, liberty, and even life. And if the Bible is true, days of worldwide persecution are ahead until Jesus comes. We are living in a fool's paradise which cannot last long if present trends continue.

But we are concerned not so much about accepting persecution when it comes as about voluntary sacrifices. When the world is on fire, and humanity is rushing to judgment, it would seem that this anniversary conference is a fitting time and place literally to put our all on the altar as expendable. It is not enough to be willing to suffer when we cannot avoid it; to be true to our heritage we must make sacrifices voluntarily. We call upon pastors and people alike deliberately to plan to make the year ahead the year of our greatest sacrifices for Christ and His church. This cannot be accomplished by passing resolutions. It is a personal, private matter between you and your Lord. We challenge you, in the light of our heritage, to make that dedication of life and possessions sometime during this conference.

The Challenge—Achievement

We have reviewed some of the outstanding achievements of a few of the early Brethren leaders. But these leaders somehow failed to reproduce their kind. The unpleasant truth is that after a cen-

tury of brilliant leadership The Brethren Church withdrew from the world stage to the backwoods. They forsook both Sunday schools and higher education. And The Brethren Church plunged into its darkest days. For the past 75 years we have been trying to come out of the woods.

The challenge of our early heritage is to produce a generation of consecrated, trained leaders. Our Home Missions Council has a slogan to the effect that "The Brethren Church Grows With Home Missions," and that is true. But in your moderator's opinion our growth is more dependent upon qualified leadership than upon the material equipment. God give us men who have God's message and God's power!

On the national level this leadership must be trained largely at Grace College and Seminary. But in addition to this we need Brethren laymen who are leaders in their respective fields. On the local level we are challenged to set up a continuous leadership-training program in every church.

Permit me to address myself for a moment to the Brethren young people of Camp Bethany. The Brethren Church is your church. Its heritage is your heritage. The challenge of that heritage is that you prepare yourself for leadership in the service of Christ. Whatever life work may be God's will for you, resolve to reach the highest level in that work which is possible for you, under God. Why should not The Brethren Church have its Careys and its Livingstones, its Billy Sundays and its Billy Grahams? The challenge of our magnificient Brethren heritage is to give to Christ an aggressive and progressive leadership. It is time for The Brethren Church to score some more "firsts."

The Challenge—Authority

The third phase of our Brethren heritage is the total rejection of all human creeds. The Bible itself, and the Bible only, is the standard by which all doctrines and all practices must be tested. We have learned that it is not wr to draw up statements of faith. error against which we must guard selves is in the wrong use of these st ments. It is right to use them as an pression of the truths we hold in c mon. But it is wrong to use any o document, aside from the Bible, a test of orthodoxy or of practice. Brethren have stated repeatedly that Bible is the only rule, and that it is adequate rule. To justify substitu any other document for the Bible as standard is to take the position that can write clearer statements, more curate statements, than God can—t what God has written is not clear, but can write something that is clear. is objected that many people believ contrary doctrines all claim to fol the Bible, the answer is that hun creeds also are subject to controve and varying interpretations. Though terpretations may differ, let the th to be interpreted be the Word of G not the words of men.

The Brethren Church has suffe enough from failure to heed this t Brethren principle. During most of 19th century, until 1883, the chief cupation of the church was to p human legislation to restrict the li of its people. It is true that most of legislation had to do with conduct. have been emancipated from th human restrictions about coats, h neckties, and beards. If we are in comparable danger today, it is rat in the field of doctrine. It is so easy let the Message of the Brethren M istry become the standard by whic candidate for the ministry is examin instead of the Bible itself. It is more c venient to sign a statement of faith nually, when we really ought to be si ing a copy of the Word of God. I so simple to require all teachers choir members to sign a covenant faith—a covenant which omits many the commands of the Word of God substitutes a few which cannot be fou in God's Book. In all such cases it is

e statement of faith that is wrong; it the use we make of it. Whenever it comes the standard by which men are lged, it has replaced the Word of God, d it is both un-Brethren and un-Bibli-.

There is a threefold challenge which ings from this motto of The Brethren urch. First, we must be a Bible-dying church. The Catholics find their hority in the church. Most Protestant lies find their rules in their creeds. t if The Brethren Church sincerely ews its original position, then we st constantly study and teach the rd of God. We believe that this is the y method that will keep our church e and Biblical. If a man can write a ed, then other men can find ways to around it when they cease to believe Writing statements in documents does write them in our children's hearts. the challenge of our heritage is to be re than ever a Bible-studying, Bible-ching denomination. That is our only vation.

The second challenge which comes n our motto is the challenge to con-n to our Standard. It is not enough be a church of Bible students. The trines must be believed in the heart, the commandments must be obeyed n the heart. What the Bible says in n language we must believe and do. t may be objected that this will make different from many other professing istian people who follow creeds and rches instead of fully following the rd of God. If following the Bible es us different and somewhat queer, uld we not compromise a little in interest of fellowship with other istians? We believe the answer lies correct understanding of three dif-nt kinds of relationship.

First, there is membership. This is smallest group. It is composed of e who are ready to believe and prac-all that the Word of God teaches. y only are given the right to vote. The Brethren Church is to continue each its unique message, based on the whole Word of God, then it must admit to membership only those who are ready to follow the whole Word of God. The Ashland College group of Brethren churches and the Church of the Brethren both have begun to admit members without trine immersion. In the light of this trend, we should re-examine our position, and we shall do so this week. If the Bible teaches trine immersion, The Brethren Church dare not make any exceptions for the sake of numbers. If the Bible does not teach it, then we ought to repudiate it here and now, for no human tradition has any right to divide Christians into different camps. But if we find it in the Book, we must require it for membership.

The second kind of relationship is fellowship. Our Christian fellowship should not be limited to the more narrow circle of our membership. Probably all of us have experienced rich fellowship with Christians of other denominations, some attending our churches, others met in other places. But have we ever examined the question as to how broad a circle this fellowship should cover? This is one of the hottest issues in American Protestantism today. If we understand the Bible teaching on this question, we should extend Christian fellowship to every born-again believer in the Lord Jesus Christ. We are members of each other, and together we are members of Christ. We have the same life, the same Spirit indwells us, and we shall live together for eternity. This fellowship must be recognized and practiced, no matter how much we may differ on other points. If the man is a child of God, he is my brother, and yours. So we ought to treat them as brethren, regardless of their attitude toward us.

The third kind of relationship is friendship. This is the broadest circle of all, and it extends to the whole world. Jesus was known as a friend of sinners. He walked with them, talked with them, ate with them. He was always mingling with them. We need to be careful that we

do not become so separate from sinners that we cannot bring the message of God's redeeming love right into their hearts.

To recapitulate, our membership must be limited to those who are willing to do the whole will of God, our fellowship extends to all who are regenerated by faith in Christ, and our friendship must extend to every creature in all the world. But we must endeavor to bar from membership both the unsaved and those who are not willing to obey the whole Word of God.

We have seen that we must be a Bible-studying church and a Bible-believing and Bible-living church. Finally, our heritage requires that we be a Bible-propagating church. The Brethren Church was such a church in the beginning, as we have seen. But when it lost its aggressive leadership, it lost its evangelistic passion. We have only partially recovered. We must see that our Bible study and our Bible living are only the preparation for performing the mission of the church which is to evangelize and train, train and evangelize. Neither training nor evangelism is first and the other second. It is a continuous cycle, or better, a spiral, winning the lost, training and inspiring them to win others, who in turn must be trained. And the whole church must participate in this work if it is to fulfill our Lord's Great Commission.

We may ask why we have accomplished so little, why we have grown so slowly. Some have answered that it is because of our peculiar beliefs and practices, especially trine immersion. But if trine immersion is a handicap, it is a handicap which the Early Church carried successfully in the evangelizing of the world in one generation. For if our position is right, the church of the first century baptized by trine immersion only. It did not seem to hinder rapid growth then. Have times changed? Is it more difficult to get people to conform to some particular form of baptism now, since there are so many forms being practiced? If that were true, then Southern Baptist would not be so l and they would not be growing as ra ly as they are, for they insist not on one form of baptism, but they i on doing it themselves. Even fo Brethren people must be re-baptize order to join one of their churches, may have some non-Brethren peopl tending our churches who refuse t re-baptized. But most of them are p elytes from other denominations. moderator suggests that we forget a them for a while, and get busy eva lizing the lost. Let the windfalls com they will, and be glad to welcome th But our business is to win the los Christ. Personally, we never had n difficulty in getting new converts t baptized by trine immersion. If you won them to the Lord, you will not c find it difficult to lead them into a of obedience to Him.

So the real reason we do not g is that we are not winning enough s to Christ, and we are not training ot to do so. Last year it took about te our people the whole year to lead adult, young person, or child to Lord. To put it another way, the ave member of a Brethren church wi convert about once in ten years. church with such a record will n any remarkable gains. We shall rem small until the rank and file of our m bership become soul-winners.

We recommend that this anniver conference reaffirm our historic p tion that "The Bible, the whole B and nothing but the Bible" is our rule of faith and practice; that we priority this year to the training of l ership, both ministerial and lay; that we dedicate ourselves anew to unfinished task of evangelizing world.

May we suggest that it will be hel if the delegates and others atten this conference will do these t things:

First, make it a habit to attend

articipate in the morning prayer meet-ngs.

Secondly, Be seated, and assume an ttitude of devotion and worship when ach service begins, or earlier.

Thirdly, plan to stay for the great communion service next Sunday night.

Let us accept the challenge of our Brethren heritage. Let us walk with God this week. Let us make a new beginning in the service of our wonderful Lord.

DEVOTIONAL SESSIONS OF THE 69TH ANNUAL CONFERENCE

Monday Evening, August 18, 1958

The 69th annual conference of the National Fellowship of Brethren Churches convened at Winona Lake, Ind., August 18, 1958, at 7:00 o'clock, p. m., with the moderator, Rev. Miles Taber, in charge.

Conference songleader, Donald Ogden, led in singing the opening hymn "Marvelous Grace," followed by the singing of "Amazing Grace" and "Wonderful Grace of Jesus." Moderator Miles Taber gave a hearty welcome to the delegates and friends.

Rev. Ralph Burns read Psalm 119: 1-16 as the Scripture lesson and led in the opening prayer.

Vice Moderator, John Aeby, presented Rev. Miles Taber who presented the moderator's address on the theme of our Brethren heritage. This stirring message was so very appropriate for the opening of this 1958 conference, a conference which was planned as a commemoration of our 250th anniversary as a church group.

Following the singing of "Onward Christian Soldiers," Rev. Dale Henry led in the closing prayer.

Tuesday Morning, August 19, 1958

The first morning devotional service of the 250th Anniversary Conference was opened with the singing of the song "O Could I Speak the Matchless Worth." Rev. Gilbert Engleman, of St. Petersburg, Fla., led in prayer.

Dr. Homer A. Kent, Sr., brought an enlightening message on the subject: "Highlights of Our Historical Heritage," using Luke 14:25ff as the Scriptural basis.

Tuesday Evening, August 19, 1958

The evening devotional meeting opened with the singing of the song "Crown Him Lord of All," after which the Grace Ambassadors presented a beautiful number "All My Sins A Gone."

Rev. Mason Cooper read Psalm 11 89-105 and led in prayer.

Vice Moderator, Rev. John Aeb presented his message on the subjec "Highlights of Our Historical Herita Expressed by Our Motto and Polity Following this inspiring message co ference sang "How Firm a Foundation

The first Challenge Hour of the 19 conference was led by the Christian D School Committee, with Dr. Charles V Mayes, chairman, presiding. Pasto present at conference whose church h a Christian day school gave testimoni and remarks which showed the gre blessing this movement is proving our church.

Wednesday Morning, August 20, 19

The old hymn "The Church's O Foundation" was used to prepare o hearts for the message of the mornin Scripture was read and prayer offer by Rev. Russell Konves.

Dr. L. L. Grubb brought the morni message on the subject "Highlights Our Historical Heritage in Establishi the Local Church." The closing hyn for this session was "Sound the Bat Cry."

Wednesday Evening, August 20, 19

Wednesday evening of National Co ference was different—rain came do in torrents! Songleader Donald Ogd made special effort to get the audien to sing so that all could hear above t noise of the rain on the auditorium roo Dr. Charles H. Ashman, Sr., did a go job of speaking out above the noise as presented his fine message entitl "Highlights of Our Historical Herita Symbolized by the Washing of Fee

In the Challenge Hour that followe the Home Missions Council presented play featuring the work of home m sions. In spite of the rain, this p

oved to be well presented and well re-ived.

Thursday Morning, August 21, 1958

Dr. Alva J. McClain brought the ble Hour message on our Brethren eritage. His subject was "Highlights Our Historical Heritage in Educating ur Posterity." Before the message there s the singing of the hymn "Marvelous ace." Rev. Gilbert Hawkins led in ayer.

Thursday Evening, August 21, 1958

In the Thursday evening Bible Hour . Paul Bauman was the featured speak- He brought an enlightening message the subject "Highlights of Our Spirit- l Heritage Symbolized by the Lord's pper and the Holy Communion."

Special music and testimonies by rious persons were given in the Chal-ge Hour to show the effective work ng done by Grace Seminary and Col-e.

Friday Morning, August 22, 1958

Don Ogden served as songleader and rs. Loana Painter as organist as the nference gathering sang "Stand Up, nd Up for Jesus." J. Paul Miller led the morning prayer.

Dr. R. D. Barnard brought an infor-tive and interesting message on the bject "Highlights of Our Historical eritage in Extending Our Borders," in ich he traced the history of our mis-nary endeavors.

Friday Evening, August 22, 1958

Dr. Charles W. Mayes was the Bible aker for the evening, using the sub-t "Highlights of Our Spiritual Heri-e in the Doctrine of Non-Resistance." s message threw considerable light this much neglected subject.

Following the Bible message the For-n Missionary Society presented the eign mission Challenge Hour, in ich several missionaries and mission-ary candidates spoke and gave testimonies.

Saturday Morning, August 23, 1958

The morning message on our "Brethren Heritage" was brought by Rev. Arnold R. Kriegbaum, editor-business manager of the Brethren Missionary Herald Company. His subject was "Highlights of Our Historical Heritage in Enlightenment by the Printed Page."

Saturday Evening, August 23, 1958

Saturday evening's service featured a fine program by Brethren youth, under the direction of Youth Director Ernest Bearinger. Winners in the various contests were presented and testimonies were given. The evening's offering was given over to the support of the youth program of our church.

The message of the evening was brought by Pastor Kenneth Ashman on the subject "Highlights of our Spiritual Heritage Passed on to Our Brethren Youth."

Sunday Morning, August 24, 1958

The National Sunday School Board had charge of the Sunday-school hour, arranging for all the classes and teachers. The fine attendance attested to the interest of Brethren people in the Sunday-school program of the Sunday School Board.

Winona Lake pastor Richard P. DeArmey presided at the morning worship service. Scripture reading was Luke 24: 44-53. Following the special music Dr. Herman A. Hoyt brought a stirring message on the subject "The Commission of Our Heritage."

Sunday Afternoon, August 24, 1958

The annual combined foreign-home mission missionary rally was set aside at this year's conference to allow for the presentation in the afternoon of a special service on our "Brethren Heritage" on the general theme: "Practicing What We Believe," with Rev. Miles Taber

presiding. First of all there was the dedication of a child to the Lord, in keeping with our practice in The Brethren Church. Following this, there was the ordination of Rev. Wendell Kent and Rev. Dean Fetterhoff to the gospel ministry.

The afternoon message was given by Rev. Leo Polman on the subject "Highlights of Our Spiritual Heritage Symbolized in Baptism."

Sunday Evening, August 24, 1958

The final session of the 250th Anniversary Celebration of our "Brethre Heritage" was the observation of th threefold communion service in the ne Grace College Physical Education Build ing. The Indiana District Ministerium assisted by deacons and deaconesses c the district churches, were in charg This was a fitting climax to this gre conference, and was a great blessing t all in attendance. Testimonies by a nun ber of people present added greatly t the spiritual blessing. The service close with all participants joining hands an singing prayerfully "Bless Be the T That Binds."

BUSINESS SESSIONS OF THE 69TH ANNUAL CONFERENCE

irst Business Session—

Tuesday Morning, August 19, 1958

The first business session of the 9th annual conference of the National ellowship of Brethren Churches, meet- g at Winona Lake, Ind., was officially lled to order by the moderator, Rev. iles Taber.

The Membership Committee reported 08 lay and 165 ministerial delegates, r a first-day total of 473, as compared a first-day total last year of 511. These legates were seated.

The proposed agenda for the confer- ce was read by the secretary. It was dopted by the conference.

The Rules and Organization Commit- e proceeded with the election of offi- rs (see page 2).

Conference adjourned by stated order the day (12:30 adjournment deadline).

cond Business Session—

ednesday Morning, August 20, 1958

The Membership Committee reported additional lay and 9 additional min- erial delegates for a second-day total 503 as compared to a second-day total st year of 524. These delegates were ated.

The minutes of the last session were ad and approved as corrected.

The Brethren **Youth Fellowship** made e following recommendation, which as referred to the Committee on Rules d Organization:

ecommendation to the National Conference by Brethren Youth Fellowship Board—

The Brethren Youth Fellowship Board would e to take this opportunity to make the follow- recommendations concerning our Youth ards to our National Fellowship.

That we eliminate the present Youth Coun-

That the name of the Brethren Youth lowship Board be changed to The Brethren uth Council.

That The Brethren Youth Council be com- ed of eight members elected by National nference.

That a seat be added to the Council for h nationally organized youth group in The thren Church. This seat to be filled by ap- ntment of that organization with the individual ng approved by Conference.

We further recommend that the present Brethren Youth Fellowship Board members become the members of the Brethren Youth Council, with their terms and method of election continuing.

Respectfully submitted,
John J. Burns, Secy.

The following report of the Conference **Travel Insurance** Committee was adopted:

We, the members of the National Conference Travel Insurance Committee, after investigating several policies, make the following recommendation:

1. That the Conference approve the travel insurance policy of the Brotherhood Mutual Life Insurance Company of Fort Wayne, Ind., to give coverage to persons attending National Conference, which policy has the following provisions:

Benefits (a) Principal Sum (Part I) $3,000
(b) Hospital, Nurse, Medical and Surgical Expense (maximum benefit)
(1) Injury (Part II) $2,000
(2) Sickness (Part III) $500
(3) Specific Diseases, $2,000

Premium per insured—50c for 6 or 7 days; $1 for 2 weeks.

2. That this Conference elect a standing committee on Conference Travel Insurance to handle the matter of travel insurance from year to year.

Respectfully submitted,
Travel Insurance Committee
Clyde K. Landrum, Chmn.
Earl Virts
Jesse Deloe

Motion prevailed that the conference agenda be amended to enable the Rules and Organization Committee to bring a matter before conference.

The Committee on Rules and Organization reported and the motion prevailed that the recommendation be placed on the agenda for a later date.

In the absence of the statistician, C. S. Zimmerman, his report was read by Rev. Harold Etling.

REPORT OF THE STATISTICIAN
of the
National Fellowship of Brethren Churches

Year Ending December 31, 1957

Districts	No. Churches		Membership	
	1956	1957	1956	1957
Allegheny	11	11	1,304	1,343
California	29	29	5,382	5,571
East	14	14	2,694	2,453
Indiana	16	17	1,562	1,961
Iowa	6	7	790	805
Michigan	5	6	425	425
Mid-Atlantic	9	10	1,728	1,822
Midwest	8	8	530	579
Northern Atlantic	6	7	720	710
Northern California	5	5	475	472
Northern Ohio	18	18	3,079	3,299
Northwest	8	8	816	795
Southeast	13	13	1,793	1,871
Southern Ohio	13	14	1,861	1,926
Totals	161	167	23,169	23,753

Membership

Total membership reported last year		23,169
Added—		
By letter from other denominations	146	
By letter from Brethren churches	408	
By baptism	1,698	
By other	312	
Total addition	2,564	
Lost—		
By letter to other denominations	304	
By letter to Brethren churches	347	
By death	194	
By dismissal	101	
By roll revision	1,034	
Total lost	1,980	
Net Gain		584
Present Membership		23,753
Male		10,159
Female		13,594

Note: 111 churches show gains; 46 churches show losses; 10 churches remain static.

Services

	Average Attendances 1956	1957
Bible School	22,802	24,282
Morning Worship	18,445	19,375
Evening Worship	11,366	11,534
Midweek Prayer Service	6,030	6,186
Revival-Evangelistic	9,339	9,898
Bible Conference	3,769	3,938
Other	1,916	1,685
Communion	9,876	9,924
Number of conversions	2,701	2,762

Auxiliary Organizations

	Enrollment 1956	1957
The Bible School		
Nursery, 0-3 years	2,209	2,393
Beginners, 4-5 years	2,706	2,908
Primary, 6-8 years	4,187	4,533
Juniors, 9-11 years	4,192	4,499
Intermediates, 12-14 years	2,847	2,982
Seniors, 15-17 years	2,364	2,518
Young People, 18-24 years	1,861	1,979
Adults, 25 and up years	10,982	11,628
Total Enrollment	31,348	33,440

	Average Attendances 1956	1957
The Bible School	22,802	24,282
Cradle Roll	1,264	1,444
Home Department	500	552
Child Evangelism	2,365	1,607
Daily Vacation Bible School	12,141	14,195
Fellowship Societies	2,585	2,535
Women's and Girl's Organizations—		
Women's Missionary Council	2,985	3,243
Sisterhood of Mary and Martha	2,061	2,228
Other	264	230
Men's and Boys' Organizations—		
Brotherhoods, or Magnify Clubs	1,209	1,293
Boys' Groups	752	983
Other	210	189

Balancing the Bible School—

Dept.	Actual Enrollment	Standard Percentage	Balanced Enrollment
Beginners	2,908	8	2,483
Primary	4,533	12	3,726
Juniors	4,499	12	3,726
Intermediates	2,982	12	3,726
Seniors	2,518	12	3,726
Young People	1,979	20	6,209
Adults	11,628	24	7,451
Totals	31,047	100	31,047

New Churches Reporting

District	Chur
Indiana	Barbee Lake, In
Iowa	Winona, Mir
Michigan	Lansing, Mi(
Mid-Atlantic	Gay St., Hagerstown, M
Northern Atlantic	Hatboro, I
Southern Ohio	Calvary, Dayton, O

Properties and Valuations

Church Buildings	$8,821,540
Church Equipment	969,447
Parsonages	915,450
Other Property	1,198,768
Other Investments	141,615
Treasury balances—less National Offerings	240,963
Total Assets	12,287,785
Debts on church properties	3,478,319
Net Worth	8,809,466

Expenditures

Pastors' Salaries—		
Paid by local church	$477,938.57	
Paid by District Mission Board	8,721.96	
Paid by Home Missions' Council	62,862.95	
Allowances (utilities, etc.)	12,240.72	
Car allowance	20,820.43	
Estimated parsonage rent	62,324.00	
Total paid to pastors		$644,908
Other regular salaries		262,794
Current expenses(utilities, supplies, etc.)		321,140
Building debt payments		465,733
Improvements and equipment		253,723
Evangelistic service and Bible conferences		45,621
Bible school literature		93,939
Foreign Missions—		
Brethren Foreign Missions	$293,530.99	
Others	6,836.32	
		300,367
Home Missions—		
Brethren Home Missions, regular	210,583.33	
Brethren Home Missions, Jewish	13,837.49	
District Missions	18,082.24	
Other Jewish Missions	2,810.18	
Other	11,088.64	
		256,401
Education—		
Grace Seminary and College	171,747.05	
Other	32,044.03	
		203,791
Publication—		
Brethren Missionary Herald Co.	14,424.68	
Other	583.53	
		15,008
Youth Fellowship—		
Brethren National Youth Council	2,824.63	
Other	2,804.46	
		5,629
National Sunday School Board		7,569
Other expenditures		243,465
Total expenditures		3,120,094
Balance in the treasuries		288,025

Percentages and Relationships

Financial—
$3,120,094.49—total annual expenditures—
capita $131.40.

331,327.69—total spent for local use—per capita $98.15.
788,766.80—total spent abroad—per capita $33.21.
300,367.31—total spent for Foreign Missions—per capita $12.65.
256,401.88—total spent for Home Missions—per capita $10.79.
203,791.08—total spent for Education—per capita $8.58.
15,008.21—total spent for Publication—per capita $0.63.
5,629.09—total spent for Youth—per capita $0.24.
7,569.23—total for National Sunday School Board—per capita $0.32.

endances—
375—Average Morning Worship attendance—82% of church membership.
534—Average Evening Worship attendance—49% of church membership.
186—Average Midweek Prayer Service attendance—26% of church membership.
998—Average Revival-Evangelistic attendance, 103 churches reporting with 15,809 membership—63% of church membership represented.
924—Average Communion Service attendance, 152 churches reporting with 21,632 membership—46% of membership represented.
762—Conversions in 144 churches reporting with 20,892 membership—13% of church membership represented, or one convert for each 7.6 members.
584—Net gain in membership—2.52% of 1956 membership (23,169).
564—New members gained—11% of 1956 membership (23,169).
140—Enrollment in Bible school—141% of church membership.
282—Average Bible school attendance—73% of Bible School enrollment.
380—Should be enrolled in Bible school for best evangelistic field.
259—Should be enrolled in Bible school for the churches to be reaching their constituency.
117—Number of churches reporting Cradle Rolls.
37—Number of churches reporting Home Departments.

urch Membership—
churches have membership of 1 to 49.
churches have membership of 50 to 99.
churches have membership of 100 to 149.
churches have membership of 150 to 199.
churches have membership of 200 to 249.
churches have membership of 250 to 299.
churches have membership of 300 to 349.
churches have membership of 400 to 499.
church has membership of 459.
churches have membership above 500.

le School Enrollment—
churches have enrollment of 1 to 49.
churches have enrollment of 50 to 99.
churches have enrollment of 100 to 149.
churches have enrollment of 150 to 199.
churches have enrollment of 200 to 249.
churches have enrollment of 250 to 299.
churches have enrollment of 300 to 349.
churches have enrollment of 350 to 399.
churches have enrollment of 400 to 449.
churches have enrollment of 450 to 499.
churches have enrollment above 500.

Motion prevailed that the report of statistician be adopted.

The Board of Ministerial Relief reported as follows:

FINANCIAL REPORT OF THE BOARD OF MINISTERIAL RELIEF, INC.

July 1, 1957 to June 30, 1958

Assets—	
Cash balance brought forward	$10,104.37
Receipts 7/1/57 to 6/30/58	8,881.80
Loans and Investments	36,900.00
Total	55,886.17
Disbursements	15,933.73
Total Cash Valuation 6/30/58	39,952.44
Liabilities—	
Minister's Accounts	
Cash brought forward 7/1/57	2,836.11
Receipts 7/1/57 to 6/30/58	4,605.48
Total	7,441.59
Disbursements—	
Insurance premiums, loans, withdrawals	7,133.88
*Cash on hand 6/30/58	307.71
B.I.F. investments	5,900.00
Total, Cash on hand or invested 6/30/58	6,207.71
Relief Account—	
Cash brought forward 7/1/57	1,800.77
Receipts 7/1/57 to 6/30/58	409.55
Total	2,210.32
Disbursements—	
Pro-rated operating expense	134.96
B.I.F. investment	1,000.00
Total	1,134.96
*Cash on hand 6/30/58	1,075.36
B.I.F. investments	2,000.00
Total, Cash on hand or invested 6/30/58	3,075.36
Retirement Fund—	
Cash brought forward 7/1/57	5,467.49
**Receipts 7/1/57 to 6/30/58	3,866.77
Total	9,334.26
Disbursements—	
Pro-rated operating expense	404.89
Retirement payments	2,760.00
B.I.F. investment	4,500.00
Total	7,664.89
*Cash on hand 6/30/58	1,669.37
B.I.F. investments, and church loans	29,000.00
Total, cash on hand or invested 6/30/58	30,669.37
Total cash valuation 6/30/58	39,952.44

*Cash in bank 6/30/58—$3,052.44.
**Includes $1,617.50, interest on loans.

Russell H. Weber, Secy.-Treas.

Motion prevailed to adopt the report by the Board of Ministerial Relief.

The following persons were elected to three-year terms on the Board of Ministerial Relief (see page 3).

The following recommendation by the Executive Committee was adopted:

"Inasmuch as our prospective income has already been spoken for by existing obligations, we recommend that Saturday's evening offering be designated for the work of the Brethren Youth Council."

Conference adjourned due to stated order of the day (12:30 adjournment deadline).

Third Business Session—

Thursday Morning, August 21, 1958

The minutes of the last meeting were read and approved.

The Membership Committee reported 3 additional lay and 2 additional ministerial delegates for a third-day total of 508 as compared to a third-day total last year of 536. These delegates were seated.

The Committee on Committees reported on the following conference committees:

Membership, Rules and Organization, Moderator's Address, Resolutions, Finance, Conference Minutes, Auditing, Denominational Interests, Selective Service, Christian Day School, Pastorless Churches and Available Men, Conference Publicity, Travel Insurance, Brethren Hymnbook, Christian Ministry, and Nominating. (See pages 2-3.)

Motion prevailed that the report be received and that these names be placed in nomination.

Motion prevailed that these be elected.

The National Sunday School Board reported as follows:

NATIONAL SUNDAY SCHOOL BOARD REPORT

In the providence of our wonderful Lord, we have the privilege of reporting again to our National Conference the work of your Sunday School Board for the conference year, July 1, 1957 to June 30, 1958.

We rejoice in the increases that have come in our Sunday schools across the nation both by way of enrollment and average attendances. We recognize that statistics do not reveal all of the picture, but statistics ought to be studied carefully to determine just where we are, and to guide us as to future goals and activities.

Our statistics as of December 31, 1957 show that we now have 167 Sunday schools in the United States, with an enrollment of 33,440—just a little over half way toward the mark of 60,000 by 1960, and an average attendance of 24,282. The average Sunday school in America in a total picture of all denominations is a school of an enrollment of 70 persons. However, the average of our Brethren Sunday School movement is 200 pupils per school.

Breaking this down into individual schools we find that we have:

8 schools with an enrollment under 50.
31 schools with an enrollment 50-99.
40 schools enrollment 100-149.
28 schools enrollment 150-199.

107 schools below our own average enrollment.
24 schools enrollment 200-249.
9 schools enrollment 250-299.
8 schools enrollment 300-349.
3 schools enrollment 350-399.
3 schools enrollment 400-499.
6 schools enrollment 450-499.
4 schools enrollment 500-600.
1 school enrollment 600-800.
2 schools enrollment over 1000.

60 schools enrollment above our average.

However, we call attention to the fact tha these statistics are already eight months old, an from the contest reports, and observation, we ar convinced that we have passed the 35,000 mar in enrollment. This means we have approximatel 25,000 pupils to gain before the end of 1960 if w are to meet our enrollment goal.

We are not as a board, satisfied with the re sults, but we praise our wonderful God for Hi faithfulness, and for every increase He has give to us.

Our major board activities for this year in cluded:

1. Our annual convention—the fifth held August 18-19, 1957, with the highest attendanc at every session in our brief history. The con vention sent Sunday-school workers home de termined to do a better job for the Lord in thei local schools than before, and we have seen th evidences of that determination brought to com pletion.

2. The annual contest of attendance with mor than 100 churches participating. Many re friendly competitions developed and whe awards are made we are sure your hearts wil again be thrilled with the reports.

3. The second "Superintendent of the Year contest of the year was sponsored by our boarc and while this has not brought the respons we had hoped for, it is keeping our super intendents aware of the need for promotio of their Sunday schools. The contest will b continued for another year.

4. Our filmstrip library has been enlarge and is being well received by many schools. Ad ditional films are being added regularly t keep this library up to the minute. We are en couraging our schools to make even a greate use of this library of visual aids during th coming year.

5. The two annual campaigns—Sunday Schoc Enlargement and Loyalty Campaigns—each cov ering a period of six weeks have brought muc response, and many encouraging words indicat ing the value of such campaigns.

6. Eleven issues of our monthly promotiona helps were sent out—with the Promoter nc having a circulation of more than 3800 copies.

7. The fifth book in the Christian Worker Training Course has been issued and our churche continue to use these books for the training c teachers and workers. The sixth book is in pro cess now and will, we trust, be ready for dis tribution in the near future.

8. Our director in his annual report to ou board indicates that as a part of his work i helping local churches and districts, he h traveled more than 45,000 miles, taking hi out of the office approximately 65 percent of th time. He has contacted 87 individual church during this year with either general Sunday school messages, or in workshops of one to thre days each. He represented our work in five di trict conferences while the board was likewis represented in at least three others by membe of the board itself. In addition, our director pa ticipated in the National Sunday School Associ tion conventions both in Los Angeles, and Gran Rapids, serving as one of the staff of worksho leaders. Likewise he shared in the Indiana Sta Convention bringing two of the major addresse and sharing responsibility in several workshop This is but a part of the representation of ou beloved church among interdenominational Su day-school works.

Because of the increases coming in our Su day schools, new buildings are being built house increased numbers of people, and durin this year our director had the privilege of brin

the dedicatory messages in three new build-
projects—Cheyenne, Wyo.; Ankenytown, Ohio,
Aleppo, Pa.
ght hours of Sunday-school instruction were
n to the incoming class at Grace Seminary
ng this year with real interest being manifest
ne part of every student. We feel this matter
aining our pastors of the future for Sunday-
ol work is doubly important at this time be-
e of the tremendous increase in population
ing more and more opportunities.

Statement of Assets and Liabilities
of
The National Sunday School Board
June 30, 1958

ts—		
sh		$97.48
counts receivable	931.43	
ss reserve for bad debts	46.85	
		884.58
fice equipment	3,596.81	
ss equity for other boards	1,033.50	
preciation	497.23	
	1,530.73	2,066.08
mstrip	421.08	
ss depreciation	100.00	
		321.08
ventory		1,882.75
Total assets		5,251.97
ilities and Net Worth—		
counts payable	105.50	
nounts due to H. H. Etling	602.89	
crued salaries	22.00	
crued Social Security	.50	
Total liabilities	730.89	
Net Worth	4,521.08	
Total liabilities and net worth		5,251.97
ne—		
pply sales	8,747.92	
rvice sales	621.80	
mstrip rental	204.25	
ss postage cost	109.14	
terial cost	7,584.47	
Net Profit		1,799.36
urch offerings		9,394.83
nferences		1,041.36
noraria		890.82
ngelistic meetings		239.39
ssionary Herald Co. consideration		600.00
tional WMC gift		816.75
rthern Ohio WMC gift		97.98
Total income		14,880.49
nses—		
ector's salary	4,200.00	
use and utility allowance	1,000.00	
fice salaries	4,178.70	
vel—director	1,794.91	
fice postage	363.65	
fice supplies	130.35	
ministrative expense	785.33	
nt (½ of office)	375.00	
ephone and Telegraph	158.93	
cial Security	292.30	
nvention expenses	158.99	
omotion	107.17	
fice expenses	120.47	
preciation	367.18	
spitalization	36.15	
scellaneous	190.30	
d debts	386.36	
Total expenses		14,645.77
ne over expenses		234.72

e books of the National Sunday School
d have been submitted to the auditing com-
ee of this conference for audit.
light of the above, let us again urge every Sunday school to continue, with increased support, the work of the National Sunday School Board, at least until all have come to the suggested amount of 50 cents per enrolled member, as authorized by this conference several years ago.

And now as to the future, your board has approved for this year's work:

1. The continuation of our attendance contest for this year.
2. The continuation of the two major campaigns—SSEC and Loyalty.
3. The continued emphasis upon Christian Worker's Training in every school.
4. The adoption of the new "Standards" for Sunday schools.
5. The presentation of a suggested "Statement of faith and purpose" for teachers.
6. The continuation of and expansion of the Promoter and Super Scoops.
7. The organizational expansion with suggested district committees for each district to be elected or appointed by the districts.
8. The introduction of an "Enrollment Campaign"—"1 More Every Sunday in Every School."
9. A program of offering aid to all schools, but particularly those who have not yet availed themselves of the services of this board.
10. Our annual convention next year, with special emphasis again upon workshops for all.

Again, as we close let us take this opportunity to thank you who are the delegates of your local churches for the continued prayer and financial support, and the way in which you are encouraging us in our program which is really your Sunday-school program. We would urge again that every church support this work with a gift of not less than 50 cents per member, per year.

Respectfully submitted,
National Sunday School Board,
James G. Dixon, President
Harold H. Etling, Director

Motion prevailed that the report be received.

The following persons were elected to three-year terms to the National **Sunday School** Board—(see page 3).

The Committee on Rules and Organization made the following motion as to change in our Constitution—

"That the *title* and *first sentence* of Article 5-B-7 be amended to read:
'7. BRETHREN YOUTH COUNCIL. This committee shall consist of nine (9) members elected by conference, each to serve a three-year term, three to be elected each year. A seat is to be added to the Council for each nationally organized youth group in The Brethren Church. This seat to be filled by appointment of that organization with the approval of conference'
"Also Article 5, A-7 shall read:
'BRETHREN YOUTH COUNCIL' "

The motion prevailed by the required vote.

Motion prevailed that the following report by the **Resolutions** Committee be adopted:

We, the Resolutions Committee, representing the members and delegates of the Sixty-Ninth Annual Conference of the National Fellowship of Brethren Churches, assembled at Winona Lake, Ind., submit for your consideration the following resolutions:

I. Be it resolved that we express gratitude to our precious Lord for His ever-abounding grace in saving us; in keeping us day by day; in sending blessings this year upon our homes, churches, denomination, and Nation, and in making possible our assembly here for further spiritual illumination and challenge on this our 250th Anniversary Year.

II. Be it resolved (1) that we reaffirm our belief in the fundamental doctrines of the Christian faith as revealed in the Word of God, which is our only creed, and that we understand the basic truths of the Word of God to be those set forth in "The Message of the Brethren Ministry"; and that in this year of our 250th Anniversary we particularly reaffirm our Biblical and distinctive doctrinal position in both belief and practice regarding trine immersion and the threefold communion service; (2) that we reaffirm our position as being opposed to, and as having no part in, the World Council of Churches or its auxiliaries or any other apostate organization which has departed from "the faith which was once delivered unto the saints"; (3) that we reaffirm our position with regard to separation from the world, worldly agencies and tendencies, including our historic stand with relation to war.

III. Be it resolved that we commend the Foreign Missionary Society, the Home Missions Council, and the Board of Evangelism for their untiring efforts to carry the Gospel to those in spiritual darkness, and for their constant progress, thus helping to complete the true body of Christ. Be it further resolved that we commend the Brethren Missionary Herald Company for its work in the field of Brethren literature, and for its vision of the value of "the printed page"; the National Sunday School Board for its enthusiastic efforts to train, promote, and evangelize through Brethren Sunday schools; the National Youth Council for its efforts to claim our young people for Christ and the church through its various programs; and the Women's Missionary Council for its faithful missionary emphasis and work. Be it further resolved that we commend Grace Theological Seminary and College for its training program of our dedicated Christian youth to insure a sound "Bible-believing" church in the future, and in general for its enlarged vision of a great potential. Be it further resolved that we will support these various organizations through our daily prayers and our unselfish contributions, and that we will refrain unjust criticism of their leaders and programs.

IV. Be it resolved that we carry to our local congregations, the blessings and challenges of this conference, especially noting the admonition of our Moderator to hold fervently to our rich Biblical, spiritual, and historical Brethren heritage. Be it further resolved that we urge each believer to live "with eternity's values in view" looking forward to that Day of Days when He who is our life will appear. Be it further resolved that in view of present world conditions and the imminency of Christ's return we urge each Brethren family to lay more and more emphasis on daily and systematic Bible study, prayer and personal witnessing, and that we urge our Brethren to grow in the positive Christian graces among which are love, humility, continual joy, and enthusiastic hopefulness.

Respectfully submitted,
M. Leon Myers
Warren Tamkin

Motion prevailed that the following report by the Board of **Evangelism** be adopted:

FINANCIAL STATEMENT
of
BRETHREN BOARD OF EVANGELISM

Receipts—		
Balance on hand 8/19/57		$482.59
Contributions from evangelistic campaigns		4,720.93
Contributions from NFB Laymen (Including Evangelism Sunday)		2,398.65
All other receipts		226.90
Total receipts		7,829
Disbursements—		
Salaries	5,630.00	
Traveling expenses	615.29	
Secretarial services	10.50	
Miscellaneous disbursements	665.41	
Total disbursements		6,921
Balance on hand 8/18/58		907

Respectfully submitted,
H. J. Schumacher, Treas.

REPORT OF THE BOARD OF EVANGELI

Evangelist Dean Fetterhoff held 18 meeti throughout our Brethren Churches. He held services, made 427 calls, held 79 other clas The average attendance was about 100. traveled 5,437 miles. Rev. R. Paul Miller h one for the Warsaw Community Grace Breth Church. The following decisions were made: salvation, 99; rededication, 256; church memb ship, 34. Total decisions made were 389.

The Board financially assisted 10 of the meetings. Where tracts were desired they w furnished without cost. The Board encoura evangelistic fervor among God's people.

A twenty-four-hour prayer meeting was h for the purpose of asking God for revival. M of our churches participated and reaped bl ings.

Two district conferences were attended wh Bible messages were brought in which evangel was emphasized.

We now have in print three tracts which r effectively be used to help promote revival.

Beginning in October 1958, we will have second evangelist in full-time work, Rev. F rick Henry.

On February 23, Evangelism Sunday sponsored with 63 churches responding. This just one-third of our churches participating our national program of evangelism.

Our gifts from the churches were all credi to the National Fellowship of Brethren Layn which totaled $2,398.65. This was a very g help in carrying on the work this past year helped to support ten campaigns that oth wise would not have been possible. In th churches there were 36 confessions for Je Christ.

We have endeavored to promote the reading books on soul-winning, revival, and evangeli Evangelism is the key to expansion. Pray our work.

Respectfully submitted,
Scott Weaver, Chmn.

The following persons were elect to three-year terms on the Board Evangelism—(see page 3).

Motion prevailed that the follow report by the **Publicity** Committee adopted:

COMMITTEE ON CONFERENCE PUBLICIT

Your committee on conference publicity h two meetings during the year to consider p licity for the 1958 conference. In view of indebtedness of this conference as a result of Leon (Iowa) trial, the committee did not de

wise to spend extreme amounts on advertng.

'otal expenditures for the advertising of the 8 conference amounted to $259.91 for the ference church bulletins. The other means d for advertising was the pictorial issue of Missionary Herald. Supplementing this issue e articles from the moderator which apred regularly in the Missionary Herald, and k by week displays in the magazine.

he committee could have done a more effec- labor for the Lord had it not been for the ancial problem of the conference.

Submitted in Christ,
Arnold R. Kriegbaum, Chmn.
Miles Taber
L. L. Grubb
Clyde Landrum
W. A. Ogden

Conference adjourned due to stated ler of the day.

irth Business Session—

Friday Morning, August 22, 1958

The minutes of the last meeting were d and approved.

The Membership Committee reported additional lay delegates bring the rth-day total to 512, as compared h a fourth-day total last year of 537.

Motion prevailed that the following ort by the Christian **Day School** Comtee be adopted:

ORT OF CHRISTIAN DAY SCHOOLS 1957-8

ristian Day Schools are maintained by Brethchurches at following locations: Osceola, Ind.; enix, Ariz.; Long Beach and Paramount, Calif. school); Whittier, Calif.; Inglewood, Calif.; walk, Calif.; San Bernardino, Calif.; West na, Calif; Total students, 1,334. No. of hers, 67. Buses operated, 15. Total cost, $274,-0.

l schools begin with kindergarten, and one ol, Paramount, has a high school.

erage cost per student, about $200.00.

cisions for Christ, 263.

Charles Mayes, Chmn.

Motion prevailed that the following ort by the Board of **Ministerial Relief** referred back to the board for further dy:

PROPOSAL
MINISTERS' PENSION PLAN
Provided by
HE PRESBYTERIAN MINISTERS' FUND
1805 Walnut Street, Philadelphia 3, Pa.

Normal Retirement Age, 65 years.
75% of all ministers up to age 50, required, with the privilege of all men to age 60 to enroll.
Percentage of salary-premium (church 6%; minister, 4%)
Example:
$4,000 salary
600 15% for parsonage

$4,600 x 10% or $460 for premium
Church's share, $276
Minister's share, $184

III. Benefits.
A. Pension Units.
(1.) One unit provides $1,000 insurance, $10 per month retirement. Also provides $10 per month for total and permanent disability with waiver of premium to age 60.
(2.) a. In case of death, 120 payments guaranteed. b. Joint provision for the minister and his wife.
B. Income from above example.
Entry at age 25, $157.70; entry at age 35, $105.04; entry at age 45, $62.95.
IV. Effective date December 31, 1958.
(Church and minister adoption date, November 1, 1958.)

Respectfully submitted,
Charles H. Ashman, Sr., Pres.
Russell H. Weber, Secy.

The Committee on Rules and Organization made the following recommendation—

"The Committee on Rules and Organization recommends the following constitutional revision of Article 4-B:

'All officers shall be elected by ballot. A Nominating Committee composed of five members shall submit a list of nominees with opportunity being given for nominations at a conference session. No person shall be eligible to election as Moderator more often than once in ten years and only twice in a lifetime. Ballots shall be provided by the Committee on Rules and Organization.'

'Also it is recommended that the "Nominating Committee" be added to Article 5-A as the ninth standing committee.' "

This recommendation was passed by more than the required two-thirds vote.

Motion prevailed to adopt the following report by the Executive Committee:

"The 1959 conference shall be held at Winona Lake, August 17-23."

Conference confirmed the action of the 1957 National Conference that the 1960 National Conference shall be held in Colorado. (See p. 21, Brethren Annual, Nov. 30, 1957.)

Motion prevailed that the following report by the Brethren **Youth** Council be adopted:

We, the members of the Brethren Youth Council, wish to thank God, and to express our appreciation to many faithful pastors and people of The Brethren Church, for the accomplishments of this past year. We are especially grateful for the sacrificial work of our national Youth Director, Ernest Bearinger, in promoting an increasingly effective program among our youth. There remains very much to be done in reaching, challenging, and conserving our youth for the service of the Lord and The Brethren Church, for which task we need and solicit the cooperation of all of our pastors and people.

To aid our churches in their total youth program, we propose the following activities:

1. To make available the finest program packets for BYF groups, in cooperation with Christian Worker's Service Bureau, supplemented by additional material from our office.

2. To encourage the formation of Sisterhoods, Boys Clubs, and King's Men groups in the local churches, and to supply increasingly effective aids for their use.

3. To promote missionary interest and activity among our youth by: (1) The continuation of enlisting and supporting summer teams for our home-mission fields in Kentucky and New Mexico, possibly adding teams to assist other churches in vacation Bible school and youth work; and, (2) The financial support of the Don Hocking family in Africa, to be encouraged by the circulation of tapes and pictures from these young missionaries.

4. The publishing of a Youth Supplement monthly in the Brethren Missionary Herald, containing news, pictures, helps, and articles of special interest to our youth.

5. The publishing of a monthly sheet of usable ideas, information, and promotion material for our pastors and youth leaders.

6. The encouraging of spiritual competition among our local churches, districts, for national finals, in the fields of quiz teams, musical groups, songleading, writing, and preaching.

7. All these and other activities are designed to the end that our Brethren young people may become effective servants of Christ as lay leaders, pastors, missionaries, etc., in our church. For the accomplishment of these goals, we need your prayers, your financial support, and your considerate encouragement, not only on Youth Sunday, but all year around. The youth of our church are not only the church of tomorrow—in a very real sense, they are the church of today.

Brethren Youth Council
Ralph J. Colburn, Chmn.

FINANCIAL REPORT

BRETHREN YOUTH COUNCIL—		
Balance, Aug. 1, 1957		$445.87
Receipts, Aug. 1, 1957—July 31, 1958		13,302.43
Total receipts		13,748.30
Expenditures—		
Salary, director	2,758.94	
Travel	626.93	
Rent	275.00	
Postage and supplies	777.17	
Telephone	110.42	
Camp	3,714.70	
Miscellaneous	1,991.31	
Office Salaries	1,186.09	
Summer teams	860.00	
Office salaries, paper, ink, etc. paid to NSSB	623.43	
		12,923.99
Balance		824.31
BRETHREN YOUTH FELLOWSHIP—		
Balance, Aug. 1, 1957		1,210.37
Receipts, Aug. 1, 1957—July 31, 1958		567.21
Total		1,777.58
Expenditures—		
Honorarium (BYF Teams)	65.00	
Program Packets	3.69	
		68.69
Balance		1,708.89
BRETHREN BOYS CLUBS—KINGS MEN—		
Balance deficit Aug. 1, 1957		891.03
Receipts, Aug. 1, 1957—July 31, 1958		489.07
Total deficit		401.96
Expenditures—		
Merchandise	424.74	
Miscellaneous	4.97	
		429.71
Total deficit		831.67

Motion prevailed that a further report by the Brethren Youth Council be adopted and that the names be placed in nomination.

In accordance with the constitutional change passed at a previous conference session relative to the Brethren Youth Council, we, the present Brethren Youth Fellowship Board, would like to place the following names in nomination (see page 2).

Respectfully submitted,
John J. Burns, Secy.
Brethren Youth Fellowship Board

Motion prevailed that the nominees be elected.

Report by the Committee on the Moderator's Address.

We, the Committee on the Moderator's Address, wish to commend our retiring moderator, Rev. Miles Taber, for his timely and informative address, "The Challenge of Our Heritage." Especially appreciated were the evidences of thorough and careful research in the preparation of the paper and the strong personal conviction with which it was delivered. Our wonderful Brethren heritage of 250 years of service, achievement, and authority, was set forth in such a way as to challenge each one of us to a renewed dedication to the task committed us by our Saviour.

We therefore recommend to this conference:

(1) That each one of us receive the challenge of the Moderator to literally suffer the loss of all things for the sake of the Gospel of our Lord Jesus Christ, as He leads us into the fullness of service for Him.

(2) That we follow the Moderator's admonition to emphasize well-trained leadership on every level of Brethren activity.

(3) That we reaffirm our historical stand on the Scriptures as our final authority in order that we might experience a deepening of conviction and faithfulness in service.

(4) That The Brethren Church be challenged not to lower the standards of Christian responsibility with respect to ordinances, while fellowship is maintained with all other Christians in friendship with all men.

(5) We finally recommend that the address of the Moderator be published in the Brethren Missionary Herald so that it will be made available to the entire brotherhood.

Respectfully submitted,
John C. Whitcomb, Jr., Chmn.
Elias D. White
Gene E. Witzky

Motion prevailed that the report of the Committee on the Moderator's Address be adopted.

Motion prevailed to adopt the following report by the Brethren Hymnal Committee:

The committee was instructed to investigate and report on the "practicability" of the publication of a Brethren Hymnal. As a result of this investigation and study, the committee is happy to be able to report that such a publication would be a very real possibility.

The idea met a very favorable response from the brotherhood which was ascertained by an initial questionnaire which was circulated to the pastors.

There are a number of possible methods

cing such a book.
vever, the committee feels that further
tigation and planning is necessary before
ction can be taken. It is hereby recom-
ed that the committee be continued for
ear, that a more detailed study be made,
fuller polling of the brotherhood be taken,
that the committee be instructed to re-
o conference next year.

Respectfully submitted,
Donald Ogden, Chmn.
James Sweeton, Secy.
Herman A. Hoyt
Russell Ward

otion prevailed that the Executive
mittee bring in a recommendation
aturday, August 23, 1958, to de-
ine the disposition of the messages
ur Brethren heritage.

onference adjourned due to stated
r of the day.

Business Session—

urday Morning, August 23, 1958

he Membership Committee reported
ubtraction of 1 ministerial delegate,
ing fifth-day total to 511 as com-
d with the fifth-day total last year
37.

he minutes of the last meeting were
and approved.

otion prevailed that the following
rt by the **Finance Committee** be
ted:

TREASURER'S REPORT

Receipts—	
23—Balance on hand	$1,782.85
23—Friday evening offering	183.36
24—Saturday morn. Youth offering	88.15
24—Saturday eve. Youth offering	347.70
25—Sunday morn. offering	255.29
25—Sunday eve. offering	73.40
9 to Jan. 4, 1958—Conference port from 8 churches	65.20
4 Loan from Brethren Investment undation	701.50
18—Monday eve. offering	221.70
19-21—Delegate fees	2,169.30
19—Tuesday eve. offering	132.23
20—Wednesday eve. offering	151.78
21—Thursday eve. offering	136.04
l receipts	6,308.50
Disbursements—	
24—Brethren Investment Foundation nterest)	80.29
24—Brethren Investment Foundation principal)	501.57
24—Brethren Youth Council	435.85
30—Brethren Investment Foundation principal)	500.00
3—BMH (advertising)	157.50
9—Envelopes (2,000)	17.85
3—Stat. Reports	16.49
3—BMH Annual space	1,000.00
8—Leonard Bosgraf—Leon trial	701.50
18—C. S. Zimmerman, Stat. Exp.	22.49
18—Miss Marcia Lowe, Steno.	8.44
Aug. 20—BMH Annual space	95.00
Aug. 20—Conference Letterheads	10.33
Aug. 20—Conference Bulletins	259.21
Aug. 20—Print Stat. Report	45.67
Aug. 20—Winona Lake Christian Assembly rent	500.00
Aug. 22—Brethren Investment Foundation (interest)	107.03
Aug. 22—Clyde K. Landrum, Secy. Exp.	11.53
Aug. 22—Conference Printing	11.20
Aug. 22—Conference Sign	12.00
Aug. 22—Leslie Moore, Hon.	37.25
Aug. 22—Ballots	12.10
Aug. 22—Leslie Moore, Hon.	50.00
Aug. 22—Clyde Landrum, Hon.	50.00
Aug. 22—C. S. Zimmerman, Hon.	50.00
Aug. 22—Grace Theo. Sem. Music Hon.	40.00
Total Disbursements	4,733.30
Recapitulation—	
Total Receipts	6,308.50
Total Disbursements	4,733.30
Balance on hand	1,575.20
Indebtedness for Leon (Iowa) trial	2,201.00

Roy H. Kinsey, Treas.

Motion prevailed that the following report by the Committee on **Denominational Interests** be received:

On January 26, 1957, judgment was passed in the 3rd Judicial District Court of Iowa, which advised the defendants in the Leon, Iowa case, that the ruling had been in their favor. The plaintiffs immediately filed petition to the Supreme Court of Iowa, which was later withdrawn. On March 11, 1958, notice was received from the Clerk of the Supreme Court of Iowa stating that our motion to dismiss the appeal was sustained, and an order was entered in the Supreme Court dismissing the appeal.

In accord with the action of this conference, sufficient loans were secured from the Brethren Investment Foundation to care for the expenses of this case.

The total amount still due the Brethren Investment Foundation by the National Fellowship of Brethren Churches is $2,308.53.

L. L. Grubb, Chmn.
C. W. Mayes
W. A. Ogden
A. J. McClain
Cleve Miller
Paul R. Bauman
C. H. Ashman, Sr.
F. B. Miller
A. R. Kriegbaum, Secy.

Motion prevailed that the following report by the **Auditing** Committee be adopted:

The financial records of the National Fellowship of Brethren Churches, The National Sunday School Board, the National Brethren Youth Fellowship, the National Youth Council, and the Brethren Boys Club, have been audited and found to be correct to the best of our knowledge.

Earle R. Cole
Kenneth G. Moeller
Frank J. Poland

Motion prevailed that the following report by the Committee on **Pastorless Churches** and Available Men be accepted:

Approximate average number of names on the list during the past year: 5 men; 5 churches.
Present number: 6 men; 4 churches.
Request your name in writing if you desire listing.

Nathan M. Meyer, Chmn.

The Committee on Committees reported the following names for the **Nominating** Committee—(see page 3).

Motion prevailed that these names be placed in nomination.

Motion prevailed that these be elected to the Nominating Committee.

Motion prevailed that the following report by the **Executive** Committee be adopted:

Inasmuch as there is a need for a popular presentation of our Brethren heritage such as has been presented to this conference by the speakers and, inasmuch as many delegates and the ministerium have requested that these messages be published in attractive printed form, We recommend that conference accept the offer of the Brethren Missionary Herald to print these messages, unabridged, in an attractive book, and distribute the same. The price by pre-subscription to be $1.25 for paperbound copies. Clothbound editions available at $2.
We further recommend, that the conference purchase clothbound copies as gifts; one each to the conference speakers and two copies each for the college and seminary libraries.

H. Leslie Moore, Secy.

Motion prevailed that the Conference grant time to the Brethren Missionary Herald Company to receive orders the above-mentioned books.

The Executive Committee repo further as follows:

The Executive Committee for the 1959 ference makes the following recommendati
(1). We recommend that it be stipulate the Credential blanks that the fees to be and the number of delegates allowed wi based on the membership reported in the rent statistical report.
(2). We recommend that the first mee ship list to be read in next year's conferen composed of names submitted to the mem ship committee on or before Monday eveni

Motion prevailed that the recomm dation be adopted.

Motion prevailed that the confer express appreciation to the Usher C mittee, headed by Herbert Edwards standing vote.

Motion prevailed that the confer by a standing vote express apprecia to National Statistician C. S. Zimm man for his efficient report.

The minutes of the final busi session were read and approved.

Dr. A. J. McClain led in the inst tion service for the new conference ficers.

The conference was adjourned die by Moderator Miles Taber.

DISTRICT CONFERENCE ORGANIZATIONS

Allegheny Fellowship of Brethren Churches

ext annual conference: Aleppo
hren Church, Aleppo, Pa., May 4-7.

Executive Committee

l.—W. Wayne Baker
Mod.—Russell E. Konves
'.—Arthur F. Collins
. Secy.—Clyde J. Caes
s.—C. J. Larmon
7. Main St., Somerset, Pa.

nbers at Large—Harold H. Lowry,
ictor S. Rogers

NFBC Executive Committee

or S. Rogers
Lohr

Committee on Committees

or S. Rogers
ell E. Konves
ames Lunden

Credentials

er Courtwright
llis Rogers
ell E. Konves

Resolutions

e J. Caes
h C. Hall
Chapman

Rules and Organization

aul Miller, Jr.
or S. Rogers
h C. Hall

Auditing

ard Placeway
Vayne Hoover
dell Coffin

Youth

or S. Rogers, 1 yr.
Collier, 1 yr.
aul Miller, Jr., 2 yrs.
er M. Fike, 2 yrs.
ell E. Konves, 3 yrs.

Allegheny (continued)—

Moderator's Address

Richard Placeway
Victor S. Rogers
R. Paul Miller, Jr.

Ministerium

Pres.—Richard Placeway
V. Pres.—Ralph C. Hall
Secy.-Treas.—Clyde J. Caes
Asst. Secy.-Treas.—Russell E. Konves

Missions Board

Chmn.—R. Paul Miller, Jr.
V. Chmn.—Victor S. Rogers
Secy.-Treas.—Clyde J. Caes
Asst. Secy.-Treas.—Ralph C. Hall
All active pastors and the following laymen:
Kenneth Keller
Rex Ullom
C. James Lunden
Vinton Flasher
Ira Blough
James Hoffmeyer
Billy F. Yoder
John Walker
G. Dean Metzgar
Cecil Boal
R. Wayne Hoover

Laymen

Pres.—C. James Lunden
725 Beech St., Grafton, W. Va.
V. Pres.—Bert Lohr
Secy.-Treas.—Louis Dennis
Francis St., Grafton, W. Va.
Youth Adviser—Bruce Rosner

Women's Missionary Council

Pres.—Mrs. John Hottle
R.R. 1, Friedens, Pa.
V. Pres.—Mrs. Mary Devan
2d V. Pres.—Mrs. Esther Cale
Secy.—Mrs. C. J. Larmon
802 W. Main St., Somerset, Pa.
Asst. Secy.—Mrs. Russell Yoder
Treas.—Mrs. Ralph C. Hall
Asst. Treas.—Mrs. G. Dean Metzgar

Allegheny (continued)—

Sisterhood of Mary and Martha

Pres.—Dottie Lee Shaffer
498 E. Main St., Uniontown, Pa.
V. Pres.—Patty Fitzgerald
Secy.—Judy Collier
338 Braddock Ave., Uniontown, Pa.
Asst. Secy—Janet Johnson
Treas.—Sandy Cale
McClellandtown Road, Uniontown, Pa.
Asst. Treas.—Donna Smith
Bandage Secy.—Audrey Coughenour
Jr. Representative—Ruth Rogers
Patroness—Mrs. Russell E. Konves

Ministerial Examining Board

R. Paul Miller, Jr.
Victor S. Rogers
Ralph C. Hall

Cooperating Churches

Accident, Md.—First Grace Brethren
Aleppo, Pa.—Aleppo Brethren
Grafton, W. Va.—First Brethren
Jenners, Pa.—Jenners Brethren
Listie, Pa.—Listie Brethren
Meyersdale, Pa.—Meyersdale Brethren
Meyersdale, Pa.—Summit Mills Brethren
Parkersburg, W. Va.—Grace Brethren
Stoystown, Pa.—Reading Brethren
Uniontown, Pa.—First Brethren
Washington, Pa.—Grace Brethren

California District Conference of Brethren Churches

Next annual conference:

Executive Committee

Mod.—Forest Lance
V. Mod.—John Mayes
Secy.—Dallas Martin
Asst. Secy.—Wendell Kent
Treas.—Arthur Schwab
Stat.—P. A. Yerian

NFBC Executive Committee

John Mayes
Charles Ashman, Sr.
Forest Lance

Committee on Committees

Jim McClellan, Chmn.

California (continued)—

Ward Miller
Lewis Hohenstein

Board of Trustees

Arthur Adams ('59)
Walter McPheeters ('60)
Robert Culp ('61)
Ed Hastings ('62)
Chester McCall ('63)

Mission Board

Pastors—
Robert McCormick ('59)
Adam Rager ('59)
Harry Sturz ('59)
Gerald Polman ('60)
Forest Lance ('60)
Lyle Marvin ('61)
Henry Rempel ('61)
Harold Painter ('61)

Laymen—
William Garber ('59)
Ed Hastings ('59)
E. L. Culp ('60)
Walter McPheeters ('60)
Al Wedin ('60)
Ellsworth Dale ('61)
Keating ('61)

Ministerial Examining Board

Chmn.—Glenn O'Neal
C. W. Mayes
Lewis Hohenstein
George Peek
Lyle Marvin
Harry Sturz
Wayne Flory

Youth

Robert McCormick ('59)
Mina Coon ('59)
James McClellan ('60)
Robert Kliewer ('60)
Barbara Mitchell ('60)
Wayne Flory ('61)
Lester Cook ('61)
Raymond Thompson ('61)
Sisterhood Patroness

Nominating

Chmn.—Charles Ashman, Sr.
Richard Kelly

lifornia (continued)—

thur Schwab
ard Miller
ilbur Snively

Resolutions
mn.—Arthur Pekarek
fred Dodds
y Runyon

Moderator's Address
mn.—Glenn O'Neal
uglas Didrikson
ymond Thompson

Rules and Order
mn.—Henry Rempel
bert McCormick
uglas Bray

Laymen
Wedin
rnon Stanfield
il McQuire
nk Coburn
arles Curtis

Comm. on Government Affairs
nn.—C. W. Mayes
nn O'Neal
nk Coleman

Women's Missionary Council
s.—Mrs. Elaine Brenneman
Pres.—Mrs. Neva Schlange
Gundry Ave., Long Beach, Calif.
y.—Mrs. Jayne Reuter
W. 91st Pl., Los Angeles 47, Calif.
t. Secy.—Mrs. Marjorie Mayes
as.—Mrs. Martha Booher
E. 14th St., Long Beach, Calif.
g. Chmn.—Mrs. Margaret Painter

Cooperating Churches
heim—Grace Brethren Community
hurch
sia—Carson Avenue Brethren
umont—Cherry Valley Brethren
—Bell Brethren
eflower—First Brethren
pton—First Brethren
nore—First Brethren
ndale—First Brethren
ewood—First Brethren
Verne—First Brethren
g Beach—First Brethren

California (continued)—

Long Beach—Los Altos Brethren
Long Beach—North Long Beach Brethren
Los Angeles—Community Brethren
Montclair—Grace Brethren
Norwalk—Norwalk Brethren
Paramount—Paramount Brethren
Phoenix, Ariz.—First Brethren
Rialto—Rialto Brethren
San Bernardino—Grace Brethren
San Diego—Grace Brethren
Seal Beach—Seal Beach Brethren
South Gate—First Brethren
South Pasadena — Fremont Avenue Brethren
Temple City—Temple City Brethren
West Covina—West Covina Brethren
Whittier—Community Brethren
Whittier—First Brethren

East Fellowship of Brethren Churches

Next annual conference: Everett Grace Brethren Church, Everett, Pa., July 20-23.

Executive Committee
Mod.—Richard Grant
V. Mod.—Bruce Baker
Secy.—Fred Wm. Walter
Asst. Secy.—Kenneth Wilt
Treas.—Sheldon Snyder
Stat.—J. L. Gingrich
Members at Large—Clair Gartland, Homer Lingenfelter

NFBC Executive Committee
Homer Lingenfelter
J. Ward Tressler

Committee on Committees
Wm. Schaffer
Kenneth Wilt
Russell H. Weber

Credentials
Homer Lingenfelter
Sheldon Snyder
Stanley Hauser

Resolutions
Ida Mae Anthony

East (continued)—

Mrs. Ralph Burns
Clair Beach

Rules and Organization
J. L. Gingrich
J. Ward Tressler
Kenneth Wilt

Auditing
Grover Snyder
Richard Beach
Richard Moore

Ministerial Examining Board
J. L. Gingrich ('59)
Wm. H. Schaffer ('60)
Ralph Burns ('61)

Moderator's Address
Mrs. Ward Tressler
Mrs. Bruce Baker
Mrs. W. H. Schaffer

Constitution Revision
J. L. Gingrich
Fred Wm. Walter
Wm. H. Schaffer

Youth
Ralph Burns ('59)
Clair Gartland ('59)
Kenneth Wilt ('60)
Bruce Baker ('61)
Richard Grant ('61)

Mission Board
Pres.—Sheldon Snyder
V. Pres.—Homer Lingenfelter
Secy.-Treas.—Wm. H. Schaffer
All the active pastors and one layman from each congregation.
Iyre M. Hoyt
L. S. Stombaugh
Robert Gates
George Hildebrand
Wm. Lint
Hamilton Bowser
Harry Replogle
Edward Bowser
Grover Snyder
Thomas Allbaugh
Richard Glass

East (continued)—

Ministerium
Pres.—J. Ward Tressler
V. Pres.—Fred Wm. Walter
Secy.-Treas.—Kenneth Wilt
Asst. Secy.-Treas.—Clair Gartland.

Sisterhood of Mary and Martha
Pres.—Judy Rager
658 Linden Ave., Johnstown, Pa.
V. Pres.—Carol Wallace
Secy.-Treas.—Barbara Hindman
Jr. Representative—Sharon Bentz
Bandage Secy.—Janet Harbaugh
Patroness—Mrs. Ralph Burns
Assts.—Mrs. Clair Gartland, Mrs. R sell Weber, Mrs. Bruce Baker

Women's Missionary Council
Pres.—Mrs. William Schaffer
V. Pres.—Mrs. Ida Mae Anthony
Secy.—Mrs. Bernard Imler
Box 303, Hollidaysburg, Pa.
Treas.—Mrs. Ward Tressler
Prayer Chmn.—Mrs. Von Bowser

Cooperating Churches
Altoona, Pa.—First Brethren
Altoona, Pa.—(Juniata) Grace Breth
Conemaugh, Pa.—Conemaugh Breth
Conemaugh, Pa.—Pike Brethren
Conemaugh, Pa.—Singer Hill Gr Brethren
Everett, Pa.—First Brethren
Hollidaysburg, Pa.—Vicksburg Bre ren
Hopewell, Pa.—Grace Brethren
Johnstown, Pa.—First Brethren
Johnstown, Pa.—Riverside Brethren
Kittanning, Pa.—North Buffalo Bre ren
Kittanning, Pa.—First Brethren
Leamersville, Pa.—Leamersville Bre ren
Martinsburg, Pa.—First Brethren

Indiana Fellowship of Brethren Churc

Next annual conference: Grace Bre ren Church, Goshen, Ind., April 6

Executive Committee
Mod.—Richard DeArmey

liana (continued)—

Mod.—John Evans
cy.—Mrs. Edward Byrne
2 Mamie Dr., Fort Wayne, Ind.
st. Secy.—Mrs. Jessie Deloe
eas.—Frank Poland
t.—Gene Witzky
embers at Large—Robert Cover, Nathan Meyer

NFBC Executive Committee

ott Weaver
than Meyer

Committee on Committees

ster Pifer
ott Weaver
orge Johnson

Rules and Organization

ark Malles
chard DeArmey
omas Julien

Auditing

ner Tamkin
ne Schoettler
bert Schumacher

Resolutions

in Miller
ne Witzky

Moderator's Address

rold Etling
nk Poland

Youth

n Miller
n Evans
hard DeArmey

Ministerial Examining Board

nn.—Richard DeArmey
y.—Nathan Meyer
ordained pastors of the fellowship

Ministerium

nn.—Gene Witzky
y.—George Johnson

Mission Board

nn.—Irvin Miller
t. Chmn.—Lowell Hoyt
y.—Frank Poland
as.—Robert Ervin
pastors and three laymen

Indiana (continued)—

Women's Missionary Council

Pres.—Mrs. Robert Boone
603 Kinsmore, Fort Wayne, Ind.
V. Pres.—Mrs. Gene Schoettler
Secy.—Mrs. Edward Byrne
4872 Mamie Dr., Fort Wayne, Ind.
Asst. Secy.—Mrs. Bert Leiter
Treas.—Mrs. Bea Schumacher
Asst. Treas.—Mrs. Audrey Leek
Prayer Chmn.—Mrs. Ray Aeby
Patroness—Mrs. Harold Etling
District Editor—Mrs. Elery Garrison

Sisterhood of Mary and Martha

Pres.—Judy Parr
Berne, Ind.
V. Pres.—Miss Sandra Jackson
Secy.—June Heeter
Asst. Secy.—Marna Secour
Treas.—Linda Weaver
Asst. Treas.—Linda Kidder
Jr. Representative—Joan Myers

Laymen

Pres.—Eugene Schoettler
R.R. 3, Mishawaka, Ind.
V. Pres.—Robert Foltz
Secy.-Treas.—Robert Schumacher

Cooperating Churches

Barbee Lakes, Ind.—Barbee Brethren
Berne, Ind.—Bethel Brethren
Clay City, Ind.—First Brethren
Elkhart, Ind.—Grace Brethren
Flora, Ind.—Grace Brethren
Fort Wayne, Ind.—First Brethren
Fort Wayne, Ind.—Grace Brethren
Goshen, Ind.—Grace Brethren
Kokomo, Ind.—Indian Heights Brethren
Leesburg, Ind.—Leesburg Brethren
Osceola, Ind.—Bethel Brethren
Peru, Ind.—Peru Brethren
Sidney, Ind.—Sidney Brethren
South Bend, Ind.—Ireland Road Brethren
Warsaw, Ind.—Warsaw Community Grace Brethren
Wheaton, Ill.—Grace Brethren
Winona Lake, Ind.—Winona Lake Brethren

Iowa District Conference of Brethren Churches

Next annual conference: Grace Brethren Church, Waterloo, Iowa.

Executive Committee
Mod.—Glen Welborn
V. Mod.—Vernon Schrock
Secy.—Forrest Jackson
Treas.—Robert Clouse
Stat.—L. E. Deits
Youth Director—Forrest Jackson

NFBC Executive Committee
Forrest Jackson

Mission Board
Chmn.—John Aeby
V. Chmn.—Ralph Morgan
Secy.-Treas.—Robert Clouse
Ray Andrews ('58)
Douglas Rogers ('58)
Elmer Hocken ('59)
William Faas ('59)
Active pastors of the district

Ministerial Examining Board
Chmn.—John Aeby
V. Chmn.—Glen Welborn
Secy.—R. H. Kettell

Women's Missionary Council
Pres.—Mrs. Vernon Schrock
V. Pres.—Mrs. Wilma Myers
Secy.—Mrs. Bernard Aupperle
Treas.—Mrs. Lee Dice
Prayer—Mrs. Raymond Kettell
Stat.—Mrs. Edwin Schrock
Patroness—Mrs. Robert Sackett

Moderator's Address
Forrest Jackson
Mrs. Oscar Mills
Mrs. Clem Thompson

Resolutions
John Aeby
L. E. Deits
Mrs. Raymond Kettell

Auditing
Mrs. Vernon Schrock
Roger Herr
Ray Andrews

Iowa (continued)—

Cooperating Churches
Cedar Rapids—Grace Brethren
Dallas Center—First Brethren
Garwin—Carlton Brethren
Leon—Leon Brethren
North English—Pleasant Grove Bre
ren
Waterloo—Grace Brethren
Winona, Minn.—Grace Brethren

Michigan District Conference of Brethren Churches

Next annual conference: Calv
Brethren Church, Alto, Mich.

Executive Committee
Mod.—Earl Funderburg
V. Mod.—Gilbert Hawkins
Secy.—Robert Dell
Asst. Secy.—Richard Sellers
Treas.—Lorne Gray
Stat.—Violet Shipley
Members at Large—Dale Meyers, H
ard Keifer

NFBC Executive Committee
Richard Sellers

Ministerial Examining Board
Chmn.—Earl Funderburg
Secy.—Gilbert Hawkins
Robert Dell

Youth
Chmn.—Earl Funderburg
Secy.—Gilbert Hawkins
William Earnest
Richard Sellers
Robert Dell

Mission Board
Chmn.—Richard Sellers
Secy.—Gilbert Hawkins

Sisterhood of Mary and Martha
Pres.—Susie Huffman
Alto, Mich.
V. Pres.—Karen Thompson
Secy.-Treas.—Carol Mensinger

Women's Missionary Council
Pres.—Mrs. Earl Funderburg

lichigan (continued)—

st V. Pres.—Mrs. Viola Shipley
d V. Pres.—Mrs. Gilbert Hawkins
ecy.-Treas.—Mrs. Grace Hoffman
rayer Chmn.—Mrs. Phyllis Christie
atroness—Mrs. Richard Sellers
sst. Patroness—Mrs. Gilbert Hawkins

Cooperating Churches
lto—Calvary Brethren
errien Springs—Grace Brethren
ake Odessa—Grace Brethren
ew Troy—New Troy Brethren
ansing—Grace Brethren
zark—Grace Brethren

Mid-Atlantic Fellowship of Brethren Churches

Next annual conference: First Brethn Church, Winchester, Va., May 15-5.

Executive Committee
lod.—Jack K. Peters
. Mod.—Warren E. Tamkin
ecy.—J. Edw. Cordell, Jr.
ayne Building, Waynesboro, Pa.
sst. Secy.—Richard T. Saunders
reas.—John M. Stillwell, Sr.
22 Minnesota Ave., Washington 20, D. C.
at.—Earle E. Peer

NFBC Executive Committee
ichard Saunders
Villiam E. Howard, Alt.

Committee on Committees
hmn.—William Gray
ohn J. Burns
ames G. Dixon

Credential
Varren E. Tamkin
ohn M. Stillwell, Sr.
ranklin F. Gregory

Young People
ames G. Dixon
arle E. Peer
enneth M. Heefner

Moderator's Address
aul E. Dick
. W. Stouffer

Mid-Atlantic (continued)—

Resolutions
Earle E. Peer
Roy Lowery

Sunday School
John J. Burns
Richard T. Saunders
Mabel Donaldson

Ministerial Examining Board
All regularly ordained pastors of the district

Ministerium
Pres.—Earle E. Peer
V. Pres.—John J. Burns
Secy.-Treas.—William E. Howard

Mission Board
Pres.—Paul E. Dick
V. Pres.—William Gray
Secy.—Jack K. Peters
Treas.—Franklin F. Gregory
M.R. Box 35, Martinsburg, W. Va.

Laymen
Pres.—Kenneth Heefner
259 Ringgold St., Waynesboro, Pa.
V. Pres.—Floyd W. Hartman
Corr. Secy.—Richard T. Saunders
Rec. Secy.—Richard Trenary
316 N. Locust St., Hagerstown, Md.
Asst. Rec. Secy.—Robert L. Triggs
Treas.—Roy Lowery
118 W. Potomac St., Williamsport, Md.
Asst. Treas.—Frank H. Gardner

Women's Missionary Council
Pres.—Mrs. Maxine Peters
1st V. Pres.—Mrs. Margaret Derry
2d V. Pres.—Mrs. James G. Dixon
Secy.—Mrs. Elaine Miller
11 W. North St., Waynesboro, Pa.
Asst. Secy.—Mrs. Pauline Mace
Treas.—Mrs. Marjorie Creighton
400 Kern St., Winchester, Va.
Asst. Treas.—Mrs. Elizabeth Howard
Prayer Chmn.—Mrs. Earle Peer
Patroness—Mrs. John J. Burns
Asst. Patroness—Mrs. William Gray

Sisterhood of Mary and Martha
Pres.—Mildred Ash
Bunker Hill, W. Va.
V. Pres.—Patricia Miller
Secy.—Rosalie Ash
Bunker Hill, W. Va.

Mid-Atlantic (continued)—

Treas.—Jean Bell
R.R. 2, Williamsport, Md.

Cooperating Churches
Alexandria, Va.—Commonwealth Avenue Brethren
Hagerstown, Md.—Calvary Brethren
Hagerstown, Md.—Gay Street Brethren
Hagerstown, Md.—Grace Brethren
Martinsburg, W. Va.—Rosemont Brethren
Chambersburg, Pa. (Pond Bank)—Grace Brethren
Seven Fountains, Va.—Trinity Brethren
Washington, D. C.—First Brethren
Waynesboro, Pa.—First Brethren
Winchester, Va.—First Brethren

Midwest District of Brethren Churches

Next annual conference: Grace Brethren Church, Beaver City, Nebr., April.

Executive Committee
Mod.—Dayton Cundiff
V. Mod.—Ralph Peterson
Secy.—Don Ritschard
1416 W. Nevada Place, Denver 23, Colo.
Treas.—Margaret Hopkins
Stat.—Mrs. Don Ritschard

NFBC Executive Committee
Thomas Inman

Mission Board
Chmn.—Sam Horney
Secy.—Thomas Inman
Russell Williams

Ministerial Examining Board
Chmn.—Sam Horney
Secy.—Thomas Inman

Women's Missionary Council
Pres.—Mrs. Sam Horney
V. Pres.—Mrs. Russell Williams
V. Pres.—Mrs. Beverly Retalia
Secy.-Treas.—Mrs. Thomas Inman
SMM Patroness—Mrs. Charles Hall
3675 S. Pearl, Englewood, Colo.
Asst. SMM Patroness—Mrs. Ralph Peterson
Child Evangelism Chmn.—Mrs. Harper

Midwest (continued)—

Prayer Chmn.—Mrs. Carl Bates

Sisterhood of Mary and Martha
Pres.—Kay Hall
3675 S. Pearl, Englewood, Colo.
V. Pres.—Susan Horney
Secy.-Treas.—Sharon Coffey
Bandage Secy.—Judy Cass

Laymen
Pres.—Ralph Peterson
V. Pres.—Russell West
Secy.-Treas.—Florimel Maestas

Youth
Camp Dir.—Russell Williams

Cooperating Churches
Albuquerque, N. Mex.—Albuquerq Grace Brethren
Arroyo Hondo, N. Mex.—Arroy Hondo Brethren
Beaver City, Nebr.—Grace Brethren
Cheyenne, Wyo.—First Brethren
Ranchos de Taos, N. Mex.—Cordille Brethren
Denver, Colo.—Grace Brethren
Portis, Kans.—First Brethren
Taos, N. Mex.—Canon Brethren

Northern Atlantic Fellowship of Brethre Churches

Next annual conference — Grac Brethren Church, Palmyra, Pa., Ma 5-8, 1959.

Executive Committee
Mod.—Robert Markley
V. Mod.—William Male
Secy.—Robert Crees
Asst. Secy.—Miss Barbara Kolb
Treas.—John Kauffman
R.R. 1, Box 405, Harrisburg, Pa.
Stat.—George Wilhelm

NFBC Executive Committee
Robert Markley

Committee on Committees
Herman Koontz
Lester Smitley
John Neely

orthern Atlantic (continued)—

Credentials
. Wm. Male
oy Meyers
rs. George Wilhelm

Resolutions
dward Clark
rs. Lester Smitley
iss Pauline Seitz

Ministerial Examining Board
es.—Herman Koontz
cy.—Robert Markley
ll regularly ordained pastors.

Youth
obert Markley
ester Smitley
hn Neely

Mission Board
es.—Herman Koontz
. Pres.—William Male
cy.—William Hetrick
rristown Road, Maple Glen, Pa.
reas.—Louis Kolb
02 N. Water St., Philadelphia 34, Pa.

Ministerium
es.—Robert Crees
. Pres.—William Male
cy.-Treas.—Lester Smitley

Laymen
es.—Kenneth Kohler
09 Pratt St., Philadelphia, Pa.
. Pres.—Lloyd V. Herr
cy.—William Schulze
4 Preston Lane, Hatboro, Pa.
reas.—Allen F. Zook
6 E. Chocolate Ave., Hershey, Pa.

Women's Missionary Council
es.—Mrs. R. Wm. Markley
. Pres.-Proj.—Mrs. Robert Crees
. Pres.-Prog.—Miss Barbara Kolb
cy.—Miss Rena G. Bauer
07 Alcott St., Philadelphia 49, Pa.
reas.—Miss Pauline V. Seitz
0 E. Godfrey Ave., Philadelphia 24, Pa.
rayer Chmn.—Mrs. Lulu Knepper
ditor—Mrs. Samuel Grubb

Sisterhood of Mary and Martha
es.—Judy Engle
S. 46th St., Lawntown, Harrisburg, Pa.
. Pres.—Roberta Crees

Northern Atlantic (continued)—

Secy.—Patty Adcock
999 Loucks Place, York, Pa.
Asst. Secy.-Treas—Joy Neely
Bandage Secy.—Lois Avery
Patroness—Mrs. Herman Koontz
Asst. Patroness—Mrs. Lester Smitley

Cooperating Churches
Allentown, Pa.—First Brethren
Boston, Mass.—Grace Brethren
Harrisburg, Pa.—Melrose Gardens Brethren
Hatboro, Pa.—Suburban Brethren
Palmyra, Pa.—Grace Brethren
Philadelphia, Pa.—First Brethren
Philadelphia, Pa.—Third Brethren
York, Pa.—Grace Brethren

Northern California Fellowship of Brethren Churches

Executive Committee
Mod.—Phillip J. Simmons
V. Mod.—J. Paul Miller
Secy.—Nelson E. Hall
Asst. Secy.—Virginia Geyer
Treas.—Ralph Squire
Stat.—Charles Koontz

NFBC Executive Committee
Charles Koontz
Kenneth Holgate, Alt.

Ministerium
Chmn.—J. Paul Miller
Secy.—Nelson E. Hall

Cooperating Churches
Chico—Grace Brethren
Modesto—McHenry Avenue Grace Brethren
Modesto—La Loma Grace Brethren
San Jose—Grace Brethren Church
Tracy—First Brethren

Northern Ohio District Fellowship of Brethren Churches

Next annual conference: First Brethren Church, Rittman, Ohio

Executive Committee
Mod.—Charles Turner

Northern Ohio (continued)—

V. Mod.—Galen Lingenfelter
Secy.-Treas.—Richard Burch
Asst. Secy-Treas.—Clair Brubaker
Stat.—Ted Henning
Asst. Stat.—Ivan Moomaw

NFBC Executive Committee
Miles Taber
Raymond Gingrich

Committee on Committees
Bernard Schneider
Galen Lingenfelter
James Young

Youth
Edwin Cashman
Al Lehnhart
Joel Painter
Clair Brickel
Wesley Haller

Resolutions
Bernard Schneider
James Cook
Kenneth Ashman

Rules and Organization
Bernard Schneider
Robert Holmes
Miles Taber

Moderator's Address
John Dilling
Roy Kreimes
Homer Miller

Trustees
Howard Lehnhart ('59)
Glenn Messner ('60)
Paul Arnold ('61)
Frank Lindower ('62)
Ora Lance ('63)
Gerald Teeter
Kenneth Ashman
Galen Lingenfelter

Mission Board
(All pastors, and one additional representative from each church)
Chmn.—Kenneth Ashman
V. Chmn.—Russell Ogden
Secy.-Treas.—Charles Turner
Asst. Secy.-Treas.—Gerald Teeter

Northern Ohio (continued)—

Ministerial Examining Board
All active ordained pastors of the district. Officers are the same as the ministerium.

District Ministerium
Chmn.—Clair Brickel
V. Chmn.—Galen Lingenfelter
Secy.-Treas—James Young
Asst. Secy.-Treas.—Wesley Haller

Laymen
Pres.—Ted Henning
Box 85, Middlebranch, Ohio
V. Pres.—Harold Quartz
Secy.-Treas.—Earle Cole
2753 Elmwood St., Cuyahoga Falls, Ohio
Boys' Adviser—Ivan Amstutz
Ministerial Adviser—Russell Ogden

Women's Missionary Council
Pres.—Mrs. Frank Lindower
R.R. 1, Uniontown, Ohio
1st V. Pres.—Mrs. Wesley Haller
2d V. Pres.—Mrs. Russell Ogden
Secy.—Mrs. George Ripple
537 Fritsch Ave., Akron, Ohio
Asst. Secy.—Mrs. Atlee Hostettler
Treas.—Mrs. John Brown
201 Saxton Rd., Mansfield, Ohio
Asst. Treas.—Mrs. Cloyd Weirich
Prayer Chmn.—Mrs. Robert Holmes
Asst. Prayer Chmn.—Mrs. James Cook

Sisterhood of Mary and Martha
Pres.—Phyllis Davenport
1410 Schneider Rd. N.E., Canton 20, Ohio
V. Pres.—Carol Ann Ashman
Secy.-Treas.—Charlotte Henning
Box 85, Middlebranch, Ohio
Asst. Secy.-Treas.—Pat Webster
Lit. Secy.—Kay Smith
Asst. Lit. Secy.—Arlene Pedersen
Junior Rep.—Nancy Crawford
Patroness—Mrs. Gerson Laubender
R.R. 2, Box 220, E. Canton 30, Ohio
Asst. Patroness—Mrs. Edwin Cashman

Cooperating Churches
Akron—First Brethren
Ankenytown—First Brethren
Ashland—Grace Brethren
Canton—First Brethren
Cleveland—First Brethren
Cuyahoga Falls—Grace Brethren
Danville—Danville Brethren

rthern Ohio (continued)—

ria—Grace Brethren
dlay—Findlay Brethren
mont—Grace Brethren
mont—Brethren Chapel (Colored)
merville—West Homer Brethren
nsfield—Grace Brethren
nsfield—Woodville Grace Brethren
dlebranch—First Brethren
tman—First Brethren
ling—First Brethren
oster—First Brethren

Northwest Fellowship of Brethren Churches

Next annual conference:

d.—H. Leslie Moore
Mod.—Henry Dalke
y.—Neil Beery
t. Secy.—Robert Griffith
as.—Ernest Morrell
.—Katie Wattenberger

NFBC Executive Committee
Leslie Moore

Committee on Committees
e Hall
est Morrell
l Murray

Ministerium
s.—Robert Griffith
Pres.—
y.—Jesse Hall
as.—Lee Burris

Women's Missionary Council
s.—Mrs. Leslie Moore
V. Pres. (Proj.)—Mrs. Mary Hesselne
V. Pres. (Prog.)—Mrs. Leonard uerst
y.—
as.—Mrs. Francis Wattenberger
ton, Wash.

Sisterhood of Mary and Martha
s.—Dianna Garrison
2, Sunnyside, Wash.
Pres.—Linda Moore
y.-Treas.—Elaine Dalke
N. 32 Ave., Yakima, Wash.

Northwest (continued)—

Asst. Secy.-Treas.—Barbara Roderick
Jr. Rep.—Dianna Richey
Bandage Secy.—Gloria Felsman
Patroness—Mrs. Robert Griffith
Asst. Patroness—Mrs. Francis Wattenberger

Cooperating Churches
Albany, Oreg.—Grace Brethren
Grandview, Wash.—Grace Brethren
Harrah, Wash.—Harrah Brethren
Portland, Oreg.—Grace Brethren
Seattle, Wash.—View Ridge Brethren
Spokane, Wash.—First Brethren
Sunnyside, Wash.—Grace Brethren
Yakima, Wash.—Grace Brethren

Southeast Fellowship of Brethren Churches

Next annual conference: First Brethren Church, Covington, Va., June 22-24.

Executive Committee
Mod.—Kenneth Teague
V. Mod.—Dean Risser
Secy.—Frank W. Campbell
425 Parkdale Drive, Salem, Va.
Asst. Secy.—Mrs. S. H. Henry
Treas.—Thomas Craghead
Stat.—B. H. Conner
Host Pastor—Mason Cooper

NFBC Executive Committee
Ralph Colburn
Dean Risser

Trustees
S. M. Coffey ('59)
James Michael ('60)
B. H. Conner ('61)

Committee on Committees
Chmn.—K. E. Richardson
Clarence Lackey
William Byers

Moderator's Address
Chmn.—Mason Cooper
B. H. Conner
George Donahue

Resolutions
Vernon J. Harris

Southeast (continued)—

Mrs. Mason Cooper
S. M. Coffey

Credentials

Thomas Craghead
Mrs. Ralph Armentrout
Mrs. Harry Mills

Youth Work

Chmn.—Mason Cooper
Edward Lewis
William Byers
Dean Risser
Vernon J. Harris

District Insurance

Chmn.—K. E. Richardson

Ministerium

Chmn.—K. E. Richardson
V. Chmn.—Edward Lewis
Secy.-Treas.—Vernon J. Harris
Asst. Secy.-Treas.—Dean Risser

Mission Board

Chmn.—Vernon J. Harris
V. Chmn.—Mason Cooper
Secy.-Treas.—B. H. Conner
Asst. Secy.-Treas.—Dean Risser
Lay Members—
Edward Lewis
Howard Camper
Carl Key
Ralph Colburn
S. A. Moore
William Byers
Charlie Hall
Andrew Curtis
C. H. Lackey
Ralph Armentrout
K. E. Richardson
Tony Wray
Thomas Craghead
Dewey Reed
George Donahue
H. L. Radford
Joe Smith
Kenneth Teague
S. M. Coffey
Harold Arrington
Ellis Allen

Southeast (continued)—

Youth Fellowship

Pres.—Lynn Willis
R.R. 11, Box 56, Roanoke, Va.
V. Pres.—Richard Hall
Secy.—Patricia Catron
630 Arbutus Ave., S.E., Roanoke, Va.
Treas.—Donna Hylton
1811 Shirley Ave., Roanoke, Va.
Advisers—Edward Lewis and Kenn
Teague

Sisterhood of Mary and Martha

Pres.—Patricia Catron
630 Arbutus Ave., S.E., Roanoke, Va.
V. Pres.—Virginia Nunley
Secy.-Treas.—Nancy Hall
317 Wentworth Ave., N.E., Roanoke, Va.
Asst. Secy.-Treas.—Wanda Light
Bandage Secy.—Margaret Lyles
Patroness—Mrs. James Keith
1302 Lafayette Blvd., N.W., Roanoke, Va.
Asst. Patroness—Miss Sarah Meado

Women's Missionary Council

Pres.—Mrs. Ina Westerman
R.R. 6, Covington, Va.
V. Pres.—Mrs. S. H. Henry
Secy.—Mrs. Jackie Ball
R.R. 1, Limestone, Tenn.
Asst. Secy.—Mrs. Joe Sizemore
Treas.—Mrs. Ralph Armentrout
R.R. 1, Telford, Tenn.

Laymen

Pres.—Frank W. Campbell
425 Parkdale Drive, Salem, Va.
V. Pres.—Cecil Terry
Secy.-Treas.—Clyde Austin
502 Pitt St., Vinton, Va.
Asst. Secy.-Treas.—Earl Cronice

Cooperating Churches

Buena Vista, Va.—First Brethren
Covington, Va.—First Brethren
Fort Lauderdale, Fla.—Grace Brethr
Hollins, Va.—Patterson Memorial
Johnson City, Tenn.—Johnson C
Brethren
Limestone, Tenn.—Vernon Brethren
Radford, Va.—Fairlawn Brethren
Riner, Va.—Grace Brethren
Roanoke, Va.—Clearbrook Brethren
Roanoke, Va.—Ghent Brethren
Roanoke, Va.—Garden City Brethr
Roanoke, Va.—Washington Heig
Brethren
Virginia Beach, Va.—Grace Brethre

outhern Ohio District Conference of Brethren Churches

Next annual conference: First Brethn Church, Clayton, Ohio.

Executive Committee

od.—Richard Jackson
Mod.—William Steffler
cy.—Russell Ward
st. Secy.—Charles Gantt
eas.—Roy Kinsey
t.—C. S. Zimmerman
embers at-Large—Dorothy Shipley, Randall Maycumber

NFBC Executive Committee

chard Jackson
lliam Steffler

Committee on Committees

ue Hunt
ssell M. Ward
y Kinsey

Ministerium

mn.—True Hunt
Chmn.—William Steffler
cy.—Charles Gantt
st. Secy.—Richard Jackson

Ministerial Examining Board

All regularly ordained elders in good nding who are pastors of Brethren urches within the district.
mn.—Russell M. Ward
cy.—William Steffler

Mission Board

mn.—Russell M. Ward
Chmn.—True Hunt
cy.-Treas.—Herbert Edwards
active pastors, and three elected laymen:
y Kinsey
seph Mohler
rbert Edwards

Southern Ohio (continued)—

Youth

Chmn.—Richard Jackson
V. Chmn.—Randall Maycumber
Secy.-Treas.—Earl Tarr

Women's Missionary Council

Pres.—Mrs. George Smith
4617 Prescott Avenue, Dayton 6, Ohio
V. Pres.—Mrs. Orville Rike
Secy.—Miss Blanche Garber
Asst. Secy.—Mrs. Russell Ward
Treas.—Mrs. Mary Wysong
4375 Free Pike, Dayton, Ohio
Asst. Treas.—Mrs. Leroy Hodson
Prayer Chmn.—Mrs. Louise Good

Sisterhood of Mary and Martha

Pres.—Carolyn Peters
V. Pres.—Gloria Ellis
Secy.—Sherry Hyre
Asst. Secy.—Ruth Fugate
Treas.—Barbara Craig
Asst. Treas.—Sandra Garber
Jr. Rep.—Beverly Hein
Patroness—Mrs. Gerald Towner
1640 Wesleyan Rd., Dayton, Ohio
Asst. Patroness—Mrs. Richard Jackson

Cooperating Churches

Camden—First Brethren
Clayhole, Ky.—Clayhole Brethren
Clayton—First Brethren
Covington—First Brethren
Dayton—First Brethren
Dayton—Grace Brethren
Dayton—North Riverdale Brethren
Dayton—Patterson Park Brethren
Dayton—Calvary Brethren
Dryhill, Ky.—Brethren Chapel
Englewood—Englewood Grace Brethren
Sinking Springs—Grace Brethren
Troy—Grace Brethren
West Alexandria—Sampleville Brethren

NATIONAL ORGANIZATIONS

The Foreign Missionary Society of the Brethren Church

P. O. Box 588, Winona Lake, Indiana

Officers

Pres.—Rev. Charles W. Mayes
V. Pres.—Rev. W. A. Ogden
Gen. Secy. and Editor—Rev. Russell D. Barnard
Treas.—Rev. Homer A. Kent, Sr.
Rec. Secy.—Rev. Kenneth B. Ashman
Asst. Gen. Secy.—Rev. Clyde Landrum
Fin. Secy.—Mr. Kenneth G. Moeller
Office Secy.—Miss Marcia Lowe
Asst. Office Secy.—Miss Evelyn Schumacher

Board of Trustees

(Term Ending 1959)
Rev. Kenneth B. Ashman
Rev. Herman W. Koontz
Rev. Ward A. Miller

(Term Ending 1960)
Rev. Homer A. Kent, Sr.
Rev. W. A. Ogden
Rev. Bernard N. Schneider

(Term Ending 1961)
Rev. Charles W. Mayes
Rev. Alva J. McClain
Rev. Glenn F. O'Neal

Foreign Missionary Directory

Africa—

Balzer, Mr. and Mrs. Albert W., B. P. 36, Bossangoa via Bangui, French Equatorial Africa.

Beaver, Rev. and Mrs. S. Wayne, Bozoum via Bangui, French Equatorial Africa.

Cone, Rev. and Mrs. George E., Bossembele via Bangui, French Equatorial Africa.

Dunning, Rev. and Mrs. Harold L., Bozoum via Bangui, French Equatorial Africa.

Emmert, Miss Mary, Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.

Foreign Missionary Society (continued)

Garber, Rev. and Mrs. Martin M., M sion a Bekoro, Paoua via Bozo via Bangui, French Equatorial Afri

Geske, Miss Edith, Mission a Bellev Bossangoa via Bangui, French Eq torial Africa.

Goodman, Rev. and Mrs. Marvin L., Mission a Nzoro, Bocaranga via B gui, French Equatorial Africa.

Habegger, Miss Mary Ann, Mission Bekoro, Paoua via Bozoum Bangui, French Equatorial Afric

Hill, Rev. and Mrs. Robert W., B sembele via Bangui, French Equa rial Africa.

Hocking, Rev. and Mrs. Donald M'Baiki via Bangui, French Eq torial Africa.

Jobson, Dr. and Mrs. Orville D., B. 240, Bangui, French Equato Africa.

Jones, Miss Gail, B. P. 36, Bossang via Bangui, French Equatorial Afri

Kennedy, Rev. and Mrs. Lester M'Baiki via Bangui, French Equa rial Africa.

Kennedy, Mrs. Minnie, Mission a koro, Paoua via Bozoum via Bang French Equatorial Africa.

Kent, Miss Ruth, Bozoum via Bang French Equatorial Africa.

Kliever, Rev. and Mrs. J. P., Missio Bekoro, Paoua via Bozoum via B gui, French Equatorial Africa.

Mason, Dr. and Mrs. Harold A., B. 36, Bossangoa via Bangui, Fren Equatorial Africa.

Miller, Rev. and Mrs. Donald F., M sion a Nzoro, Bocaranga via Bang French Equatorial Africa.

Mishler, Miss Marie, Bouca via Bang French Equatorial Africa.

Munn, Miss Mary Beth, Bozoum Bangui, French Equatorial Afric

Samarin, Rev. and Mrs. William J., M sion a Bellevue, Bossangoa via B gui, French Equatorial Africa.

reign Missionary Society (continued)—

eldon, Rev. and Mrs. C. B., Bossangoa via Bangui, French Equatorial Africa.
yder, Miss Ruth, Bozoum via Bangui, French Equatorial Africa.
angler, Mr. and Mrs. Donald A., Bozoum via Bangui, French Equatorial Africa.
udler, Mr. and Mrs. J. L., Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.
ber, Rev. and Mrs. Charles R., Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.
ber, Dr. and Mrs. Floyd W., B. P. 36, Bossangoa via Bangui, French Equatorial Africa.
urston, Miss Marian, Mission a Nzoro, Bocaranga via Bangui, French Equatorial Africa.
son, Miss Elizabeth, Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.
illiams, Rev. and Mrs. Robert S., Batangafo via Bangui, French Equatorial Africa.

Argentina—

bel, Miss Bertha, Rivadavia 433, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.
shop, Rev. and Mrs. Donald E., 178 Calle Reconquista, Corral de Bustos, F.C.N.G.B.M., Prov. Cordoba, Argentina, S. A.
hurchill, Rev. and Mrs. Jack B., Remedios de Escalada 74, Rio Tercero, F.C.B.M., Prov. Cordoba, Argentina, S. A.
owdy, Rev. and Mrs. J. Paul, Almirante Brown 808, Barrio Alberdi, Rio Cuarto, F.C.N.G.B.M., Prov. Cordoba, S. A.
oyt, Rev. and Mrs. Solon W., Chiclana 1074, Don Bosco, F.C.G.R., Argentina, S. A.
laconaghy, Rev. and Mrs. Hill, Bdo. de Irigoyen 564, Jose Marmol, F.C.N.G.R., Argentina, S. A.
larshall, Rev. and Mrs. James B., Rivadavia 433, Rio Cuarto, F.C.N.G.

Foreign Missionary Society (continued)—

B.M., Prov. Cordoba, Argentina, S. A.
Rottler, Rev. and Mrs. Carson E., Fenoglio 71, Laboulaye, F.N.G.S.M., Prov. Cordoba, Argentina, S. A.
Schrock, Rev. and Mrs. Lynn D.,

Sickel, Mrs. Loree, Remedios de Escalada 74, Rio Tercero, F.C.B.M., Prov. Cordoba, Argentina, S. A.

Brazil—

Altig, Rev. and Mrs. J. Keith, Caixa Postal 861, Belem, Para, Brazil.
Burk, Rev. and Mrs. Bill A., Caixa Postal 861, Belem, Para, Brazil.
Miller, Rev. and Mrs. Edward D., Macapa, Terr. Federal do Amapa, Brazil. (until Dec. 15, Mrs. Miller and children will be at 1825 Miller Ave., Modesto, Calif.)
Zielasko, Rev. and Mrs. John W., 1630 Sebastiao Freitas, Capanema, Para, Brazil.

France—

Fogle, Rev. and Mrs. P. Fredrick, 79 Chemin de Vassieux, Caluire et Cuire, Rhone, France.
Julien, Rev. and Mrs. Thomas T., c/o P. F. Fogle, 79 Chemin de Vassieux, Caluire et Cuire, Rhone, France.

Hawaii—

Tresise, Rev. and Mrs. Foster R., 335 Manae Street, Kailua, Hawaii.

Mexico—

Edmiston, Rev. and Mrs. Sibley M., Apartado 36, Leon, Guanajuato, Mexico.
Haag, Rev. and Mrs. Walter E., 439 Sunset Lane, San Ysidro, Calif., U.S.A.
Howard, Rev. and Mrs. A. L., 406 Mary Ave, Calexico, Calif., U.S.A.

Puerto Rico—

Brenneman, Rev. and Mrs. Maxwell, c/o Emmit D. Adams, 178 Los Mirtos Ave., H.P. Rio Piedras, Puerto Rico.

Foreign Missionary Society (continued)—

Missionaries in the United States—

Bickel, Miss Florence, P. O. Box 588, Winona Lake, Ind.

Byron, Miss Grace, P. O. Box 588, Winona Lake, Ind.

Cochran, Miss Rosella, Mount Ayr, Iowa.

Cripe, Miss Mary, 1520 Teresa St., Modesto, Calif.

Foster, Mrs. Rose A., P. O. Box 604, Winona Lake, Ind.

Nielsen, Miss Johanna, 1819 Pine Ave., Long Beach 6, Calif.

Schwartz, Miss Clara, 4685 Adams Ave., Philadelphia 24, Pa.

Snyder, Rev. and Mrs. Roy B., 609 26th St., Altoona, Pa.

Sumey, Rev. and Mrs. Charles R., c/o Mrs. Margaret Lucas, 162 Bailey St., Uniontown, Pa.

FINANCIAL STATEMENT
January 1, 1957 to December 31, 1957

BALANCE SHEET

Assets—	
Cash on hand and in banks	$10,965.73
Notes Receivable—General Fund	11,500.00
Notes Receivable—Annuity Fund	48,411.65
Notes Receivable—Annuity Reserve Fund	37,754.58
General Fund Properties—	
Missionary Residence, Winona Lake	15,039.00
Missionary Residence, Calexico, Calif.	8,500.00
Annuity Fund Properties	90,707.48
Scriptures and books inventory	7,180.11
Equipment for office and deputation work ($10,062.71 less $500 reserve for depreciation)	9,562.71
Total	239,621.26
Liabilities and Net Worth—	
Notes payable	36,100.00
SMM funds for investment	2,500.00
SMM funds for higher education of missionary children	1,745.29
Accrued Withholding Taxes	286.36
Collected for others	851.14
Mortgage on Annuity Property	28,125.59
Annuities in force	107,672.20
Net worth of funds	62,340.68
Total	239,621.26

INCOME AND EXPENSE STATEMENT

INCOME—	
Gift total for 1957	293,530.99
Interest on Annuity Investments	16,974.80
Other interest	647.22
Annuity contracts matured	16,583.33
Total	327,736.34
EXPENSES—	
Administrational—	
Office salaries	20,162.46
Telephone, telegraph, cables and taxes	1,421.02
Postage	1,910.82
Rent	2,220.00
Office stationery and supplies	1,837.39

Foreign Missionary Society (continued)

Board meeting expenses	94
Appropriations	56
Maintenance on office equipment	23
Interest	88
Audit	22
Field trip to Hawaii	81
Depreciation on office and deputation equipment	50
Miscellaneous	2
Total	31,75
Promotional—	
Foreign Missions issue of Brethren Missionary Herald	7,25
Publicity (bulletins, mail appeals, etc.)	8,38
Cuts, engravings, and photography	1,75
Travel expenses in USA—missionaries and office personnel	8,53
Total	25,93
Missionary and Field Expenses—	
Missionary Residence, Winona Lake, Ind.	1,37
Field expenditures	114,82
Furlough travel	32,05
Missionary Personnel	141,17
Total	289,43
Other—	
Annuity Interest Expense	7,79
Total Expenses	354,91
Excess of expenses over income for 1957	27,17

Books audited by Longfellow & Ramsey, Public Accountants.

The Brethren Home Missions Council Incorporated

P. O. Box 587, Winona Lake, Indiana

Officiary

Pres.—Rev. Paul R. Bauman

V. Pres.—Rev. John M. Aeby

Secy.—Rev. Luther L. Grubb

Treas.—Mr. Chester McCall
4580 Don Felipe Dr., Los Angeles 8, Calif.

* * *

Asst. Field Secy.—Rev. Lester E. Pife

Office Mgr.—Mr. Frank J. Poland

Office Secy.—Mrs. Barbara Hoke

Asst. Office Secy.—Mrs. Florence F gert

Bookkeeper—Miss Louise Blankensh

Architectural Engineer—Mr. Robert Foltz

Board of Directors

Rev. John M. Aeby

Rev. Paul R. Bauman

Mr. Harold Bolesky
689 Sloane Avenue, Mansfield, Ohio

Rev. Gordon W. Bracker

me Missions Council (continued)—

r. Orlyn L. Culp
3 S. Lexington Road, Pico, Calif.
v. Richard P. DeArmey
v. Paul E. Dick
v. Luther L. Grubb
v. Jesse Hall
r. Roy H. Kinsey
4 Pinecrest Drive, Dayton 14, Ohio
r. Chester McCall
0 Don Felipe Drive, Los Angeles 8, Calif.
r. Foye B. Miller
nona Lake, Ind.
r. Harry Shipley
W. Oak St., West Alexandria, Ohio
r. Edison K. Yoder
6 S.E. 14th St., Pompano Beach, Fla.

FINANCIAL STATEMENT

June 30, 1958

ssets—		
h, Checking Account		$6,115.74
ty Cash		25.00
tes Receivable		22,715.79
nuity Funds Invested		70,000.00
rplanes	27,552.33	
teserve for depreciation	3,894.51	
		23,657.82
sehold Improvements	3,372.78	
teserve for depreciation	435.00	
		2,937.78
ice Equipment	1,642.07	
teserve for depreciation	131.36	
		1,510.71
ntingent Notes Payable		183,516.53
posits held for others and advances		3,976.83
spitalization Insurance		123.42
otal		314,579.62
iabilities—		
tes Payable		14,690.20
ntingent Notes Payable		183,516.53
crued Federal Withholding Tax		130.50
crued Gross Withholding Tax		69.53
crued Social Security Tax		75.96
ccountabilities—		
nuities		75,300.00
Net Worth—		
rplus Account		40,796.90
otal		314,579.62

BRETHREN INVESTMENT FOUNDATION, INCORPORATED

The Brethren Investment Foundation has the ne officiary as The Brethren Home Missions uncil, Inc., Winona Lake, Ind. Financial Secretary—Mr. Elmer Tamkin, Wina Lake, Ind.

FINANCIAL STATEMENT

June 30, 1958

Assets—	
sh in Lake City Bank, Checking Account	11,154.68
sh in Bank—Savings Accounts	
Community Federal Savings & Loan of Overland	10,487.46
Fidelity Federal Savings & Loan of Glendale	10,150.00
Eastern Building & Loan Association of D. C.	10,133.30
naker City Federal Savings & Loan of Whittier	10,133.66

Home Missions Council (continued)—

Consolidated Savings & Loan Ass'n. of Milwaukee		10,369.99
Notes Receivable		1,368,246.95
Office equipment	3,511.97	
Reserve for depreciation	645.11	2,866.86
Total Assets		1,433,542.90
Liabilities—		
Notes Payable		1,362,318.38
Savings Accounts		25,143.13
Accrued Federal Withholding Tax		65.50
Accrued Gross Withholding Tax		12.72
Accrued Social Security Tax		16.50
Total Liabilities		1,387,556.23
Net Worth—		
Surplus		45,986.67
Total Liabilities and Net Worth		1,433,542.90

Home Mission Directory

Akron, Ohio—Fairlawn Brethren Church. Pastor, Rev. Raymond E. Gingrich.

Anaheim, Calif.—Grace Brethren Community Church. Pastor, Rev. Forest F. Lance.

Berrien Springs, Mich.—Grace Brethren Church. Pastor, Rev. Gilbert Hawkins.

Boston, Mass.—Grace Brethren Church. Pastor, Rev. William Snell.

Cheyenne, Wyo.—First Brethren Church. Pastor, Rev. Russell L. Williams.

Clayhole, Ky.—Clayhole Brethren Church. Pastor, Rev. Sewell S. Landrum.

Cleveland, Ohio—First Brethren Church. Pastor, Rev. Clair E. Brickel.

Cuba, N. Mex.—Brethren Navajo Mission. Missionaries, Rev. and Mrs. Evan Adams, Miss Angie Garber, Mr. and Mrs. Howard Vulgamore, Mr. and Mrs. Larry Wedertz, Mr. and Mrs. Thomas Bailey, Mrs. Mary Baer, Miss Lois Garverich, Mrs. Ann Swails, Mr. Joseph VanderMolen, Mr. Lee Trujillo.

Dayton, Ohio—Grace Brethren Church. Pastor, Rev. Randall Maycumber.

Denver, Colo.—Grace Brethren Church. Pastor, Rev. Thomas Inman.

Dryhill, Ky.—Brethren Chapel. Missionary, Miss Evelyn Fuqua.

Elyria, Ohio—Grace Brethren Church. Pastor, Rev. Galen M. Lingenfelter.

Fort Lauderdale, Fla.—Grace Brethren

Home Missions Council (continued)—

Church. Pastor, Rev. Ralph J. Colburn.
Fort Wayne, Ind.—Grace Brethren Church. Pastor, Rev. W. Carl Miller.
Fremont, Ohio—Brethren Chapel. Pastor, Rev. Granville Tucker.
Goshen, Ind.—Grace Brethren Church. Pastor, Rev. R. Paul Miller, Sr.
Grandview, Wash.—First Brethren Church. Pastor, Rev. Robert Griffith.
Hatboro, Pa.—Suburban Brethren Church. Pastor, Rev. Lester O. Smitley.
Johnson City, Tenn.—Grace Brethren Church. Pastor, Rev. Dean Risser.
Kokomo, Ind.—Indian Heights Grace Brethren Church. Pastor, Rev. William Kolb.
Lansing, Mich.—Grace Brethren Church. Pastor, Rev. Richard Sellers.
Leon, Iowa—Leon Brethren Church. Pastor, Rev. Ronald Robinson.
Long Beach, Calif.—Los Altos Brethren Church. Pastor, Rev. Wayne S. Flory.
Los Angeles, Calif.—Brethren Messianic Testimony. Missionaries, Rev. and Mrs. Bruce L. Button, and Miss Isobel Fraser.
634 3/5 N. Sycamore St., Los Angeles 36, Calif.
Mansfield, Ohio—Woodville Grace Brethren Church. Pastor, Rev. M. L. Myers.
Montclair, Calif.—Montclair Grace Brethren Church. Pastor, Rev. Harold D. Painter.
Paramount, Calif.—Paramount Brethren Church. Pastor, Rev. John Mayes.
Parkersburg, W. Va.—Grace Brethren Church. Pastor, Rev. Richard Placeway.
Phoenix, Ariz.—Grace Brethren Church. Pastor, Rev. Charles H. Ashman, Jr.
Pine Glen, Pa.—No pastor.
Portland, Oreg.—Grace Brethren Church. Pastor, Rev. Theodore Malaimare.
San Bernardino, Calif.—Grace Brethren Church. Pastor, Rev. Lyle W. Marvin.
San Diego, Calif.—Grace Brethren Church. Pastor, Rev. F. Archer Baum.

Home Missions Council (continued)—

San Jose, Calif.—Grace Brethr Church. Pastor, Rev. J. C. McKill
Seattle, Wash.—View Ridge Brethr Church. Pastor, Rev. Thomas Ha mers.
Taos, N. Mex.—Spanish-American M sions. Albuquerque—Grace Brethr Church. Arroyo Hondo—Arro Hondo Brethren Church. Ranchos Taos—Cordillera Brethren Chur Taos—Canon Brethren Church. R Sam I. Horney, superintendent, M Celina Mares, Mr. and Mrs. James Dowdy, Jr.
Toppenish, Wash.—Grace Brethr Church. Pastor, Rev. Donald Farn
Troy, Ohio—Grace Brethren Chur Pastor, Rev. Herman H. Hein, Jr.
Tucson, Ariz.—First Grace Brethr Church. Pastor, Rev. Ralph W. As ins.
Virginia Beach, Va.—Grace Brethr Church. Pastor, Rev. Harold Arrin ton.
West Covina, Calif.—West Covi Brethren Church. No pastor.
Wheaton, Ill.—Grace Brethren Chur Pastor, Rev. James C. Sweeton.
Winona, Minn.—Grace Brethr Church. Pastor, Rev. Glen Welbor

Grace Theological Seminary

P. O. Box 397, Winona Lake, Indiana

Pres.—Rev. Alva J. McClain
Exec. V. Pres.—Rev. W. A. Ogden
Dean—Rev. Herman A. Hoyt
V. Pres. in Charge of Public Relations—Rev. Paul R. Bauman
Registrar—Rev. Homer A. Kent, Sr.
Pres. of the Board and Corporation—Rev. Paul E. Dick
V. Pres.—Rev. Kenneth B. Ashman
Secy.—Rev. Lester E. Pifer
Treas.—Mr. F. B. Miller
Fin. Secy.—Rev. James L. Boyer

Administrative Committee of the Facul

Rev. W. A. Ogden (chmn.)
Rev. Herman A. Hoyt

ce Seminary (continued)—

. Homer A. Kent, Sr.
. Paul R. Bauman
. James L. Boyer (secy).
. Alva J. McClain

ecutive Committee of the Board
. Paul E. Dick
. Kenneth B. Ashman
. Lester E. Pifer
F. B. Miller
na Lake, Ind.
Cleve Miller
lammond Ave., Waterloo, Iowa
William A. Steffler
Alva J. McClain, ex officio

Board of Trustees

(Term Ending 1959)
Paul Arnold
Salem, Ohio
C. H. Ashman, Sr.
Kenneth B. Ashman
Sam Horney
James Michael
2, Box 299, Roanoke, Va.
Carl Seitz
. Godfrey Ave., Philadelphia 24, Pa.
Phillip J. Simmons
Russell Weber
Russell Williams

(Term Ending 1960)
James G. Dixon
Richard DeArmey
Lewis C. Hohenstein
E. Thomas Inman
Charles W. Mayes
Cleve Miller
lammond Ave., Waterloo, Iowa
F. B. Miller
na Lake, Ind.
William H. Schaffer
William A. Steffler

(Term Ending 1961)
Harold Bolesky
loan Ave., Mansfield, Ohio
Paul E. Dick
Lowell Hoyt
Clyde K. Landrum
A. L. Lynn
Glenn Miller
ler, Calif.
Lester E. Pifer
F. E. Simmons
Chevy Chase Parkway, N.W., Washington, C.

Grace Seminary (continued)—

Rev. Glenn O'Neal

BALANCE SHEET—August 31, 1958

Assets—		
Cash in bank and on hand		$8,596.27
Investments		16,956.26
School Property		686,600.80
Other Assets		46,864.31
Total Assets		759,017.64
Liabilities		194,475.83
Accountabilities		51,229.49
Total Liabilities and Accountabilities		245,705.32
Net Worth Surplus		513,312.32
Total Liabilities, Accountabilities and Net Worth		759,017.64

Longfellow and Ramsey
Public Accountants
Warsaw, Ind.

Alumni Association
Pres.—Rev. John Stoll
V. Pres.—Rev. Homer A. Kent, Jr.
Treasurer—Rev. John Rea
Secy.—Rev. John Whitcomb

The Brethren Missionary Herald Company, Incorporated

P. O. Box 544, Winona Lake, Indiana

Board of Trustees

Pres.—Rev. Robert Crees ('60)
V. Pres.—Rev. Herman Hoyt ('60)
Secy.—Rev. True Hunt ('59)
Asst. Secy.—Rev. William Male ('60)
Treas.—Rev. Ord Gehman ('59)
Member of Exec. Comm.—Bryson Fetters ('59)
Berne, Ind.
Rev. Mark Malles ('61)
Rev. Robert E. A. Miller ('61)
Rev. Thomas Hammers ('61)
Mr. Robert Sackett ('61)
1010 Randolph, Waterloo, Iowa
Rev. William Schaffer ('59)
Rev. Arnold R. Kriegbaum, ex officio

Staff
Exec. Editor and Bus. Mgr.—Arnold R. Kriegbaum
Asst. to the Editor—Kenneth Herman
Bookkeeper—Wayne Guthrie
Editorial Secy.—Mrs. Goldie Buikema
Office Secy.—Miss Betty Pratt

Missionary Herald (continued)—

Secy. to Editor—Mrs. Rollin Sandy
Printers—Leland Larmon, Sherwood Durkee
Clerk—Mrs. John Benson
Staff Asst.—James Nettleton

Minutes

The president of the corporation, R. D. Crees presiding, called the meeting to order.

The financial and membership lists were distributed. The secretary read additional names to those printed.

Motion prevailed that the names listed and read be voted members of this corporation with the privilege to vote in the business sessions provided they are members of The Brethren Church.

The secretary reported the results of the ballot by mail election for trustees. Those elected for three-year terms are: Thomas Hammers, Mark Malles, Robert Miller and Robert Sackett.

The board of trustees presented proposed amendments to the Code of Regulations of the Brethren Missionary Herald Company, Inc.:

ARTICLE II—Section 1—Paragraph "a" (The present reading is:) "Any person contributing five or more dollars in a single gift shall become eligible to membership in this corporation for a period of one year. Any person contributing $100 or more in a single gift shall become eligible for membership for the life time of the giver."

The recommendation is to amend it to read as follows:

"Any person contributing five dollars or more in a fiscal year shall become eligible to membership in this corporation for a period of one year provided the individual is a member of The Brethren Church. Any person contributing $100 or more in a fiscal year shall become eligible for membership for the lifetime of the giver provided that he is a member of The Brethren Church."

And further:

ARTICLE II •Section 2—Paragraph "b" (The present reading is:) "Each member of the Corporation shall have and exercise all the general rights and powers which are under the laws affecting such bodies, except that the right to vote in elections or upon amendments shall be limited to those who are members of Brethren churches."

The recommendation is to amend by deleting the following words:

". except that the right to vote in elections or upon amendments shall be limited to those who are members of Brethren Churches."

And we further recommend to delete:

ARTICLE II—Section 3—Paragraph "b" in its entirety. (The paragraph reads:) "Eligibility to hold office shall be limited to those who members of Brethren Churches."

Motion prevailed that the follo names be placed in nomination for n bership to the Board of Trustees three year terms:

Bryson Fetters . . Willard Lohnes, M
Ord Gehman Ralph Coll
True Hunt Russell W
Wm. Schaffer Bruce B

The Executive Editor presented financial report (July 1, 1957-June 1958).

Motion prevailed that the finar report be accepted as read by our Ex tive Editor.

Members of the working personn the Brethren Missionary Herald were presented to the conference by Executive Editor.

The minutes were read and appro

Motion prevailed to adjourn.

The meeting was closed with pr by Thomas Hammers.

FINANCIAL STATEMENT
July 1, 1957 to June 30, 1958

ASSETS

Current Assets—		
Cash in register	$ 50.00	
Petty Cash	200.00	
Cash in Bank	7,717.28	
		$ 7,9
Accounts receivable		16,3
Loans receivable (Home Missions)		1,0
Merchandise inventory		22,1
Office supply inventory		1,9
Job printing inventory		3,2
Janitor supply inventory		
Postage on hand		4
Total current assets		53,2
Non-Current Assets—		
Real estate and building	143,300.38	
Reserve for depreciation	5,569.93	
		137,7
Furniture and fixtures	10,246.54	
Reserve for depreciation	8,751.27	
		1,4
Shop equipment	10,820.12	
Reserve for depreciation	9,424.09	
		1,3
Shop equipment—offset press	3,500.00	
Reserve for depreciation	1,400.00	
		2,1
Willys panel truck	1,673.27	
Reserve for depreciation	1,673.27	
Total non-current assets		142,7
Total current assets		53,2
Total assets		195,9

LIABILITIES AND NET WORTH

Current Liabilities—	
Accounts payable	6,046.56
Accrued gross withholding tax	86.14

ionary Herald (continued)—

ed hospital insurance d	12.70	
al current liabilities		6,145.40
i-current liabilities— payable— st National Bank of Warsaw	24,617.56	
coln National Bank of ort Wayne	24,617.56	
non-current liabilities		49,235.12
nuities— k annuity	1,000.00	1,000.00
worth		139,552.68
al Liabilities		195,933.20

DENSED PROFIT AND LOSS STATEMENT

ren Missionary Herald Magazine—

come— criptions	24,023.11	
erating boards	18,012.51	
al income	42,035.62	
t— de work	15,712.51	
ies	15,882.18	
ating expenses	8,140.93	
eciation	1,313.44	
Cost	41,049.06	
Gain		986.56

handise Sales—

come— sales	96,914.22	
t— nases	67,807.09	
ies	15,882.17	
ating expenses	7,940.50	
eciation	2,005.30	
al Cost	93,635.06	
Gain		3,279.16

blication Offering—

ipts in gifts	14,654.46	
ication offering costs	1,214.99	
		13,439.47
al income (net)		972.32
income		11.65
t Gain		18,689.16
cost of real estate and building		$143,300.38
y from former property and yments to date		94,065.26
lance on building debt		49,235.12
cipal paid—current period		14,612.36
est paid—current period		2,841.92
		17,454.28

e Board on Ministerial Relief, Inc.

Officiary

s.—Rev. C. H. Ashman, Sr. ('58)
Pres.—Rev. Phillip J. Simmons ('58)

Ministerial Relief (continued)—

Secy.-Treas.—Rev. Russell H. Weber ('59)
Board Members—(See page 3).

The Brethren Women's Missionary Council

THEME for 1958-59 "Christ, My Life" (Philippians 4:13)

WMC Officiary

Pres.—Mrs. Paul Dick, 649 Berryville Ave., Winchester, Va.
First V. Pres. (proj. chmn.)—Mrs. Harold Etling, Box 718, Winona Lake, Ind.
Second V. Pres. (prog. chmn.)—Mrs. Thomas Hammers, 6242 30th Ave., N.E., Seattle 15, Wash.
Rec. Secy.—Mrs. Scott Weaver, R.R. 3, Osceola, Ind.
Asst. Rec. Secy.—Mrs. Williard Smith, 2183 Streetsboro, Rd., Hudson, Ohio.
Fin. Secy.-Treas.—Mrs. Chester McCall, 4580 Don Felipe Dr., Los Angeles, Calif.
Lit. Secy.—Mrs. Jesse Deloe, 2728 Pittsburgh, Fort Wayne, Ind.
Editor—Mrs. Norman H. Uphouse, R. R. 3, Warsaw, Ind.
Prayer Chmn.—Mrs. Rose A. Foster, Box 604, Winona Lake, Ind.
Patroness of SMM—Mrs. T. R. Henning, Box 85, Middlebranch, Ohio.

District WMC Presidents

Allegheny—Mrs. John Hottle, R.R. 1, Friedens, Pa.
California—Elaine C. Brenneman, 342 Sespe Ave., Fillmore, Calif.
East—Mrs. W. H. Schaffer, 215 Arthur St., Kittanning, Pa.
Indiana—Mrs. Robert Boone, 603 Kinsmoor, Fort Wayne, Ind.
Iowa—Mrs. Vernon Schrock, 1421 Hawthorne Ave., Waterloo, Iowa
Michigan—Mrs. Thelma Funderburg, Box 67, New Troy, Mich.

WMC (continued)—

Mid-Atlantic—Mrs. Jack K. Peters, 241 Bryan Place, Hagerstown, Md.
Midwest—Mrs. Beth Horney, Canon Brethren Church, Taos, N. Mex. (Box 1531)
Northern Atlantic—Mrs. Robert Markley, 237 W. Cherry St., Palmyra, Pa.
Northern California—Mrs. Nelson Hall, 236 W. Beverly Pl., Tracy, Calif.
Northern Ohio—Mrs. Frank Lindower, 3490 Heckman Rd., Uniontown, Ohio
Northwest—Mrs. Leslie Moore, 719 Franklin St., Sunnyside, Wash.
Southeast—Mrs. Jack Westerman, R.R. 6, Covington, Va.
Southern Ohio—Mrs. George V. Smith, 4617 Prescott Ave., Dayton 16, Ohio

Number of councils reporting—206.
Number of members—4,485.
Honorary councils in foreign-mission fields—approximately 20.

FINANCIAL REPORT FOR 1957-58

Balance, July 20, 1957	$6,163.82
Receipts—	
General Conference Offering—1957	485.93
Credential Offering—1957	261.65
Sisterhood of Mary and Martha	200.00
General and Publication Offering	2,736.24
Home Mission Offering	3,586.86
Christian Education Offering	3,381.54
Foreign Mission Offering	3,294.98
Thank Offering	6,049.29
Missionary Birthday	4,007.91
Missionary Residence	1,098.99
Home Mission Special	392.19
Foreign Mission Special	1,593.10
National Sunday School Special	97.98
Total Receipts	27,191.66
Disbursements—	
General Expense	4,292.84
Home Mission	3,586.86
Christian Education	3,381.54
Foreign Missions	3,294.98
Thank Offering	6,049.29
Missionary Birthday	2,700.00
Missionary Residence	226.62
Home Mission Special	392.19
Foreign Mission Special	1,428.46
National Sunday School Special	97.98
Total Disbursements	25,450.76
Cash Balance, July 20, 1958	7,904.72

NATIONAL WMC OBJECTIVES FOR LOCAL COUNCILS 1958-1959

1. DAILY BIBLE READING AND STUDY:
First Choice: The entire Bible in 1958-1959 (Three chapters a day, five on Sunday.)
Second choice: Philippians, John, I, II, III John, Jude, Titus, I and II Thessalonians, I and II Timothy, I Peter, Luke, Deuteronomy, Ephesians, Exodus, James, Hebrews, Psalms 34, 37, Colossians, Psalms 45-56 Acts.
Third choice: Bible reading of your own choosing.

2. We recommend the establishment of daily family devotions in every home. If extra help is needed, see your pastor. We also recommend that the local press chairman be responsible for the family worship emphasis in the local councils.

3. PRAYER WARRIORS:
Each council enlisting prayer warriors from the congregation, using the five-year prayer covenant cards, adding a star each year at the consecration service. We urge a special emphasis of the 15th day of each month, using prayer helps provided by various boards of The Brethren Church and the prayer pointers in The Brethren Missionary Herald.

4. SOUL-WINNING:
Our goal—every lady a witness and soul-winner. A systematic visitation and tract distribution program is urged, with the local tract chairman keeping a record of tracts used and souls saved through the effort of your council.

5. MONTHLY MEETINGS:
A minimum of 12 devotional meetings URGING the *use* of the Brethren World programs.

6. DISTRICT PROJECTS AND RALLIES:
Each council taking part in the district projects and stressing attendance at the rallies as a means of promoting individual growth and enthusiasm for the WMC work.

7. MAJOR OFFERINGS:
(1) September, October, November—Home Missions, $3,200, send before December 10. Second year of the three-year project, minimum goal of $3200 per year. Purchase of land and the construction of a Youth Building for the Spanish-American work in Taos, N. Mex.

(2) December, January, February—Christian Education Offering, $3200, send before March 10. One-half for Grace Seminary and College, to go toward furnishing Grace College lounge. One-fourth to Brethren Sunday School Board to be used for the training of Bible-school workers. One-fourth to Brethren Youth Board for support of Summer Youth Missionary program.

(3) March, April, May—Foreign Missions, $3200, send before June 10. Continuing the five-year project of building a missionary residence at Winona Lake.

(4) June, July, August—General Publication fund, $3200, send before September 10.

(5) Thank offering for Brethren Jewish Missions, send to the national financial secretary-treasurer by June 10. We urge the use of the synagogue banks for the Penny-a-day-per-member offering. (Secure banks from the Home Missions Council.

(6) Birthday Offering to be received during the year for the support of WMC missionaries. Send this offering to the national financial secretary-treasurer by June 10. Birthday missionaries for 1958-59

MC (continued)—

s. Foster Tresise, Hawaii, Mrs. Fred gle, France, Mrs. J. Paul Dowdy, Argen- a, and Miss Angie Garber, Navajo Indians.

DISTRICT WMC OBJECTIVES 1958-59

. Each district is urged to honor those ding the Bible through by presentation an award.

. Every district represented on the na- nal board at National Conference by the sident or alternate, suggesting that ex- ses, wholly or in part, be paid by the trict.

. A four-minute achievement report to given at national board meeting. The iring president to be responsible for a itten report which will be read by the sent presiding officer.

. That the district project chairman work ether with the national project chair- n toward one display for the National nference.

. Each district to select a prayer chair- n who will cooperate with our national ayer chairman and encourage the prayer e of the woman, the use of the five-year yer covenant cards, and stimulate Bible dy, as well as the establishing of family rship.

. The district president promoting the ganization of a WMC in every Brethren urch in her district.

. Each district sponsor at least one oject—said project to be CLEARED HROUGH THE NATIONAL 1ST VICE RESIDENT TO AVOID DUPLICATION. ch district has the privilege of keeping e project within the district.

. That all district offerings for national ethren works go through the national nancial secretary-treasurer.

. Each district contribute an annual ee-will offering to be used toward the fur- shing and repair of the Foreign Mission- y Residence. This offering to be sent the national financial secretary-treasurer July 10 and to be used as the committee charge sees the need.

10. Each district president to receive e local annual statistical reports and to mpile the district statistical report and nd to the national recording secretary by ly 20.

11. Each district president to stress the nportance of using the BRETHREN WMC rogram packets in the local councils to ster unity among us.

12. SMM to be represented on the district MC conference program. Each district resident encouraging the establishment of MM in any church not having an SMM. hat each district WMC give financial as- istance to their district SMM patroness or resident to attend National Conference, if ossible.

NATIONAL WMC RECOMMENDATIONS FOR LOCAL COUNCILS 1958-59

1. That a membership consecration service be held annually in each local council, using the original covenant card and star system, suggesting that this service be the feature of the October meeting to which prospects for membership are invited.

2. Each local president endeavoring to attend district meetings and National Fellowship, her council aiding in expenses if at all possible.

3. That we send good usable clothing to Taos, N. Mex. (Rev. S. I. Horney, parcel post, or via express to Santa Fe, N. Mex.); and children's clothing ONLY (up to 15 years of age) to Indian Mission (Rev. Evan Adams, Brethren Navaho Mission located at Counselor Post, or Star Route, Cuba, N. Mex.), and that each council be responsible for their entire expense.

4. That officers in the local councils be elected in June, installed in July and take office at the August meeting and have statistical records compiled by the retiring president in the hands of the district president by *July* 1.

5. That each council promote the evangelization of children, urging each individual woman to assist in Sunday school, vacation Bible school, children's Bible classes, et cetera.

6. That the women in each council continue to show an *increased* interest in the Sisterhood in all possible ways, such as prayer, work projects, financial help (purchasing reading books, and pennants), and a willingness to serve in an advisory capacity.

7. We continue to urge that all local and district councils show loyalty to their denomination by *using Brethren talent* and *supporting Brethren works.*

8. That a birthday remembrance be sent to foreign missionaries and their children.

9. That the women of each council be encouraged to use Pen Pointers to every possible advantage.

10. That each WMC lady be urged to be a faithful steward of the money God has entrusted to her. (See Phil. 4:17.)

11. That every WMC offer to assist the pastor in displaying promotional material of all cooperating boards.

12. That each council purchase one of the following books or use a book of your own choosing to be given as a book review, if desired. Books may be purchased from The Brethren Missionary Herald Company, Winona Lake, Indiana.

BOOKS RECOMMENDED:

Through Gates of Splendor (Elisabeth Elliott, $3.75).
Moro Sheeba (Beatrice Tannehill King, $2.25).
In the Arena (Isobel Kuhn, $3.00).

Sisterhood of Mary and Martha

Theme—"Surrender, My Motto"
Theme Verse—Romans 12:1
Motto—"Do God's Will"

SMM (continued)—

Colors—Green, which stands for service and represents Martha. White, which stands for worship and represents Mary.

Aim—To develop every girl to be a living testimony for her Master; to give to girls of dimly lighted regions an opportunity to know Jesus Christ as their personal Saviour.

SMM National Officers

Pres.—Penny Rae Edenfield, Box 258 B, R.R. 2, Uniontown, Pa.

V. Pres.—Joyce Ashman, Winona Lake, Ind.

Gen. Secy.—Linda Baker, 7703 Isis Ave., Los Angeles, Calif.

Treas.—Evelyn Tschetter, Winona Lake, Ind.

Editor—Jeanette Turner, Winona Lake, Ind.

Asst. Editor—Janet Aeby, Winona Lake, Ind.

Lit. Secy.—Janet Hammers, Winona Lake, Ind.

Bandage Secy.—Kathleen Bailey, R.R. 1, Sunnyside, Wash.

Patroness—Mrs. T. R. Henning, Middlebranch, Ohio

Asst. Patroness—Mrs. Bill Figert, Winona Lake, Ind.

SMM District Presidents

Allegheny—Dorothy Shaffer, 498 E. Main St., Uniontown, Pa.

California—Linda Baker, 7703 Isis Ave., Los Angeles, Calif.

East—Judy Rager, 658 Linden Ave., Johnstown, Pa.

Indiana—Judy Parr, Parr Road, Berne, Ind.

Iowa—Shirley Swearinger, 2316 Cold Stream Ave., N.E., Cedar Rapids, Iowa.

Michigan—Marcia Hulliberger, R.R. 3, Lake Odessa, Mich.

Mid-Atlantic—Millie Ash, Bunker Hill, W. Va.

Midwest—Kay Hall, 3675 S. Pearl, Englewood, Colo.

SMM (continued)—

Northern Atlantic—Judy Engle, 51 46th St. (Lawnton), Harrisburg, Pa

Northern Ohio—Phyllis Davenp 1410 Schneider Rd., N.W., Can 20, Ohio

Northwest—Diana Garrison, Cemet Rd., Sunnyside, Wash.

Southeast—Patricia Ann Catron, Arbutus Ave., Roanoke, Va.

Southern Ohio—Carolyn Peters, R 1, Box 73, Covington, Ohio

For Junior Girls:

Mary Goals

*1. Attend at least 10 devotional mee ings unless excused by the patroness usi SMM material in the WMC Herald.

*2. Memorize the required Bible vers for each devotional lesson.

*3. Attend all church services possible

*4. Well-prepared participation in yo devotional program at least once.

*5. Try to observe quiet time each da including Bible reading and prayer.

6. Read a Christian book, preferably mi sionary, approved by your patroness.

7. Required Bible Reading: Romans.

8. Give out at least five tracts durin the year approved by your patroness.

Martha Goals

*1. Be responsible for a minimum of bandages.

2. Participation in the monthly offerin for the National funds.

*3. Take part in Christian service.

4. Enlist a new girl for SMM.

5. Have a part in planning or presentin a public program in the interest of SM presenting its aims and projects.

6. Provide supplies to mission poin or missionaries' and pastors' families.

7. Write a letter to a foreign missionar child.

Junior Emerald, Diamond, and Ruby Award

Emerald—All the starred goals.

Diamond—All the starred goals and thre unstarred.

Ruby—All the goals and 8 extra bandage (20 bandages used in one day).

For Middler and Senior Girls:

Mary Achievements

Bible Study:

1. Establish daily personal quiet time.

2. Memorize 10 verses on the plan of sal vation and review them one month later t your patroness.

3. Mark 10 verses on the plan of salva tion in your Bible using a cross to mark the passage in the margin of your Bible.

4. Begin to pray for an unsaved friend your own age whom you know well. Win the friendship of the girl for whom you have begun to pray and begin witnessing to her. Report results of your contact to your patroness and Sisterhood group.

5. Middler Bible Reading — Romans, James, I and II Timothy. Senior Bible Reading—Romans, James, I and II Timothy.

6. Attend at least 10 devotional meetings and all church services possible.

7. SENIORS ONLY—For one month read a chapter a day from the Book of Romans

IM (continued)—

chart your reading. Keep a notebook each chapter. Answer the following stions about each chapter:
Write a title for the chapter or tell in r own words what the chapter is about.
Write the key verse.
Write the personal application that can find.
(1). An example for me to follow.
(2). Any command for me to obey.
(3). Any facts that are true for me as a believer.
(4). Any error to avoid.
(5). Any promise to claim.
(6). Any prayer to echo.

sions—
Have part in some sort of a mission- program in your church. This could be h your group in presenting some skit play, or individually, such as making ters, advertising or ushering in a WMC gram or a missionary conference.
Roll at least 20 bandages.
Read one of the following: "Un- inted Hope," "Stranger than Fiction" by Florence Gribble, or "Conquering Ou- ngui-Chari for Christ" by Dr. Orville son.
Read "Do You Know How Mission- es Are Selected" by The Foreign Mis- nary Society of the Brethren Church.
Make an oral report about some per- al contact you have made with one of home-or foreign-mission points in The thren Church. This report or personal timony could be given to a BYF group, MC group, a Bible-school class, or your n or another Sisterhood. It could be ed upon a personal interview with a ssionary, a report on a letter having been eived by you from a missionary, or by rsonal observation and contact with a ssion field yourself.

rtha Achievements
Home—Demonstrate by means of tching, cut-outs, pictures or small scale dels your plans for decorating the fol- ing rooms: kitchen, bedroom, living m, and recreation room.
Family—Make a daily schedule for baby. If possible, take care of a baby or all child for one whole day.
Hostess—Plan an entire party or so- l for one of the following: afternoon e; an after-church "sing"; young peo- 's banquet; bridal shower; birthday ty; afternoon tea for mothers and ughters. Your plans should include in- ations, decorations; program or enter- nment, menu or refreshments.
Household Duties—Practice at least e method of preparing each of these ns of food and write them in a recipe ok: Meat, vegetables, salads, fruits, des- ts. Also, select the proper silverware, sswware, pots, and pans.
Needlework—Complete four projects ng the following as suggestions: knit- g, crocheting, embroidery, applique, aving, sewing, etc.
Personal—Discussions on girl's prob- s. Plan wardrobes for the following: gh-school senior, College freshman, rse, Schoolteacher, Missionary going to rica or South America.

ddler and Senior Awards:
The following awards will be given to se who have completed each section: *ble Study*—Bible Award. *Missions*—Mis- n Emblem. *Home*—Home Emblem. *Fam-*

SMM (continued)—

ily—Family Emblem. *Hostess*—Hostess Em- blem. *Household Duties*—Household Emblem. *Needlework*—Needlework Emblem. *Personal* —Personal Emblem. For those girls who have completed all sections, they will be given a SMM key necklace.

Projects—
National: The support of Miss Barbara Hulse, Brazil. Goal, $1700.
Birthday—The Higher Education of Mis- sionaries' children. Goal, $700.
Personal: Learn the Book of Galatians. Award $7.50 toward Bethany Camp, $7.50 of material from The Brethren Missionary Herald Co., SMM green or white sweater, or SMM key necklace. Alternate book: Any consecutive chapters in the Book of Ro- mans with a minimum of 150 verses. This must be reported to the national general secretary by June 30.
Seniors only: Read the entire Bible through. Award—"S" letter.
Juniors and Middlers: Memorize all the foreign missionaries' names and their re- spective fields. Award—SMM stationery or SMM Scarf.
All SMM girls: A key necklace will be awarded the individual SMM girl who rolls the most bandages. The minimum amount is 250 bandages.

LOCAL ORGANIZATION GOALS—(Dates must be postmarked no later than the speci- fied date.)

1. At least one cabinet meeting in the fall and one in the spring.
2. Bandages for Africa be sent to the Brethren Missionary Residence, Winona Lake, Ind., anytime during the year.
3. A report of the bandages sent to Resi- dence be sent to the district bandage sec- retary by July 15.
4. At least one post-card item sent to the national editor.
5. Statistical blanks sent to the district secretary and district president before June 30.
6. Sept.-Oct., National General Fund, Goal $750. Due Nov. 10. (This includes Mis- sionary Herald printing expense, Youth Council expense, and etc.)
Nov.-Feb., National Project, goal $1700. Due March 10.
March, National Officers' Conference, Goal $400. Due April 10.
April, Birthday Offering, goal $700. Due May 10. (Higher education of Missionaries' children.)
May-June, National General Fund, goal $750. Due July 10. (All societies meeting all local organization goals will be recognized as an honor soc.)

DISTRICT ORGANIZATION GOALS—

1. A report of the District Bandage Sec- retary to the National Bandage Secretary before July 31.
2. A district project.
3. A display or unique presentation of some activity carried out through the year to be presented at National Conference.
4. District Secretary send compiled sta- tistical report to Nat'l. Gen. Sec. before July 15.
5. District help their president or girl representative in coming to early board meetings. $10 is the minimum amount.
(That all the districts meeting all district goals be recognized as honor districts.)

SMM (continued)—

RECOMMENDATIONS—

1. That Evelyn Tschetter be appointed National Treasurer for 1958-59.

2. That Linda Baker be appointed General Secretary for 1958-59.

3. That Jeanette Turner be appointed Editor for 1958-59 with Janet Aeby as co-editor.

4. That Kathleen Bailey be appointed National Bandage Secretary for 1958-59.

5. That we cooperate with the Youth Council for 1958-59 with five members of the Executive Committee: President, Vice President, General Secretary, Treasurer, and Ass't. Patroness.

6. The honor district having the highest per capita giving will receive honor award.

7. That a gift of $20 be given to all national officers attending Conference for expenses plus mileage expense of 4 cents per mile.

8. That the president, secretary, treasurer and editor receive a love gift of $10 from the SMM General Fund.

9. That the program committee for 1959-60 be made up of the District Patroness and four members at large from the Iowa District, and that the Northwest District be the program committee for 1960-61. The committee is to consult the National Editor throughout the year.

10. That the national board meet previous to Conference 1959 and that each member receive $5 per working day present.

11. That the SMM give the WMC $200 in October toward Missionary Herald expenses, and $200 in June and have the General Secretary write a letter of thanks to them.

12. That each local SMM group ask the local WMC to provide an extra lady besides the Ass't. Patroness to train for patroness. This lady to be approved by the girls.

13. That we give $100 to the National Youth Council in October.

14. That District Patroness contact newly organized churches that they might receive the SMM materials which will help them organize their groups.

15. That district SMM officers contact youth committee of district early in year and ask for cooperation in camp program with SMM meetings; letter be sent to national youth council and ask that they make room in camp curriculi for SMM meetings.

16. The SMM materials be taken to district camps and that some be sold in the camp stores.

17. That anything over our $700 goal for the higher education of missionaries' children be put into the national project offering.

18. That part of our national project offering be turned over to the Foreign Missionary Society sometime in the winter when a suitable amount has been received.

19. That local SMM order additional copies from the Brethren Missionary Herald for program material.

20. That a vote of thanks be given to Florence Moeller Figert for her work as treasurer.

21. That a vote of thanks be given to Rachel Smithwick for her work as secretary.

22. That a vote of thanks be given to Joyce Ashman for her work as nat'l. bandage secretary.

23. That a vote of thanks be given to the Allegheny district for their work this year's program.

24. That Janet Hammers be appoi Nat'l. Literature Secretary for year 195

SMM (continued)—

National Sunday School Board

P. O. Box 365, Winona Lake, India

Director—Harold H. Etling
Office Mgr.—Miss Bobbette Osbor
Office Secy.—Mrs. Danny Shedd
Board Members—(See page 3).

All correspondence relating to S day-school work should be addresse The National Sunday School Bo Box 365, Winona Lake, Ind.

The National Fellowship of Brethr Laymen

Pres.—A. Rollin Sandy
Winona Lake, Ind.
V. Pres.—Herbert L. Edwards
101 South Union Rd., Dayton 27, Ohio
Secy.—William C. Fisher
4038 High Acres Rd. N.W., Roanoke, Va.
Treas.—Ben C. Zimmerman
R.R. 1, Warsaw, Ind.
Editor—Roy Lowery
118 W. Potomac St., Williamsport, Md.
Student Aid— Clifford Sellers (chm
Frank Poland, Rev. Donald Ogd
Rev. Richard DeArmey, adviser;
student selected by the committee.

Under the guidance of the Holy Spi this organization shall seek to:

Stimulate worship of Almighty G through our Lord Jesus Christ, His o begotten Son and our Saviour, in cordance with His Holy Word; the Bib the whole Bible, and nothing but t Bible;

Promote Christian fellowship amo the men of The Brethren Church; a

Effect an organization of Brethr Laymen, banded together by the bon of Christ's love, to spread the Gospel and wide. To encourage men to work close cooperation with their pastor wi the direction of the Holy Spirit in t privilege that is ours of being co-labo ers with Jesus Christ.

ymen (continued)—

Goals

1. Daily Bible reading.
2. A family altar in every home.
3. Laymen united for soul-winning ough personal visitation, evangelistic lies, and tract distribution.
4. Support our local pastor and his rk.
5. Help build our Sunday schools ough the national and local Sunday ool boards.
6. Start new local and district Lay- n's groups in churches and areas ere they do not exist.
7. Start and sponsor local boys bs.
8. Encourage every layman to be acrificial giver.

Projects

1. Board of Evangelism, $3,500.
2. Grace Seminary and College, 50. (1) Scholarships, $300 (or 3 $100 olarships). (2) Self helps*, $100. (3) fts, $150. (4) Loans, $200. *Money en to Seminary for work around ool.
3. Foreign Missions, full support of nald A. Spangler, $900.
4. Home Missions, Navajo Mission ident Center, $1,000.
5. Brethren Youth Council, support Youth Director, $500.
6. General Expense Fund, $500. tal of projects, $7,150.

1958 Conference Notes

Sessions 96 through 100 were held in e Rainbow Room of the Westminster otel at Winona Lake, Ind., Aug. 19- . The sessions were well attended with total number of 117 men registering, d an average attendance of 68.

Our speakers for this year were Dr. ussell Barnard, Rev. Lester Pifer, Rev. nald Ogden, Rev. Harold Etling, and v. Arnold Kriegbaum. In addition to ese speakers in the regular sessions, had a special session Wednesday

Laymen (continued)—

afternoon in which Rev. Robert Cover, Rev. Robert Markley, and Glenn Miller, spoke to the group on laymen's work.

Our constitution was revised, and those attending were given a new zeal to see things done for the Lord by the laymen on a district and local level, as well as on a national scale.

FINANCIAL REPORT

Receipts—	
National Sessions 1957	$199.42
Allegheny District—	
Aleppo, Pa.	19.26
Grafton, W. Va.	10.00
Jenners, Pa.	6.79
Listie, Pa.	10.07
East District—	
Altoona, Pa.	42.00
Everett, Pa.	22.00
Johnstown, Pa. (First)	128.55
Indiana District—	
Elkhart	10.00
Osceola	27.23
Peru	4.50
Winona Lake	310.59
Iowa District—	
Waterloo	60.00
Michigan District—	
Alto	2.00
Lake Odessa	40.00
Mid-Atlantic District—	
Laymen	79.10
Hagerstown, Md. (Grace)	60.58
Martinsburg, W. Va.	20.00
Washington, D. C.	25.00
Midwest District—	
Albuquerque, N. Mex.	10.00
Northern Atlantic District—	
Laymen	85.43
Allentown, Pa.	28.54
Palmyra	101.75
Philadelphia (First)	50.00
Philadelphia (Third)	52.70
York	15.00
Northern Ohio District—	
Men	50.00
Akron	101.00
Ashland	39.53
Cuyahoga Falls	93.35
Sterling	40.15
Wooster	7.50
Northwest District—	
Grandview, Wash.	29.03
Yakima, Wash.	4.70
Southeast District—	
Laymen	82.69
Radford, Va.	12.00
Roanoke, Va. (Ghent)	50.00
Roanoke, Va. (Wash. Heights)	23.50
Southern Ohio District—	
Camden, Ohio	5.00
Dayton, Ohio (First)	247.87
Student Loan Repayment	50.00
Total Receipts	2,286.83
Disbursements—	
Board of Evangelism	1,161.12
Gifts to needy students at Grace	100.00
Loan to needy student at Grace	100.00
Foreign Missionary Society (Spangler)	423.71
Home Missions Council (Navajo)	214.11
National Youth director	101.69

Laymen (continued)—

General Expenses		
Westminster Hotel (Gift)	25.00	
Brethren Missionary Herald Co. (Gift)	50.00	
Brethren Missionary Herald Co. Annual space	48.18	
Brethren Missionary Herald Co. Identification buttons	4.20	
Brethren Missionary Herald Co. Cuts	12.80	
Postage	12.00	
Stationery	22.00	
Conference programs	15.00	
Mimeographing	4.00	
		193.81
Total Disbursements		2,293.81

Accounts Summary, August 1, 1957 to July 31, 1958

	Board of Evang.	Grace Seminary	Foreign Missions	Home Missions	General Expense	To
Bal. on hand 8/1/57		282.20			95.00*	377
Receipts	1,161.12	155.13	423.71	214.11	332.76	2,286
Disbursements	1,161.12	200.00	423.71	214.11	294.87	2,293
Grand balances		237.33			132.89	370

*Laymen's director reserve in General Expense Fund ($36.00)

Board of Evangelism

Pres.—Scott Weaver
V. Pres.—R. Paul Miller, Sr.
Secy.—L. Joseph Dombek
Box 621, Winona Lake, Ind.
Asst. Secy.—Mr. Owen Hacker
Treas.—Herman Schumacher
R.R. 3, Elkhart, Ind.
Board members listed on page 3.

Brethren Youth Council

P. O. Box 617, Winona Lake, Indiana

Pres.—Rev. Ralph Colburn
V. Pres.—Rev. Ralph Gilbert
Secy.—Rev. John J. Burns
Treas.—Rev. Homer A. Kent, Jr.
Council members listed on page 3.

DIRECTORY OF DULY RECOGNIZED BRETHREN CHURCHES

Of The National Fellowship of Brethren Churches

Listed by States; Giving City, Pastor's Name, Church Name, Membership, Address, and Telephone Number; and Name and Address of Secretary or Clerk

Arizona

IOENIX (Charles H. Ashman, Jr.)
First Brethren Church (76)
2940 W. Bethany Home Rd. (Tel. CR 7-2886)
Mrs. Mary Zoaht, church address

California

NAHEIM (Forest F. Lance)
Grace Brethren Church (85)
1546 E. La Palma Ave. (Tel. KEystone 5-2073)
Miss Doris Burdick, church address

RTESIA (Adam H. Rager)
Carson Avenue Brethren Church (85)
12138 E. Carson St. (Corner of Norwalk Blvd. and Carson St. (Tel. HArrison 5-4808)
Mrs. Alice Rust, 22310 S. Devlin St.

EAUMONT (Wendell Kent)
Cherry Valley Brethren Church (114)
P. O. Box 656 (church at Vineland and Beaumont Aves.)
Three miles north of Highways 60 and 70 (Tel. Victor 5-2643)
Mrs. Carl Hitsch, Box 606, Beaumont, Calif.

ELL (Emlyn Jones)
Bell Brethren Church (63)
6830 Wilcox Ave. (Tel. LU 2-7033)
Mrs. Florence Bowhall, 5887 Converse St., Los Angeles 1, Calif.

ELLFLOWER (Harry Sturz)
First Brethren Church (128)
9405 E. Flower St. (Clark and Flower Sts.) (mailing address, Box 306) (Tel. TOrey 7-6132)
Mrs. Lloyd Lockwood, 9245 E. Maple Ave.

HERRY VALLEY—See Beaumont

CHICO (Phillip Simmons)
Grace Brethren Church (107)
1505 Arbutus Ave. (Arbutus and E. 5th Ave.) (Tel. FI 2-8642)
Mrs. D. L. Yeater, 817 Nancy Lane

COMPTON (William Smith)
First Brethren Church (147)
1005 Rose St., (Cor. Rose and Rosecrans Aves.) (Tel NEwmark 1-1898)
Mrs. Elda Powell, 801 N. Wilmington Ave., Compton, Calif.

FILLMORE (No pastor)
First Brethren Church (93)
422 Central Ave. (Tel. 532-J)
Harold Robinson, 630 Saratoga St.

GLENDALE (Gerald Polman)
First Brethren Church (141)
632 W. Stocker St., zone 2 (1 block south of Hoover High School) (Tel. CItrus 2-1808)
James Martin, 809 Burchett St., Glendale, Calif.

INGLEWOOD (Glenn O'Neal; Assoc., Donald Locke)
First Brethren Church (410)
2400 W. 85th St. (Manchester at Van Ness, zone 4) (Tel. PL 1-2505)
Joseph Barrist, 1507 W. 60th, Los Angeles 47, Calif.

LA VERNE (Elias D. White)
First Brethren Church (145)
Third and E Sts., P.O. Box 217 (Tel. LYcoming 3-1204)
Mrs. Elizabeth Clark, 2235 5th St.

LONG BEACH (Charles W. Mayes; Min. of Visitation, Charles Beatty)
First Brethren Church (1467)
1925 E. Fifth St., Zone 12 (Tel. HE 2-5384)
Dorothea Humphreville, 1925 E. 5th St.

LONG BEACH (Wayne S. Flory)
Los Altos Brethren Church (115)
6565 Stearns St., Zone 15 (Tel. GEneva 1-0993)
N. Joseph Zahn, church address

LONG BEACH (George O. Peek)
North Long Beach Church (797)
6095 Orange Ave. (Zone 5) (Tel. GArfield 3-5431)
Marvin Jepson, 2813 Deerford St., Lakewood, Calif.

LOS ANGELES (Robert McCormick)
Community Brethren Church (98)
5839 Whittier Blvd., zone 22 (Tel. PA 1-5972)
Mrs. John Peed, 321 E. Markland, Monterey Park, Calif.

MODESTO (Charles Koontz)
McHenry Avenue Grace Brethren Church (49)
R.R. 2, Box 898-A, Modesto (Tel. LA 4-0340) (7 miles north of Modesto on McHenry Ave.)
Mrs. Ruth Holgate, 1215 La Loma Dr.

MODESTO (J. Paul Miller)
La Loma Grace Brethren Church (165)
1315 La Loma Ave. (Tel. LA 3-3738)
Ralph Squire, 203 7th St., Hughson, Calif.

MONTCLAIR (Harold Painter)
Montclair Grace Brethren Church (22)
5655 5th St., (Tel. YUkon 4-2323)
Mrs. Eva Pryor, 2225 S. Palomares, Pomona, Calif.

NORWALK (Henry G. Rempel)
Norwalk Brethren Church (209)
11005 Foster Rd. (N. E. corner of Studebaker Rd. and Foster Rd.) (Tel. University 3-7322)
Pauline Robison, 9620 Senwood St., Bellflower, Calif.

PARAMOUNT (John W. Mayes)
Paramount Brethren Church (93)
15733 S. Orange Ave., Box 506 the Brethren High School buildi (Tel. MEtcalf 3-9007)
Mrs. Betty Cushman, Box 506, Pa mount, Calif.

RIALTO (Arthur Carey)
Rialto Brethren Church (32)
Etiwanda at Cactus Sts.
Mrs. Alberta Guertner, 249 W. V toria

SAN BERNARDINO (Lyle W. Marv
Grace Brethren Church (135)
25800 Pacific Ave. (Tel. GLenvi 8-8252)
Mrs. Phanetta Nowka, 408 E. Tr ton

SAN DIEGO (F. Archer Baum)
Grace Brethren Church (63)
3455 Atlas St., Zone 11. (T BRowning 7-5364)
Mrs. Lucille Pearson, church addr

SAN JOSE (J. C. McKillen)
Grace Brethren Church (37)
4595 Ross Avenue (Cambrian Pa Area) (Tel. ANdrews 9-1289)
Mrs. Bernath M. Klus, 1925 Gene

SEAL BEACH (no pastor)
Seal Beach Brethren Church (94)
Eighth St. and Central Ave. (T HEmlock 9-9180)
Mrs. Jane Ennenga, 119 Corinthi Walk, Long Beach, Calif.

SOUTH GATE (Arthur L. Pekarek)
First Brethren Church (144)
Sequoia Dr. and Montara Ave. (j east of Gen. Motors) (Tel. LOra 6-6433)
Mrs. Maxine Pennington, 9223 H dreth Ave.

SOUTH PASADENA (James McCl lan)
Fremont Avenue Brethren Chur (96)
Corner Fremont Ave. and El Cent St. (mailing address 920 Fremo Ave.) (Tel. SYcamore 9-6081)
Ted Van Dorn, 1151 S. Broadwa Los Angeles

MPLE CITY (Dale Henry)
Temple City Brethren Church (56)
5537 Temple City Blvd. (Tel. ATlantic 6-6342)
Mrs. V. Lee Kirsch, 5560 N. Burton Ave., San Gabriel, Calif.

ACY (Nelson E. Hall)
First Brethren Church (70)
1480 Parker Ave. (Parker and Beverly)
Mrs. C. A. Wampler, 239 E. Highland Ave.

ST COVINA (no pastor)
West Covina Brethren Church (65)
710 N. Lark Ellen (Tel. ED 2-0682)
(Cor. Puente and Lark Ellen Sts.)

HITTIER (Ward A. Miller)
Community Brethren Church (227)
3101 S. Vicki Dr. (corner of Washington Blvd. at Vicki Dr.) (Tel. OX 9-5913 and 5-8118)
Earl Royse, 9644 Armley Ave.

HITTIER (Lewis C. Hohenstein)
First Brethren Church (375)
Milton and Bailey, Box 174. (Tel. OXford 42-1106)
Leonard Kuns, church address

Colorado

NVER (F. Thomas Inman)
Grace Brethren Church (57)
700 S. Federal Blvd. Zone 19 (Federal Blvd. and Exposition) (Tel. WE 4-7876)
Mrs. Mary Davis, 2855 W. Kentucky, Zone 19

District of Columbia

ASHINGTON (James G. Dixon)
First Brethren Church (331)
439 12th S. E. (Tel. LIncoln 4-6142)
At Pennsylvania Ave. 12 blocks S.E. from the Capitol)
Miss Katherine Sampson, Barr Bldg. c/o AMLCO

Florida

FORT LAUDERDALE (Ralph J. Colburn)
Grace Brethren Church (79)
1800 N.W. 9th Ave. (Tel. JA 4-6235)
Mrs. Dorothy Rowland, 1224 N.W. 18th Court.

Illinois

WHEATON (James Sweeton)
Grace Brethren Church (51)
Dorchester and Liberty Sts. (Tel. MO 8-5904)
Civila J. Brubaker, 525 Aurora Way

Indiana

BARBEE LAKES (Albert Hutton)
Barbee Brethren Church (66)
Conservation Clubhouse
Mrs. John Ray, R.R. 1, Leesburg, Ind.

BERNE (Irvin B. Miller)
Bethel Brethren Church (190)
R.R. 2, (6½ miles east on Ind. 118 and ½ mile south) (Tel. 2-8723)
Mrs. Chalmer Smitley, R.R. 2, Box 90

CLAY CITY (Edward D. Bowman)
First Brethren Church (82)
Tenth and Cook Sts.
Miss Lois K. Long, 1309 S. Main St.

ELKHART (Lowell Hoyt)
Grace Brethren Church (81)
1600 E. Mishawaka Rd. (Tel. 3-3440)
Glen Cripe, R.R. 3, Goshen, Ind.

FLORA (John W. Evans, Jr.)
Grace Brethren Church (128)
Main and Willow Sts. (Tel. 172-R)
Mrs. Homer Hanna, Bringhurst, Ind.

FORT WAYNE (Mark E. Malles)
First Brethren Church (252)
3326 S. Calhoun St., Zone 6 (Tel. HArrison 1065)
Mrs. Richard David, church address

FORT WAYNE (W. Carl Miller)
Grace Brethren Church (46)
4619 Stellhorn Road (Tel. Trinity 1355)
Mrs. Mark Jury, 5226 E. State St.

GOSHEN (R. Paul Miller)
Grace Brethren Church (36)
R.R. 3 (1801 W. Clinton St.) (Tel. 5-8189)
Mrs. Jean Mabie, R.R. 1, Bristol, Ind.

KOKOMO (William M. Kolb)
Indian Heights Grace Brethren Church (22)
4901 Arrowhead Blvd. (Tel. GL 2-7131)
Mrs. Gladys Ritchie, Hemlock, Ind.

LEESBURG (Nathan M. Meyer)
Leesburg Brethren Church (118)
Opposite schoolhouse
Mrs. Jacques Crapuchetts, Winona Lake, Ind.

OSCEOLA (Scott Weaver)
Bethel Brethren Church (177)
Lincolnway and Oregon (Mailing address: R.R. 3, Box 309) (Tel. Orchard 9-4749)
Glen Stealy, 1109 34th St., South Bend 15, Ind.

PERU (George Johnson)
Peru Brethren Church (118)
South Broadway and Santa Fe Hill (Tel. GRidley 3-3881)
Paul Bolinger, 479 E. Jackson

SIDNEY (Rollin Sandy)
Sidney Brethren Church (52)
(Tel. Warsaw AM 7-7002)
Miss Enid Heckman, N. Manchester, Ind.

SOUTH BEND (Gene Witzky)
Ireland Road Brethren Church (50)
18375 Ireland Road (Tel. AT 8-7033)
Mrs. Raymond Britton, 19739 Reasor

WARSAW (Robert Cover)
Community Grace Brethren Church (51)
909 S. Buffalo St. (Tel. AMherst 7-5788)
Mrs. James Young, R.R. 3, Mineral Springs Rd.

WINONA LAKE (Richard P. DeArm
Winona Lake Brethren Church (
Grace Seminary Chapel (Tel. A
herst 7-6623)
Dr. Homer A. Kent, Sr.

Iowa

CEDAR RAPIDS (Robert Clouse)
Grace Brethren Church (91)
2905 D Ave. N.E. (Tel. 3-4983)
Mrs. David Bright, church address

DALLAS CENTER (Forrest Jackso
First Brethren Church (126)
(Tel. 3021)
Mrs. Margaret Webster, R.R. 2

GARWIN (Raymond Kettell)
Carlton Brethren Church (131)
R.R. 1 (6½ miles southwest of G
win) (Tel. 06F8)
Mrs. Carl Kouba

LEON (R. Ronald Robinson)
Leon Brethren Church (131)
108 W. Fourth St. (on Route 69
posite the high school)
Mrs. Ray Andrew, R.R. 1

NORTH ENGLISH (Edward Clark)
Pleasant Grove Brethren Church (
R.R. 2 (2 miles east of Millersbu
(Tel. NOrmandy 4-5311)
Mrs. Charles Edwards, Williamsb

WATERLOO (John Aeby)
Grace Brethren Church (283)
1760 Williston Ave. (Tel. AD 4-84
Mrs. Jessie King, R.R. 2

Kansas

PORTIS (H. H. Stewart, acting past
First Brethren Church (170)
On Highway 281 (Tel. 2301)
Mrs. Wanda Palmer

Kentucky

CLAYHOLE (Sewell S. Landrum)
Clayhole Brethren Church (69)
14 miles southeast of Jackson
Highway 15 (Tel. Normandy
5050)
Mary N. Hudson, Hardshell, Ky.

YHILL (Evelyn Fuqua, missionary)
rethren Chapel (12)
Irs. Ted Begley, Confluence, Ky.

Maryland

CIDENT (Frederick Crawford, Jr.)
irst Grace Brethren Church (24)
2 miles south on Route 219; ½ mile east off Route 219)
Iiss Zella Keller, Accident

GERSTOWN (Jack K. Peters)
alvary Brethren Church (97)
ryan Place and Avon Road
ohn E. Boone, Paramount Road

GERSTOWN (William Howard)
ay Street Brethren Church (40)
ay St. and Bower (Tel. REgent 3-4115)

GERSTOWN (Warren Tamkin)
race Brethren Church (226)
irst and Spruce Sts. (Tel. REgent 9-1726)
Villiam L. Hoover, 118 W. Salsbury St., Williamsport, Md.

Michigan

TO (no pastor)
alvary Brethren Church (70)
.R. 2 (2 miles east of M-50 on 84th St.)
David Hoffman, R.R. 2, Alto

RRIEN SPRINGS (Gilbert Hawkins)
race Brethren Church (55)
24 S. Mechanic St. (Tel. GR 3-5393)
Iiss Carolyn Crawford, 524 N. Mechanic

KE ODESSA (William A. Ernest)
race Brethren Church (120)
.R. 1 (6 miles west of Lake Odessa on Vedder Rd.) (Tel. OW 3-3251, Clarksville)
Iiss Norma Hulliberger, R.R. 3

LANSING (Richard D. Sellers)
Grace Brethren Church (32)
Willow St. and Waverly Rd. (mailing address: R.R. 1, Box 440, Lansing, Mich.) (Tel. IVanhoe 7-0217)
Herschel Lovegrove, R.R. 4, St. Johns, Mich.

NEW TROY (Earl O. Funderburg)
New Troy Brethren Church (105)
Box 67 (Tel. Hazel 6-3121)
Mrs. Ben Mensinger, Box 61

OZARK (Robert Dell)
Grace Brethren Church (41)
(5½ miles east of Trout Lake, 1 mile south of M-48)
Mrs. Ida Bradley, Trout Lake, Mich.

Minnesota

WINONA (Glen Welborn)
Grace Brethren Church (14)
Lots at 7th and 45th Sts.
Mrs. Ethel Christiansen, 710 Washington St.

Nebraska

BEAVER CITY (Dayton C. Cundiff)
Grace Brethren Church (80)
(Tel. Colony 8-4561)
Myrtle Little

New Mexico

ALBUQUERQUE (Robert Salazar)
Grace Brethren Church (18)
R.R. 4, Box 4667
100 yards east of 7600 block of N. 2d
Correspondence: Rev. Sam Horney

ARROYO HONDO (Sam Horney)
Arroyo Hondo Brethren Church (La Iglesia de los Hermanos (36)
3 blocks north of Highway 3 (Tel. Plaza 8-3632)

RANCHOS DE TAOS (Jake Maestas)
Cordillera Brethren Church (18)
Box 1531, Taos, N. Mex. (Mile west of Highway at Ranchos de Taos) (Tel. Plaza 8-3632)
Miss Bertha Gutierrez, Ranchos de Taos

TAOS (Sam Horney)
Canon Brethren Church (La Iglesia de los Hermanos de Canon) (156)
Mile east of Taos on Raton Highway 64 (mailing address: Box 1531 (Tel. Plaza 8-3632)
Felix Archuletta, Box 194

Ohio

AKRON (W. Russell Ogden)
First Brethren Church (327)
530 Stetler Ave., Zone 12 (Tel. RE 3-2520)
Mrs. Joseph Bry, 438 Stevenson Ave., Zone 12

ANKENYTOWN (Homer R. Miller)
First Brethren Church (108)
R.R. 1, Bellville, Ohio (Tel. Fredericktown Myra 4-5777)
Mrs. Walter Moses, R.R. 1, Bellville, Ohio

ASHLAND (Miles Taber; asst., Edwin Cashman)
Grace Brethren Church (518)
615 W. Tenth St. and Keen at Budd Aves. (two locations) (Tel. 4-5374 and 4-5251)
Mrs. Lyle Shull, 402 W. Main

CAMDEN (Randall L. Rossman)
First Brethren Church (68)
West Central Ave. at Lafayette St.
Mrs. Imogene Craig, R.R. 2

CANTON (John R. Dilling)
First Brethren Church (286)
1903 2d St. N.E., Zone 4 (Tel. GLendale 5-6526)
Mrs. M. C. Dunlap, church address

CLAYTON (Richard Jackson, Jr.)
First Brethren Church (188)
Box 8, Highway 49 and Kimmell Rd. (Tel. Temple 6-6247)
Mrs. Lewis Requarth, R.R. 1, Brookville, Ohio

CLEVELAND (Clair Brickel)
First Brethren Church (92)
5564 Mayfield Rd. Zone 24 (Tel. HI 2-5353)
Miss Mary Trapp, 12328 Arlington, Apt. 6, Cleveland 8

COVINGTON (True Hunt)
First Brethren Church (96)
Spring and Pearl Sts.
Mrs. Edward Jackson, R.R.

CUYAHOGA FALLS (Richard Burch)
Grace Brethren Church (103)
1736 E. Bailey Rd. (mailing addre
Box 50) (Tel. WAlnut 3-8203)
Mrs. Earle R. Cole, 2753 Elmwo
St.

DANVILLE (Roy E. Kriemes)
Danville Brethren Church (51)
Ross Street (southeast)
Miss Wilma Magers, R.R. 2, Howa
Ohio

DAYTON (Henry Barnhart)
Calvary Brethren Church (90)
Christian Activities Center, 236
Fourth St., Dayton 2, Ohio
Mrs. Shelby King, 4700 Chalmet
Dr., Dayton 40

DAYTON (William A. Steffler)
First Brethren Church (600)
1684 Earlham at Philadelphia D
Zone 6 (Tel. Crestview 7-3741
Mrs. Don E. Wolfe, 1532 Shelley D
Zone 6

DAYTON (Randall Maycumber)
Grace Brethren Church (64)
5130 Hoover, Zone 27, (Tel. A
3-1504).
Mrs. Doris Hapner, 400 Strawber
Row, Zone 17

DAYTON (Russell M. Ward)
North Riverdale Brethren Chur
(349)
4101 N. Main St., Zone 5 (Te
Crestview 4-4332)
Mrs. Edward Applegate, 7030
Main, Zone 15

DAYTON (Nathan D. Casement)
The Patterson Park Brethren Chur
(88)
708 Shadowlawn Ave. (Tel. AX
6284)
Ray Rudolph, church address

RIA (Galen M. Lingenfelter)
ace Brethren Church (72)
05 North Washington Blvd. (Tel. Emerson 6-0755)
ahlon H. Bowser, 436 W. Tenth St.

LEWOOD (Lon Karns)
ace Brethren Church (184)
R. 1, Wenger Rd., Clayton, Ohio
rs. Blanche Rike, R.R. 2, Brookville

)LAY (Gerald Teeter)
ndlay Brethren Church (110)
9 Lexington Ave. (Tel. GA 2-8148)
rs. Theron Bibler, 1828 W. Main St.

MONT (Granville Tucker)
ethren Chapel (16)
11 North St., (Tel. FE 2-6109)
nstance Tucker, 501 Bidwell Ave.

MONT (Gordon Bracker)
ace Brethren Church (228)
0 S. Collinwood Blvd. (Tel. FE 2-8672)
rs. Robert Gahris, R.R. 3 (Cole Rd.)

MERVILLE (Robert Holmes)
est Homer Brethren Church (122)
R. 1, Homerville (2 miles west, 1 mile north of Homerville)
rs. Edmund Crosby, R.R. 1, Lodi, Ohio

NSFIELD (Bernard N. Schneider; asst. James Cook)
ace Brethren Church (416)
arion Ave. and Forest St. (Tel. Lafayette 2-3941)
rs. Howard Lenhart, 756 Rachel Rd.

NSFIELD (M. L. Myers)
oodville Grace Brethren Church (89)
0 Woodville Rd. (Tel. LA 5-0094)
iss Ruth Brook, church address

MIDDLEBRANCH (Wesley Haller)
First Brethren Church (175)
Box 43, 38 Williams St. (Tel. Canton-HYacinth 9-6691)
Mrs. Marjorie Kinsley, R.R. 1, Hartville, Ohio

RITTMAN (Charles W. Turner)
First Brethren Church (194)
44 S. First St. (Tel. 411)
Mrs. Iva Moine, R.R., Sterling

SINKING SPRINGS (Jacob Couser)
Grace Brethren Church (40)
All mail to go to the pastor's address: R.R. 4, Hillsboro, Ohio
Mrs. Shirley Couser

STERLING (James O. Young)
First Brethren Church (144)
Mrs. Herbert Shane, Rittman, Ohio

TROY (Herman Hein, Jr.)
Grace Brethren Church (52)
527 N. Market St. (Tel. Federal 5-1852)
Mrs. Howard Schaffner, 218 E. Canal St.

WEST ALEXANDRIA (C. A. Flowers)
Grace Brethren Community Church (92)
R.R. 1, (2½ mi. east of Eaton on Route 35)
John Musch, Camden, Ohio

WOOSTER (Kenneth B. Ashman)
First Brethren Church (318)
Burbank Rd. at Reed Rd. (State Route 76, north from square) (Tel. AN 3-3646)
Mrs. Viola Keillor, Box 1.

Oregon

ALBANY (Lee Burris)
Grace Brethren Church (70)
Eighth and Ermine Sts.
Mrs. M. V. Craig, R.R. 4, Box 331

PORTLAND (Theodore Malaimare)
Grace Brethren Church (19)
7015 N.E. 23d Ave., Zone 11 (1 block south of U.S. 30 Bypass) (Tel. ATlantic 2-2965)
Mrs. Nellie Marquardt, 7024 N.E. 23d Ave.

Pennsylvania

ALEPPO (W. Wayne Baker)
Aleppo Brethren Church (142)
Nellie M. Taylor

ALLENTOWN (John Neely)
First Brethren Church (68)
632-34 N. 5th St. (all church mail to parsonage) (Tel. Hemlock 2-8913)
Mrs. John S. Neely, 1170 Wolf St., Fullerton, Pa.

ALTOONA (Ralph S. Burns)
First Brethren Church (146)
Maple Ave. and 30th St. (Tel. WI 2-7642)
Richard Beach, 212 2d Ave.

ALTOONA (J. Ward Tressler)
Grace Brethren Church (172)
Broadway and 15th Ave. (Juniata) (Tel. WI 2-8861)
Mrs. Boyd Weimert, 305 S. 7th St.

CHAMBERSBURG (John W. Ritchey)
Grace Brethren Church (66)
R.R. 1, Pond Bank, Chambersburg
Glenn Bumbaugh, R.R. 1

CONEMAUGH (Stanley F. Hauser)
Conemaugh Brethren Church (160)
Second and Oak Sts. (Tel. 9-2011)
Mrs. Raymond Anthony, 226 Main St.

CONEMAUGH (Clair Gartland)
Pike Brethren Church (265)
R.R. 1, Box 288, Conemaugh (on Route 22, William Penn Highway, 7 miles west of Ebensburg, at Mundy's Corner) (Tel. Nanty-Glo 4-6742)
Miss Bertha Cummins, R.R. 1, Ebensburg, Pa.

CONEMAUGH (Kenneth E. Wilt)
Singer Hill Grace Brethren Chu
(160)
R.R. 1 (Route 219, 2 miles soutl
Mundy's Corner)
Mrs. Catherine Leidy, R.R. 1,
114

EVERETT (Homer Lingenfelter)
Everett Grace Brethren Church (
14 W. Main (Tel. Everett 620)
Fred B. Bucher, 14 W. Spring St.

HARRISBURG (Alva Conner)
Melrose Gardens Brethren Chu
(130)
22d and Swatara Sts. (Tel. CEda
3281)
Mrs. Kenneth Sanders, 5304 Ric
view Dr.

HATBORO (Lester O. Smitley)
Suburban Brethren Church (17)
749 W. County Line Rd.
Mrs. Howard Elder, Easton Rd., V
low Grove, Pa.

HOLLIDAYSBURG (Dean I. Wal
Vicksburg Brethren Church (97)
R.R. 1 (4 miles south of Hollida
burg, off Route 36) (Tel. Ov
5-4240)
Harold Wineland, R.R. 1, East Fr
dom

HOPEWELL (Sheldon W. Snyder)
Grace Brethren Church (80)
R.R. 1 (Route 26 near Yellow Cre
(Tel. 8-2891)
Mrs. Robert Gates, Hopewell

JENNERS (Victor S. Rogers)
Jenners Brethren Church (90)
¼ mile south of Route 30 on Ro
601
Mrs. Delores Flanigan

JOHNSTOWN (Russell H. Weber)
First Brethren Church (382)
Napoleon and Dibert Sts. (
9-7815)
Don C. Rasbach, 726 Oak St.

NSTOWN (Bruce B. Baker)
verside Brethren Church (87)
0 Liberty Ave.
rs. David Butler, 515 Michigan Ave.

TANNING (William H. Schaffer; asst., Ronald H. Jurke)
rst Brethren Church (329)
5 Arthur St. (West Kittanning)
(Tel. Liberty 3-8731)
iss Mary Yount, Box 247

TANNING (Fred Wm. Walter)
orth Buffalo Brethren Church (50)
R. 4 (junction of Center Hill, Cadogon and Pony Farm Rds.)
rs. Maxine Walter, R.R. 4

MERSVILLE (J. L. Gingrich)
amersville Brethren Church (260)
R. 2, Duncansville, Pa. (1 mile south of Newry, Pa., on Highway 220) (Tel. Hollidaysburg 5-0333)
rs. Grace Echard, Newry, Pa.

TIE (Russell Konves)
stie Brethren Church (218)
iss Vera Jean Fye, P.O. Box 46

RTINSBURG (Richard Grant)
rst Brethren Church (240)
orner of Wall and Woodlawn (Tel. 229)
iss Sannie Klepser, 310 Woodlawn

YERSDALE (Ralph Hall)
eyersdale Brethren Church (193)
12 Beachley St. (on U.S. 219) (Tel. Mercury 4-7381)
Irs. William Firl, R.R. 1

YERSDALE (Clyde Caes)
ummit Mills Brethren (100)
.R. 1 (3 miles west of Meyersdale) (Tel. Mercury 4-6673)
Irs. Elwood Firl, 323 Front St.

LMYRA (R. Wm. Markley)
race Brethren Church (97)
36 W. Main St. (Tel. TEmple 8-3332)
ichard McCarthy, 401 E. Chestnut, Cleona, Pa.

PHILADELPHIA (William Male)
First Brethren Church (182)
Oxford Ave. and Knorr St., Zone 11 (Tel. PIlgrim 5-2799)
Mrs. Lois E. Harkness, 606 Solly St., Zone 11

PHILADELPHIA (Robert Crees)
Third Brethren Church (174)
Ella and Tioga Sts., Zone 34 (Tel. GA 3-8047)
Mrs. Alfred Clark, 5217 Sylvester St., Zone 24

STOYSTOWN (William E. Johnson)
Reading Brethren Church (66)
R.R. 3
Mrs. Albert E. Uphouse, R.R. 3

UNIONTOWN (R. Paul Miller, Jr.)
First Brethren Church (305)
148 Union St. (Tel. GEneva 7-3401)
Mrs. Gilbert Ferree, 713 Morgantown St.

WASHINGTON (James F. Hoffmeyer)
Grace Brethren Church (56)
R.R. 4 (at intersection, south on Routes 19 and 40)
Mrs. Wilda Hoover, R.R. 4

WAYNESBORO (William Gray)
First Brethren Church (400)
Philadelphia Ave. and Fourth St. (Tel. 1888)
Guy Anderson, R.R. 6, Hagerstown, Md.

YORK (H. W. Koontz)
Grace Brethren Church (85)
661 N. Newberry St. (Tel. 99-2675)
Mailing address: 1408 Dartmouth Rd.
Mrs. Vernon Shields, 306 Lyndhurst St.

Tennessee

JOHNSON CITY (Dean Risser)
Grace Brethren Church (56)
Watauga Ave. and Lamont St.
Miss Betty Hughes, 65 Canberry St.

LIMESTONE (Clarence Lackey)
Vernon Brethren Church (107)
R.R. 1 (on Washington College Station and Oakland Rd.)
Miss Lelia Arnold, Washington College

Virginia

ALEXANDRIA (John J. Burns)
Commonwealth Avenue Brethren Church (133)
Commonwealth and Luray Aves. (Tel. King 8-1808)
Mrs. Wayne Smith, 2200 Jefferson Davis Highway

BUENA VISTA (Edward Lewis)
First Brethren Church (427)
100 E. 29th St. (Tel. 4882)
Mrs. George Smals, 29th St.

COVINGTON (Mason Cooper)
First Brethren Church (254)
R.R. 6, Parrish Court (Tel. 2-9541)
Jack Westerman, Parrish Court

HOLLINS (William Byers)
Patterson Memorial Brethren Church (174)
R.R. 1 (State Route 115, near Hollins railroad station)
Miss Marie Garman

RADFORD (K. E. Richardson)
Fairlawn Brethren Church (128)
Pepper and Lee Sts., Fairlawn (U.S. Route 114)
Mrs. Edgar Carroll, 16 Oxford Ave.

RINER (Thomas J. Craghead)
Grace Brethren Church (55)
R.R. 1 (Route 8, 3 miles south of Riner)
Miss Lorene Farley, R.R. 1

ROANOKE (Carlton Fuller)
Clearbrook Brethren Church (150)
R.R. 5, Box 380 (6 miles south of Roanoke on U.S. 220)
Mrs. George Hofawger, R.R. 3, Boone Mill, Va.

ROANOKE (H. L. Radford)
Garden City Brethren Church
R.R. 8, Box 511, Roanoke, Va.

ROANOKE (Kenneth Teague)
Ghent Brethren Church (192)
Wasena Ave. and Maiden Lane
Zone 15 (Tel. DI 2-2625)
Mrs. Perry Brown, 1208 Dale
S.E.

ROANOKE (Vernon Harris)
Washington Heights Brethren Ch
(120)
3833 Michigan Ave., N. W., (M
igan and Westside Blvd. N.W.
Frank W. Campbell, 425 Park
Dr., Salem

SEVEN FOUNTAINS (Paul E. Dic
Trinity Brethren Church (86)
Mrs. Isabelle Ritenour, Waterlick,

VIRGINIA BEACH (A. Harold Ar
ton)
Grace Brethren Church (10)
Great Neck Road at Hilltop
Mrs. Loree Hummer, Highpoint

WINCHESTER (Paul E. Dick)
First Brethren Church (272)
645 Berryville Ave. (Tel. MO
6360)
Mrs. William Boden, Clearbrook,

Washington

GRANDVIEW (Robert Griffith)
First Brethren Church (59)
1111 W. Third (Tel. Tucker 2-5
Mrs. Roy Sharpe, Box 402, Mab
Wash.

HARRAH (Neil L. Beery)
Harrah Brethren Church (181)
(Tel. TH 8-2132)
Mrs. Tillie Jensen, R.R. 1

SEATTLE (Thomas E. Hammers)
View Ridge Brethren Church (34
6800 35th Ave., N.E., Zone

CANE (Jesse Hall)
st Brethren Church (85)
402 Montgomery Ave., Zone 17
(cor. of Washington and Montgomery) (Tel. FA 7-1683)
s. Lewis Pilger, W. 2308 Boone Ave.

NYSIDE (H. Leslie Moore)
st Brethren Church (273)
anklin Ave. at 7th St. (Tel. TEmple 7-4763)
s. Keith McDaniels, 231 Linden Way

PENISH (Donald Farner)
ace Brethren Church (24)
x 426, Juniper St. Ext. (Tel. Townsend 5-4272)
s. Belle Green, 125 Date St.

IMA (Henry Dalke)
ace Brethren Church (54)
4 S. 26th Ave. (Tel. GLencourt 3-3720)
s. Charles Ashman, 4702 Chestnut

West Virginia

FTON (Paul Mohler)
rst Brethren Church (145)
W. St. Charles St. (U.S. Route 50 and St. Charles St.)
rs. Louis Dennis, W. Wilford

RTINSBURG (Earle E. Peer)
psemont Brethren Church (182)
7 S. Illinois Ave. (Tel. AM 7-6330)
hn F. Davis, 514 E. Moler Ave.

KERSBURG (Richard Placeway)
race Brethren Church (33)
510 Blizzard Dr. (Tel. GArfield 2-5390)
rs. John Walker, 3509 Camden Ave.

Wyoming

EYENNE (Russell L. Williams)
irst Brethren Church (54)
517 Walnut Dr. (Tel. 2-2740)
rs. Helen Marpel, 1401 E. 19

DIRECTORY OF BRETHREN MINISTERS

Approved List of the National Fellowship of Brethren Ministers

(Giving Name, Address, Telephone Number, Type of Work, and Church Member

ADAMS, EVAN
Counselor Trading Post, Cuba, N. Mex.
Missionary to Navajos
Grace Brethren Church, Mansfield, Ohio

AEBY, JOHN M.
604 Hammond Ave., Waterloo, Iowa (Tel. Adams 3-9516)
Pastor, Grace Brethren Church

ALTIG, J. KEITH
Brazil
Missionary
First Brethren Church, Glendale, Calif.

ARRINGTON, A. HAROLD
109 Stephen Lane, Hilltop Manor, Virginia Beach, Va. (Tel. Garden 8-4738)
Pastor, Grace Brethren Church

ASHMAN, CHARLES H., D.D.
803 S. Lolita St., West Covina, Calif. (Tel. Edgewood 2-6047)
West Covina, Calif., church

ASHMAN, CHARLES H., JR.
2727 W. Rovey Ave., Phoenix, Ariz. (Tel. Crestwood 4-2462)
Pastor, First Brethren Church

ASHMAN, KENNETH B.
205 Ihrig Ave., Wooster, Ohio (Tel. AN 3-7545)
Pastor, First Brethren Church

ASKINS, RALPH W. (Licensed)
5810 E. Baker St., Tucson, Ariz.
Pastor, First Grace Brethren Church Mansfield, Ohio (Grace), church

BAKER, BRUCE B. (Licensed)
2309 Franklin St., Johnstown, Pa. (Tel. 33-1734)
Pastor, Riverside Brethren Church

BAKER, W. WAYNE
Box 32, Aleppo, Pa. (Tel. Came W. Va. 908-R2)
Pastor, Aleppo Brethren Church

BARNARD, RUSSELL D., A.M., 1
Box 588, Winona Lake, Ind. (Warsaw AMherst 7-6986; O AMherst 7-7731)
General Secretary, Foreign Miss ary Society
Winona Lake Ind., church

BARNHART, HENRY (Licensed)
1217 Oakdale Ave., Dayton 20, ((Tel. CL 3-8339)
Pastor, Calvary Brethren Church

BARNHART, WALTER J.
Dayton, Ohio, First church

BARTLETT, DON
Sharpsville, Ind.
Teacher
Middlebranch, Ohio, church

BATES, ROBERT
11873 Dune St., Norwalk, Calif.
Norwalk, Calif., church

BAUM, F. ARCHER
3490 Atlas St., San Diego, Calif. (BRowning 7-4992)
Pastor, Grace Brethren Church

BAUMAN, PAUL R., D.D.
Box 419, Winona Lake, Ind. (Warsaw AMherst 7-8298; O AMherst 7-7011)
Vice President in charge of Pu Relations, Grace Seminary
Winona Lake, Ind., church

BEATTY, CHARLES A. (Licensed)
1601 Harding St., Long Beach Calif.
Minister of Visitation
Long Beach, Calif, First church

AVER, S. WAYNE
rench Equatorial Africa
lissionary
outh Gate, Calif., church

ERY, NEIL L.
arrah, Wash. (Tel. TH 8-2132)
astor, Harrah Brethren Church, Harrah, Wash.

NNETT, LEONARD (Licensed)
.R. 3, Kittanning, Pa.
astor, Community Church, Tyler, Pa.

RGEN, JOHN J. (Licensed)
/o Sudan Interior Mission, Bauchi, Nigeria, West Africa
lissionary
an Diego, Calif, church

S, S. HERBERT, Th.M.
ox 676, Winona Lake, Ind. (Tel. AMherst 7-7255)
ssoc. Prof., Grace Seminary
ong Beach, Calif., First church

Z, ROBERT W. (Licensed)
726 N. Maryvale Dr., Phoenix, Ariz.
udent, Grand Canyon College
hoenix, Ariz., church

HOP, DONALD
rgentina
lissionary
shland, Ohio, church

KE, JAMES (Licensed)
576 Arlington, Los Angeles, Calif.
glewood Calif., First church

VLEN, EDWARD C.
12 Silva, Long Beach, Calif.
glewood, Calif., church

VMAN, EDWARD D.
11 E. Tenth St., Clay City, Ind. (Tel. 47-R-14)
astor, First Brethren Church

ER, JAMES L., Th.D.
ox 677, Winona Lake, Ind. (Tel. Warsaw AMherst 7-6769; Office AMherst 7-7011)
rofessor and financial secretary, Grace Seminary
inona Lake, Ind., church

BRACKER, GORDON W.
1011 Birdseye Blvd., Fremont, Ohio (Tel. Federal 2-1323)
Pastor, First Brethren Church

BRENNEMAN, MAXWELL
Puerto Rico
Missionary
Fillmore, Calif., church

BRICKEL, CLAIR E.
1099 Irene Rd., Cleveland 24, Ohio (Tel. HI 2-4294)
Pastor, First Brethren Church

BRILL, FRANK (Licensed)
Pierson, Mich.
Winchester, Va., church

BROCK, JOHN DALE
Chaplain, U.S. Navy
Oscēola, Ind., church

BRUBAKER, CLAIR D.
201 Killian Rd., Akron 19, Ohio
Pastor, Hillwood Chapel, Akron, Ohio
Cuyahoga Falls, Ohio, church

BURCH, RICHARD L.
1873 Dwight St., Cuyahoga Falls, Ohio (Tel. WAlnut 3-5919)
Pastor, Grace Brethren Church

BURK, BILL A.
Brazil
Missionary
Community Brethren Church, Los Angeles, Calif.

BURNS, JOHN J.
10 East Luray Ave., Alexandria, Va. (Tel. King 8-1808)
Pastor, Commonwealth Brethren Church

BURNS, RALPH S.
2934 Maple Ave., Altoona, Pa. (Tel. WI 2-7642)
Pastor, First Brethren Church

BURRIS, LEE (Licensed)
825 Ermine St., Albany, Oreg. (Tel. Wabash 6-2650)
Pastor, Grace Brethren Church

BUTTON, BRUCE L.
469 N. Kings Rd., Los Angeles 48, Calif. (Tel. WEbster 4-3485)
Brethren missionary to the Jews
Inglewood, Calif., church

BYERS, WILLIAM (Licensed)
3626 Fleming Ave., Roanoke, Va.
Pastor, Patterson Memorial Brethren Church, Hollins, Va.

CAES, CLYDE (Licensed)
R.R. 1, Meyersdale, Pa. (Tel. Mercury 4-6673)
Pastor, Summit Mills Brethren Church

CAES, EVERETT
4005 S. Calhoun St., Fort Wayne, Ind.
Peru, Ind., church

CAREY, G. ARTHUR
644 West Van Koevering St., Rialto, Calif. (Tel. TRiangle 5-3041)
Pastor, Rialto Brethren Church

CARTER, DONALD
Chaplain, U.S. Armed Forces
Long Beach, Calif., First church

CASEMENT, NATHAN (Licensed)
464 Roy Ave., Dayton, Ohio. (Tel. AX 8-2319)
Pastor, Patterson Park Brethren Church

CASHMAN, ARTHUR D.
Box 336, Winona Lake, Ind. (Tel. Warsaw AMherst 7-7339).
Winona Lake, Ind., church

CASHMAN, EDWIN
938 College Blvd., Ashland, Ohio (Tel. 3-2702)
Asst. pastor, Grace Brethren Church

CHURCHILL, JACK
Argentina
Missionary
North Long Beach, Calif., church

CLARK, EDWARD
R.R. 2, North English, Iowa (Tel. Normandy 4-5311)
Pastor, Pleasant Grove Brethren Church

CLOUSE, ROBERT
1607 48th St. N.E., Cedar R
Iowa (Tel. EM 3-7751)
Pastor, Grace Brethren Church

COLBURN, RALPH J.
1118 N.W. 18th Ct., Fort Lauder
Fla. (Tel. JA 3-3583)
Pastor, Grace Brethren Church

COLLINS, ARTHUR F.
Presbyterian Children's Village,
and Kingsessing Ave., Philade
43, Pa. (Tel. SAgamore 9-09
Stoystown, Pa., Reading Bret
Church

CONE, GEORGE E., JR.
French Equatorial Africa
Missionary
Winona Lake, Ind., church

CONE, GEORGE E., SR.
Box 332, Winona Lake, Ind.
Office, Warsaw AMherst 7-70
Superintendent of grounds, G
Seminary
Winona Lake, Ind., church

CONNER, ALVA (Licensed)
22d and Swatara Sts.
Pastor, Melrose Gardens Bret
Church, Harrisburg, Pa.

COOK, JAMES S.
348 Poplar St., Mansfield, Ohio (
LAfayette 2-8849)
Asst. pastor, Grace Brethren Ch

COOK, LESTER (Licensed)
1558 W. 160th St., Gardena, C
Inglewood, Calif., First church

COOPER, MASON (Licensed)
Parrish Court, Covington, Va. (
2-9541)
Pastor, First Brethren Church

COUSER, JACOB (Licensed)
R.R. 4, Hillsboro, Ohio
Pastor, Grace Brethren Church

COVER, ROBERT (Licensed)
Box 705, Winona Lake, Ind. (
AMherst 7-7936)
Pastor, Community Grace Bret
Church, Warsaw, Ind.

RAGHEAD, THOMAS J.
R.R. 1, Riner, Va. (Tel. EVergreen 2-2030)
Pastor, Grace Brethren Church

REES, ROBERT D.
112 W. Godfrey Ave., Philadelphia 20, Pa. (Tel. WAverly 4-7639)
Pastor, Third Brethren Church

RIPE, GEORGE
1520 Teresa St., Modesto, Calif.
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DUNNING, HAROLD
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Sunnyside, Wash., church

EAGLE, CHARLES
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lissionary
ltoona, Pa., Grace church

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YERIAN, JERRY A. (Licensed)
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Norwalk, Calif., church

YOUNG, JAMES O.
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Brazil
Missionary
South Bend, Ind., church

ZIMMERMAN, C. S.
2942 Dwight Ave., Dayton 20, O
(Tel. Clearwater 2-2884)
Dayton, Ohio (N. Riverdale) chu

1959
District Conferences

Allegheny—Aleppo Brethren Church, Aleppo, Pa., May 4-7
California—
East—Everett Grace Brethren Church, Everett, Pa., July 20-23
Indiana—Grace Brethren Church, Goshen, Ind., April 6-9
Iowa—Grace Brethren Church, Waterloo, Iowa
Michigan—Calvary Brethren Church, Alto, Mich.
Mid-Atlantic—First Brethren Church, Winchester, Va., May 15-16
Midwest—Grace Brethren Church, Beaver City, Nebr.
Northern Atlantic—Grace Brethren Church, Palmyra, Pa., May 5-8
Northern California—
Northern Ohio—First Brethren Church, Rittman, Ohio
Northwest—
Southeast—First Brethren Church, Covington, Va., June 22-24
Southern Ohio—First Brethren Church, Clayton, Ohio

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st of names and addresses such as this is sought for by persons and enterprises ch desire it for a variety of purposes—good, bad, and otherwise. The circulation is directory is CONFINED TO MEMBERS OF THE BRETHREN CHURCH, it MUST NOT be used as a source for a mailing list.

The Brethren Missionary Herald Co., Inc.
Winona Lake, Indiana

Proc

Abraham Lin

President of the United

October 3, 1



Pho

Done at the city of Washington, this third day of October, in the year of our Lord one thousand eight hundred and sixty-three, and of the independence of the United States the eighty-eighth.

Abraham Lincoln.

By the President: William H. Seward, Secretary of State.

The BRETHREN
MISSIONARY HERALD

OREIGN MISSION ISSUE

DECEMBER 6, 1958



FROM EUROPE REV. CLYDE K. LANDRUM WRITES OF AN EVENTFUL MEETING—

We Visited the Brethren in Denmark!

The main purpose of our trip to Europe was that we might study the spiritual needs of the people and try to determine what is being done to meet these needs. Such a study included Denmark, and the work being done there by our Danish brethren. Soon after landing at Paris' Orly Field we were on our way north. Making the trip were Dr. Russell Barnard; Missionary-to-France Rev. Fred Fogle; Rev. Tom Julien, missionary to France just recently arrived for language study; and I.

We were fascinated by points of interest in Belgium and Holland. Courteous people were everywhere, ready to help us and to make our journey as pleasant as possible. The trip across the Baltic Sea by ship was impressive, especially since we had on board automobiles and coaches from an express passenger train carrying passengers from as far south as Italy bound for Scandinavia.

Upon our arrival in Copenhagen we were greeted by Pastor E. J. P. Hansen and his mother; Rev. Ulf Oldenburg, pastor of a work in Hamburg, Germany; and a group of believers from Norway who had come to Denmark to fellowship with us in our meeting. We talked far into the night but didn't seem too weary for these people are so very interested in talking of the things of the Lord.

Sunday—our only complete day in Copenhagen—was a full day. Three services were held at which Pastor Hansen presided as pastor of the local church, and in which Dr. Barnard and Brethren Fogle, Oldenburg, Julien, and Landrum preached. Meals were served during the day and the food was good and plentiful—in true Danish fashion! What a day of fellowship this was! It was one of the finest occasions of my entire Christian life! All were interested in hearing the Word of God. There was no impatience to get the service over with and no one seemed to complain because the services were long. Great interest was manifested in the greeting from America—and in reports of blessing in Scandinavia and Hamburg, Germany. A love offering was given for our Brethren work in Lyon, France, and for the work of the Hockings in Africa. So, it was not just a day of personal receiving but also of giving for others.

Some might wonder what the accomplishments of this visit to Denmark were. I will mention some:

1. The tie of friendship between the two Brethren groups was strengthened.

2. We learned more about them and they about us. We learned that people went from Denmark early in the eighteenth century to Hamburg in the Altoona section of Germany, and there came into contact with Brethren who had been scattered by persecution from Schwarzenau. And, we found that a group of these came to Denmark in 1739—about twenty years after our people came to America. In Scandinavia these "Old Brethren," as they were called, grew in number but remained a unit apart from any other group. Down across the years they continued without interruption to practice Brethren ordinances as we practice them, and to preach the same great doctrines which we preach.

They heard from us something of the Lord's blessing in all phases of the work of the National Fellowship of Brethren Churches, and that they are welcome to send any of their young people to Grace College and Grace Seminary for training. We have invited them to visit our country and to fellowship in our National Conference.

3. Their work in Norway, Denmark, and Sweden is better understood. They have churches in these places although their numbers are not large. They are scattered but are growing. They are seeking to expand the work. Their program is one of preaching the Word of God and winning souls to Him. Their motto is "When the Bible speaks, we speak; when the Bible is silent, we are silent." The work of evangelism in the past year has resulted in decisions for Christ, especially among the young people of Norway.

4. We came to fuller understanding of their mission to Germany, the land from which we and they came. They are working to reach scattered believers in Germany and are making trips regularly for that purpose.

5. We heard of their need for helpers in the work in Scandinavia.

6. And, we were told of their need for, and desire to have, a Bible school in Denmark.

7. We have learned more about Germany and the best approach to entering it as the result of their entry into the field.

It was a joyful and blessed experience to have visited the Danish Brethren in their beautiful land. They send greetings to all the Brethren in America and assure us of their prayer support. We must pray for them as they preach the Word in Scandinavia and Germany!

THE BRETHREN MISSIONARY HERALD VOLUME 20, NUMBER 49
ARNOLD R. KRIEGBAUM, Executive Editor
Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $3.50 a year; 100-percent churches, $2.50; 75-percent churches, $2.75; 50-percent churches, $3.00; foreign, $4.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; True Hunt, secretary; William Male, assistant secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to executive committee; Mark Malles, Robert E. A. Miller, Thomas Hammers, Robert Sackett, William Schaffer; Arnold R. Kriegbaum, ex officio.

DR. RUSSELL D. BARNARD SETS FORTH IMPRESSIONS CONCERNING

Germany--a New Land From the Old

This is being written in my hotel room in Neuchatel, Switzerland. Brethren Clyde Landrum, Fred Fogle, and Tom Julien are with me. We arrived in Switzerland only a few hours ago after having visited in France, Belgium, Netherlands, Denmark, and Germany during the last eight days. Brother Landrum is writing of the visit with our brethren in Denmark. I am writing some impressions from our 1,000 miles of driving in Germany. Certainly we have seen very little of Germany—yet we have seen much, and have conferred with well-informed German Christians. We have some definite impressions.

Germany is an interesting land— From the low countries in the north to the black forests in the south, it is scenic and engrossing. In any part one could have an enjoyable home. Homes are different, even much different in various areas of Germany. But there is one characteristic of all of them. They are solidly built and spotlessly clean. This speaks well for the people.

Wherever you go you see the sign "Autobahn." The autobahns are the superhighways. These beautiful roads are everywhere. Even the secondary roads are excellent. Rivers, parks, countryside, fields, forests, factories—all speak of a great land, a land of boundless possibilities and opportunities. Sources of power for field cultivation range from tractors to milk cows working as yokes of oxen would.

Germany's people—We have been impressed by the industry and thriftiness of this people. Men, women, and children work. In the cities in the very early morning the masses of men and women begin to rush to and fro, going to employment somewhere. This should be a good land for briefcase salesmen, for each person carries a briefcase. Even in the early morning and late at night those in the rural areas are in the fields and seem to be working very hard. Oh, that these energetic people might be enlisted in the business of getting the Gospel out! They could easily become the evangels for all Europe—yes, for all the world.

Cities—I have never seen such transformations. Truly it is a new land out of the old. The old was destroyed. Our hearts have been pained day after day to see the horrible destruction from the wars. Whole cities were pulverized by the bombings. But, right in the midst of these utter ruins a New Germany has arisen. In great areas only new buildings are standing, and they have actually and literally risen from the ashes of the old. The residential and business sections alike are modern and beautiful. To be able to do this in so short a time can only be the doing of a great people. The intense concern of this new Germany seems to be that there shall be no more ravages of war in their land.

Gospel opportunities—I could wish I knew more about this. What I do know greatly challenges me. Western Germany is now about half Protestant. But the sobering fact is that only about three percent of the Protestants attend church. Certainly a large portion of even this three percent sees the Christian faith as a ritual to be observed and not a new life to be experienced. The sad part, we are told, is that the people know the name of Christ, some know something of the Bible, they claim church membership; yet they are not moved to the personal acceptance of a vital, soul-stirring faith. This particular fact makes the work of the evangelicals very difficult.

We have almost frozen as we have visited Catholic cathedrals and old stone Protestant churches. Our impression is that these cold stone walls and floors, although historically valuable, contribute very little if anything to a vital Christian experience.

There are groups of evangelicals doing exceptional work. We have visited them and had sweet fellowship together. But there are so few of them, and they are so widely separated. There seems to be very little of a united front to win this great land to a vital Christian faith.

Germany challenges us! Four or five years ago our Society approved Germany as a possible field for our Brethren witness. To the present there has been no door opened that we might enter. We need men and we need money before we can enter.

What can we Brethren do? What should we do? Our party just visited the historic ground at Schwarzenau. Today it is probably very much as in 1708 when Alexander Mack lived and testified there. The people are a kindly people. Our Brethren heritage came from them. After 250 years it is high time that we shall now in turn do something for these spiritually needy German people. From our Brethren in Denmark we have learned that there are scattered Brethren people throughout Germany, some of them in the east sector behind the Iron Curtain. They need to be assembled and taught. As we assemble and teach them, we can at the same time help in the evangelization and teaching in this great land. With these small groups helping us and our helping them, we believe much can be accomplished for Christ and our beloved church.

We can pray!! We believe now we can pray more intelligently. We can pray for the Brethren—the small units throughout Germany, and for our Danish brethren as they seek to minister to them.

We hope to send some Brethren workers soon. We should have two or three families to send at the same time. Oh, that we could have volunteers who already know the German language!

We cannot enter another new field until we are sure our present fields are well supplied. Pray the Lord of the harvest. And please, brethren, let's give sacrificially that these needs may be supplied.

Our First Impressions of France

By Rev. and Mrs. Tom Julien



Mr. and Mrs. Julien and Becky in their room on the S.S. *America* on which they sailed for France from New York on Oct. 23. The fruit was a gift of their home church, the Grace Brethren Church of Fort Wayne, Ind. The pastor, Rev. W. Carl Miller, his wife, Mrs. Meyers (Mrs. Julien's sister) and son, Dean, accompanied the Juliens to New York.

"Delight thyself also in the Lord; and he shall give thee the desires of thine heart" (Ps. 37:4).

Since receiving God's call to go to France, the desire of our hearts has been to be in this land. Last June, this desire seemed close to fulfillment. We had packed and crated our belongings, and had begun to say goodby to family and friends. Then the news came that our visas were delayed, and that we could not possibly leave at the appointed time. The months which followed were months of waiting. In some respects they were discouraging months, but nevertheless there was blessing. God used them to draw us closer, and to more perfectly direct our paths.

Since we arrived in France, our impressions have been many and varied. In the first place, we have been impressed by the fact that we are strangers in a foreign land. This is evident everywhere—the peculiar housing, the hundreds of bicycles, the long, narrow loaves of bread under children's arms. But more than anything, there is the language. Because of this constant barrier it is almost impossible to transact business without help. Even the most simple things, such as using the telephone, become extremely difficult. Whenever we open our mouths, we betray the fact that we are foreigners. Because of this fact that we are strangers in a foreign land, we must strive diligently to identify ourselves with these people, we must cease to be strange. Until that time, our ministry will be ineffective.

We thank God that we have a divine example in this task of identification. Jesus Christ himself came to a place which was foreign—made foreign by the curse of sin. He was willing to lay aside those characteristics which set Him apart as the King of kings. He made himself in the likeness of men. There was a reason for this: ". . . in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God . . ."

Secondly, we are impressed with the fact that we are in an old country. We of America think of oldness in terms of hundreds of years. A city or village which celebrates a centennial, however, would be a babe in France. The city of Lyon, the home of the Fogles, is now observing its two-thousandth anniversary.

As one might guess, this oldness has a rather subtle effect upon the people. In many instances, innovations are frowned upon. The women who walk down the narrow, winding streets to market, carrying their shopping bags around their arms, are managing their households much the same as their grandmothers did before them. Oftentimes new things are repudiated, not because of financial reasons but because of custom.

This oldness undoubtedly affects the religious thinking of the people. To be sure, the majority are nonreligious, but the few who seek a faith generally turn their eyes to that which is old, the established religion. When the truth, the pure Gospel of God's grace, is preached—this is regarded as an innovation. Only the convincing power of God's Spirit can cause custom to be changed, and men to be saved.

Finally, we are impressed with the fact that we are in a needy country spiritually. We are sure this impression will deepen and become the most dominant as time passes. We are told that in this land of education and enlightenment, the average person does not even know what the Bible is. There are well over 30,000 towns and cities with no Protestant witness. This is doubly tragic when one considers the fact that France was one of the centers of the reformation and, were it not for the extreme persecution, it would probably be a Christian nation. As one has said, it is nowhere as dark as where the light has gone out.

France is a mission field. A mission field must be measured not by the darkness of men's skins, but by their need for the Gospel. Only a tenth of one percent of France's population knows Christ personally. Pray that God will open hearts in France, and send revival to this land.

THIS IS EVANGELISM IN FRANCE!

By Rev. Fred Fogle

Moulins (translated "Mills")—a city of 25,000 inhabitants, capital of the ancient province called the "Bourbonnais" from which the Bourbons, last and one of the greatest royal families of France, stemmed—was the scene of two evangelistic campaigns this year.

For 25 days the portable hall ("Chalet Evangelique") stood on the fairgrounds situated almost in the heart of the city—a witness to the ever-living and saving truth of the Gospel of God's grace. The first series of meetings was held in May, the second in September.

Prime Objectives

Reaching the man in the street, talking with anyone who would listen, putting a portion of the Word of God into their hands, and the establishing of a permanent gospel testimony were among the objectives of this pioneer evangelism. This is more easily achieved because of the hall being right out in public view—in the street as it were. Gospels of John were distributed to each home in preparation for these meetings. Additional ones were given out during the meetings. In every Gospel was an offer for a free New Testament for those who had read the Gospel. So New Testaments went into a number of homes and several Bibles were sold.

International Team

The team members which the Lord sent to help in the campaigns represented six different countries: Switzerland, Belgium, Ireland, Holland, France, and America. Since they all consider **heaven** as **home,** they worked wonderfully together.

The great desire of the team was to see souls saved. No side issues were involved. In the morning, breakfast over, the team members gathered for meditation and prayer. Bible posters were posted. Invitations were given out. Announcements were placed in the local newspaper. Door-to-door visits were made. Music was played at meeting time to encourage folks to come. Children were invited to the flannelgraph lessons in the afternoon. Colored slides of Bible scenes were shown during the service. In May, sometimes as many as twenty people would stand outside listening to the Word presented in this way. And some did come inside the hall for the entire service. However, we met—

Much Indifference

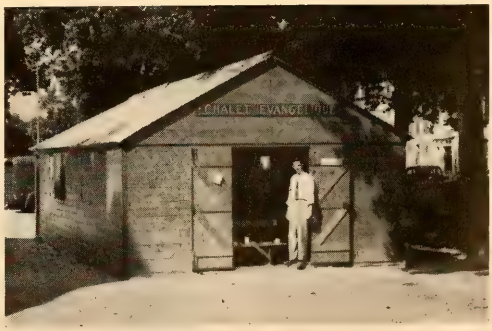
This is where our hearts were saddened. God in His love through Christ offers to all a "so great salvation" as a gift. The "gift of God is eternal life through Jesus Christ our Lord." The people of Moulins showed that they were little interested, but that no doubt comes from the fact that they do not know of what they are depriving themselves. Our hearts could not always be joyful when we saw these thousands without Christ going their way not heeding the gracious invitation of the Word. And yet we did find some thirsty souls, and they were able to drink at the Fountain of Life.

The ignorance of the Gospel met in Moulins is typical of most of France. For miles around in the region there is no evangelical church in existence.

All Invited

Yes; all were invited without exception! While only few came, all types of folks were represented. A Christian lady who had prayed for three years that God would send someone to Moulins to preach the Word was a help to us in the first campaign. A young journalist came on a Sunday and bought a New Testament. A veteran of the trenches of World War I came almost every night. Young students preparing to take an examination paid us a visit. Tourists passing through the city attended a meeting. Traveling salesmen with nothing else to do in the evening listened outside. An elderly lady who was under the influence of alcohol arrived late one night and during the message cried out: "I am the lady from the north." Later she was sobered by the Word and accepted Christ. An addict of strong drink came several times, sometimes sober, sometimes not. The last time he came, after reading with his own eyes Matthew 11:28 was the victim of delirium tremens on the ground inside the "Chalet." And still others came remaining in the shadows to throw pebbles on the aluminum roof during the service. In all of this the Holy Spirit reminded us of the story of II Chronicles 20 and gave us the last part of verse 15 as a "watchword"—". . . for the battle is not yours, but God's."

(Continued on page 758)



Brother Fogle and the "Chalet" in Moulins



OUR FIRST MISSIONARIES TO PUERTO RICO—

Presenting the Brennemans

Interest has been great even from the first mention of Puerto Rico as a possible mission field of The Brethren Church. Because of the fine job of witnessing that Mr. and Mrs. Emmit Adams have done, there are already believers who have requested and received baptism by trine immersion and without a missionary—in the strict sense of the word—on the field yet.

Announcement had hardly been made of the Society's approval for the opening of this new mission field before Rev. and Mrs. Maxwell Brenneman volunteered to go. In the following days Brother Brenneman found assurance of employment in the San Juan area, so their offer is to go strictly on a self-supporting basis as our pioneer missionaries in Puerto Rico. They expect to begin their activities at the beginning of 1959, dealing first with the "continentals" or the English-speaking population. And being already involved in the study of Spanish, they hope soon to be ready to begin working with the Spanish-speaking population also.

Brother Brenneman is now serving as pastor of the First Brethren Church of Fillmore, Calif. He is a graduate of the Bible Institute of Los Angeles, but before becoming pastor of the church in Fillmore was for six years in the photography business in Huntington Beach, Calif. Mrs. Brenneman (Elaine Polman) took work in the Bible Institute of Los Angeles and in Grace Theological Seminary. She served for some time in our home-mission work in Kentucky, and taught for three years in the Christian day school in San Gabriel-Temple City. They have two daughters, Nancy and Ruth, four-and-one-half and three years of age.

Since the Brennemans will be serving on a self-supporting basis while on the field, the board of trustees of the Society has believed it is only right and proper that we should care for their fare to the field, and for all costs in the transportation of their household goods and personal effects. Plane passage will be about $550 for the family, and the transportation cost of the items to be shipped by ocean freight will probably be between $1,500 and $2,000.

It is the opinion of our board that many of you readers will wish to help in the opening of this new work in some special and concrete way. Any who desire may send gifts to our office designated for the Brennemans, or you may give through your local church in response to the Missionary Outfit Club appeal which has been presented recently. Above all, do remember to pray faithfully for these missionaries who are going out as your ambassadors of the Gospel to Puerto Rico.

THIS IS EVANGELISM IN FRANCE!

(Continued from page 757)

Life in the "Chalet"

Picture the team making their home in the small wooden chapel during the days of the gospel effort. With no women on the team, the daily tasks included doing the shopping, peeling potatoes, making the soup, and washing the dishes. When there were more team members than we had camp cots, improvised beds were made with car-seat cushions placed on two benches. Many of the experiences were humorous.

During the May campaign there was a storm in the region which in some places uprooted trees. When the wind blew against our precious "Chalet," we prayed that it would stand firm—and it did. The Lord was with us.

Interesting Sidelights

For historians, it will be interesting to know that Moulins was visited by Joan of Arc several times during the fifteenth century, and the buildings in which she stayed are still standing.

In the municipal library under the protection of the city's mayor (a Protestant), there is an immense Bible which weighs 75 pounds and is insured for $17,500. It dates from the last half of the twelfth century and was used in the Council of Constance in 1414.

The Future

What will happen to those who

(Continued on page 759)

Testimonies of Puerto Rican Students in Grace College

I was one of hundreds of Protestant Puerto Rican young people who attended church in my native land without really knowing Christ as my Saviour. In fact, I was forced to go with my mother every Sunday morning to the church. It was a mere habit, instead of a longing to learn more about Jesus and His wonderful love. I thought that as long as my mother was a Christian I didn't need to be saved, until one day I realized that Mother couldn't save me, but only the blood of Jesus my Lord.

When I was growing up to young womanhood, everything began to change. The superficial pleasures of the world were as a magnet calling me, and I began to walk toward them. At the age of 14 I was in high school and spent most of my time in studies and practicing new songs to be sung in different places wherever I received an invitation. I never had time to read the Bible or to pray, but I had a lot of time to go to the movies, dance, and sing.

I remember one day when Mother asked me to go the following Sunday to the evening service at church. Behind the question was a silent prayer that the Lord heard. Yes; God heard that prayer, for suddenly I heard myself say: "Mother, I will go." Just those four words changed my life completely. That Sunday night I accepted Jesus as my personal Saviour.



Millie, Delia, and Jose

In 1957 the Lord led me to the nearby island of Vieques, where I served at the gospel radio station WIVV and in Bible club work. It was there that I met Mr. Emmit Adams and Rev. Kenneth Ashman. Still later I met Rev. and Mrs. Leo Polman. All of these Christian friends encouraged me to come to Grace College for further training, and in the wonderful providence of my God I am here now as a freshman. Some day, the Lord willing, I plan to return to Puerto Rico to tell my people what great things the Lord Jesus has done for me (Luke 8:39).

—Millie Concepcion

My wife and I were born and raised in the little island of Vieques, just east of Puerto Rico. After my graduation from high school I joined the U. S. Army and served in Germany for seventeen months. In 1955, after my term of service had ended, I returned to my hometown and lived a very worldly life.

In September 1956 a friend of mine invited me to attend a service at the Calvary Baptist Mission in Vieques, and I went with him. When the service began, there was no interpreter, so, when the pastor asked if anyone in the congregation could interpret, everyone turned around and pointed to me. I stood up and interpreted the message which was about the Holy Spirit, and through this message (which I really preached to myself!) I accepted Christ as my Lord and Saviour.

After my salvation I continued to be the regular interpreter of the mission, and when a radio station was started by the mission, I was the Spanish announcer and had my own devotional program. During this time I was thinking of going to Moody Bible Institute for further training, but couldn't make the trip. Instead, I attended the University of Puerto Rico for one year. In the meantime I had met Mr. Emmit Adams, Brethren layman in Puerto Rico, who encouraged me to get further Bible training. I also met Rev. Kenneth Ashman and Rev. and Mrs. Leo Polman who came on special visits to the island. Just after starting my sophomore year at the University, I met Dr. Whitcomb, who had come to Puerto Rico on a survey tour. He told me about Grace College, and after a week of prayer about this matter, my wife and I decided that it was the Lord's will for us to return with Dr. Whitcomb to the States and for me to enter Grace College as a sophomore.

My wife and I have much for which to praise the Lord. Delia accepted the Lord just one month after I did, so now we are serving Him together. Although she is not able to attend classes at the college here, she is taking a Moody correspondence course, and is learning much about God's Word. We are trusting the Lord to lead us back to the needy island of Puerto Rico some day to serve Him there. Pray for us!

—Jose Thompson

(Note—Jose and Delia Thompson and Millie Concepcion were baptized on Nov. 9, 1958, at the First Brethren Church of Wooster, Ohio, by Rev. Kenneth Ashman. The Thompsons were received into the membership of that church, and Miss Concepcion is placing her membership in the Grace Brethren Church of Fort Lauderdale, Fla.

THIS IS EVANGELISM IN FRANCE!

(Continued from page 758)

were touched by the Word, to those who asked for New Testaments, to the children who earned one by learning Scripture verses, to those who have invited us to visit them? What happens when the portable hall is packed by sections into a truck and returns to its home in Lyon? The answer is that your worker in France with the possible help of Christians from our group in Lyon will return at regular intervals to make visits and, if possible new contacts, with the desire to begin meetings when God opens the way.

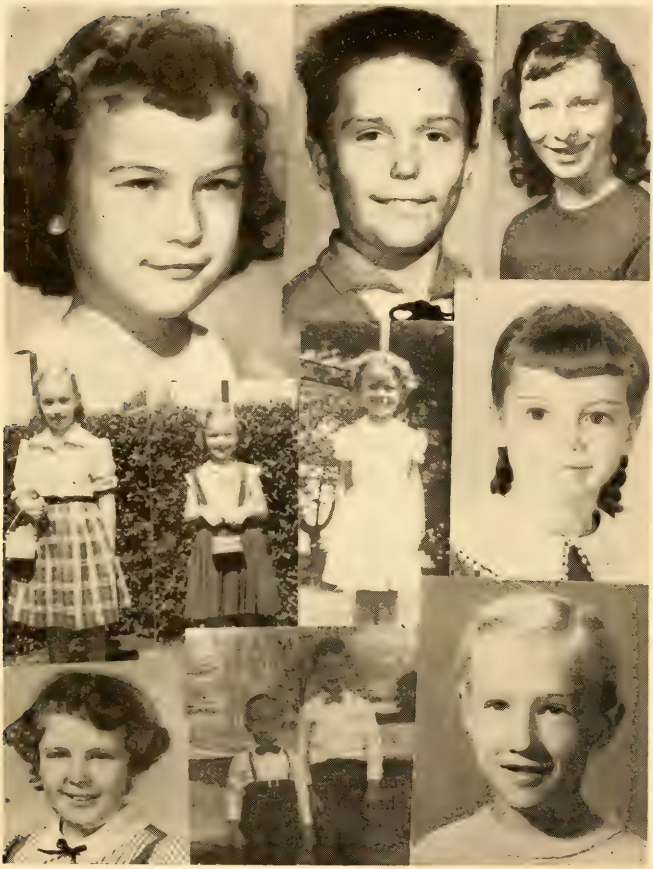
But what about the **other areas,** the other cities north, south, east, and west of Moulins? The answer is: we must leave them untouched and unevangelized because our time is taken up with the present program.

But it may be that those areas will have your compassionate prayers, or perhaps even claim your life!

THE CHILDREN'S PAGE

Clyde K. Landrum, Director

Box 588—Winona Lake, Ind.



More Missionary Helpers—Top row: Helen Pryor, Pomona, Calif.; Kenneth Backus, Lakewood, Calif; Nora Domkoski, Altoona, Pa. Middle row: Susan Culver, San Diego, Calif.; Nancy Culver San Diego, Calif.; Norma Kay Turgon, Denver, Colo.; Kathy Klupp, Bridgman, Mich. Bottom row: Sandra Delozier, Altoona, Pa.; Donald and Kenneth Flick, Duncansville, Pa.; Ellen Thurston, Garwin, Iowa.

JUNIOR MISSIONARY BIRTHDAYS

Norman Schrock—Dec. 2, will be 12 years old—in Argentina.
Rebecca Schrock—Dec. 2, will be 12 years old—in Argentina.
Elizabeth Ann Hill—Dec. 8, will be 11 years old—in Africa.
David Marshall—Dec. 17, will be 4 years old—in Argentina.
Margaret Churchill—Dec. 20, will be 6 years old—in Argentina.
Daniel Beaver—Dec. 23, will be 4 years old—in Africa.
Lee Rottler—Dec. 28, will be 9 years old—in Argentina.
Stanley Miller—Dec. 29, will be 4 years old—in U. S. with parents on furlough.

CHRISTMAS IN FOREIGN LANDS

France—The people decorate with a manger scene called a **creche.**

Mexico — Everyone decorates their homes with flowers.

Brazil and Argentina—Christmas comes in the middle of the summer. Brazilians have carnivals in the streets.

Africa—There was no Christmas in Africa until the missionaries came. Now they know about Jesus being born in Bethlehem, and they help the missionaries to celebrate by having special programs. The Africans would rather have salt than candy for a gift!

Hawaii—Boys and girls shoot firecrackers. It's summertime there too.

UNCLE CLYDE'S JOURNEYS—

Uncle Clyde has visited France, Germany, Belgium, Netherlands, Denmark, and Switzerland. Now he is in Africa. We need to pray that God will keep him well and safe.

MARY MISSIONARY—



THE GRASS FIRE

By Rev. Robert Williams

"Mister, the fire is already burning down by the garden director's house. Hadn't we better start the backfire right away?" The messenger panted out his announcement in apparent excitement. And indeed there was reason for excitement, perhaps even trouble.

The occasion was the annual grass burning around the mission station. The tall grass had matured and gone to seed weeks ago. And now after days and days of rainless, dewless, sunny weather, everything, including the roofs of our houses, was as dry as tinder.

The missionary sprang to his feet. "Yes, indeed! Do not delay." The missionary and his wife were just in the midst of their evening meal. But there would be no eating now. Everyone must turn out to guard the mission property.

Off to the east, less than a quarter of a mile away, the greedy flames were leaping high in the air and racing across the plateau toward us. There was no time to waste. Soon a couple of lads, each with a bunch of burning grass in his hand, were racing in opposite directions around the concession thrusting their torches into the dry grass at intervals as they ran. Others, armed with green branches, followed along and beat out the flames that tried to creep back onto the concession. Fortunately, there had been a class in session at the chapel, so we had lots of help. In almost less time than it takes to tell it, the mission station had become a little island in the fire with a cloud of smoke over us.

The evening had been characteristically calm. But as the fire spread, the cool outside air came rushing into the warm area making air currents and scattering sparks hither and yon. The missionary rushed about getting someone on the roofs of the houses to beat out the sparks as they fell. The missionary's wife went to see about their own house. Not a soul around! She rushed out and grabbed a couple of fellows and sent one scrambling up with a green branch while another followed with a bucket of water. However, the house roof is so steep that it would have been difficult to fight a fire by those primitive methods, if one did get started.

Suddenly there was a cry, "House on fire!" Sure enough, one whole side of the mission guard's house had suddenly burst into flame for no apparent reason. Several people who were near rushed in to get the things out. But like a bunch of excited children, about the third one out wedged a table in the door, and then the salvage was finished. They all managed to crawl out between the table legs just before the roof fell in.

A few minutes later the backfire met the main fire with a rush and a roar, then slowly died down to a dull glow. When the smoke had cleared, the acres of brown had been transformed to acres of blackness under the bright, full African moon. Here and there a few feeble crackles indicated that the last starving flames were finding a bit of grass to feed upon.

The missionary and his wife surveyed the blackness, then turned and strolled thoughtfully back to their house and the remains of their cold supper. Their house—still standing! Praise the Lord! It might have gone so easily. But somehow, mysteriously, sparks that fell on it died instead of springing into flame. Poor Baba and Mama (the guard and his wife)! They lost almost everything.

Well, the mission hill was burned off for another season.

(NOTE—We are happy to report that, as the result of the appeal in our last issue, a bell has been supplied for Brother Williams and the new native church at Batangafo.—FMS office.)

NEWS

Compiled by the Editor

DALLAS CENTER, IOWA. Forrest Jackson, pastor of the First Brethren Church here, was ordained to the Christian ministry on Nov. 9. Dr. Herman A. Hoyt, of Winona Lake, Ind., was in charge of the ordination service, and was assisted in the service by deacons of the church.



Mr. Jackson graduated from Taylor University, Upland, Ind., in the class of 1954, and then entered Grace Theological Seminary and graduated with the B.D. degree in 1957. While a student at Taylor he played on the Christian basketball team that traveled throughout the Orient playing exhibitional games and conducting Christian services as a witness for Christ. He also played with "The Ambassadors" from Grace. Upon graduation from seminary he was called to the pastorate of the Dallas Center church, where he has since served. Under his leadership the church has been remodeled, and was rededicated on the same day as his ordination, with Dr. Hoyt delivering the dedicatory message.

KITTANNING, PA. "College Night" was observed at the First Brethren Church Nov. 30. Six students from Grace College and several from other schools, participated in the evening's program. Wm. Schaffer is pastor.

ALEXANDRIA, VA. Paul Dick, pastor of the First Brethren Church of Winchester, Va., was guest speaker Nov. 9 at the service of dedication of the new parsonage of the Commonwealth Avenue Brethren Church here. John Burns is pastor.

PIERSON, MICH. Rev. and Mrs. Francis Brill are the proud parents of a fine baby girl, Marion Elizabeth. She was born Nov. 6.

WINCHESTER, VA. Dean Walter, pastor of the Vicksburg Brethren Church, Hollidaysburg, Pa., will be the guest speaker at the Christmas dinner, Dec. 11, at the First Brethren Church here. Paul Dick is pastor.

LONG BEACH, CALIF. Sunday-school-attendance at the North Long Beach Brethren Church reached 2,240 on Nov. 16. Dr. George Peek is pastor.

SPECIAL. Rev. R. I. Humberd has spoken at the following schools recently: Detroit Bible Institute, Altoona Bible Institute (Pa.), Mount Echo Bible Institute (N.Y.), Lancaster Bible Institute (Pa.), Piedmont Schools (N.C.), Southwestern Bible College (Ala.), Philadelphia Bible College (Pa.), and the Atlanta Bible College (Ga.).

CHANGE. Please change your Annual. Rev. William Smith, 2931 Los Flores Blvd., Lynwood, Calif.; Rev. Gilbert D. Engleman, 720 42d Ave., South, St. Petersburg, Fla.; and insert on **page 41,** Rev. Lynn D. Schrock, Calle 10 s.n., Barrio Parque Velez, Sarsfield, Cordoba. Argentina, South America.

BARBERTON, OHIO. In a congregational meeting, the brethren meeting here, voted to apply for membership in Northern Ohio District Fellowship and in the National Fellowship of Brethren Churches. Robert Burns is pastor.

FREMONT, OHIO. Dr. J. Allen Blair, of St. Louis, Mo., found it necessary to cancel a Bible conference which was scheduled for Nov. 19-23 at the Grace Brethren Church. Mr. Blair was hospitalized. Gordon Bracker is pastor.

GRANDVIEW, WASH. The First Brethren Church received an Acrosonic Spinet piano, as a gift from the Pike Brethren Church, Conemaugh, Pa., and the Jack Van Horn family. Robert Griffith is pastor.

The BRETHREN MISSIONARY HERALD

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WASHINGTON, D. C. A special "church bulletin" is used for Children's Church at the First Brethren Church. This covers the ages four through eight.

DALLAS CENTER, IOWA. The Sunday-school-attendance record was broken on rally day with 176 present. G. Forrest Jackson is pastor.

TROTWOOD, OHIO. A new Bible class has been started here under the leadership of R. E. Maycumber. The temporary meeting place is 32 Rio Grande Ave.

WINONA LAKE, IND. The first basketball game in the new gym of Grace College was played on Nov. 22 against Goshen College (Ind.). The college has chosen "The Lancers" as their team name.

NOTICE: The suggestion is made to all teachers of the adult department to retain the quarterlies for this quarter (Exodus) as they will prove to be valuable for reference material the second quarter of 1959 (Leviticus and Numbers).

FREMONT, OHIO. The Grace Brethren Church has sold the old parsonage. The new parsonage is located directly in back of the church. Gordon Bracker is pastor.

GOSHEN, IND. Radio Station WKAM (1460 kc.) has increased its power so as to reach all of northern Indiana and southern Michigan. Brethren in the area are urged to tune in each morning at 6:15 to the broadcast of Dr. R. Paul Miller, pastor of the Grace Brethren Church.

CHEYENNE, WYO. Rev. Sherman Miller conducted special "first anniversary" meetings at the First Brethren Church Nov. 3-7. Russell Williams is pastor.



GOD CANNOT . . .

By Homer A. Kent, Sr., Th.D.

There are some things God cannot do. It is perfectly true that He is omnipotent, for His Word makes this clear. Omnipotence is one of the chief attributes of Deity. God can bring to pass anything He wills to do. It was Job who said: "I know that thou canst do everything, and that no purpose of thine can be restrained" (42:2). And God himself said to Abraham in a time of seeming impossibility: "Is anything too hard for the Lord?" (Gen. 18:14). The inference is clear. There is nothing too hard for Him.

But nevertheless it remains true that in the moral and spiritual spheres there are some things God cannot do. It is impossible for Him to be inconsistent with His own nature (II Tim. 2:11-13). He cannot act like Satan. He cannot endure hypocrisy (Isa. 1:13). He cannot look with approval upon sin (Hab. 1:12-13). Furthermore, God cannot lie (Titus 1:2).

In harmony with these factors in the moral and spiritual realm, it is conclusive that God cannot forgive sin without Calvary.

Calvary Basic

This is so, first of all, because forgiveness of sin on any other basis than that of Calvary **breaks down the whole fabric of God's Word.**

From Genesis to Revelation the scarlet thread of redemption runs. Woven into all the Scriptures is this amazing truth of redemption through the blood of the cross. The subject of the death of Christ is dealt with in over a hundred passages in the New Testament alone. Dr. R. A. Torrey counts 175 direct references to Calvary from Matthew to Revelation. As for the Old Testament, there are over three hundred typical and prophetic references to the atonement of the cross. From the time when the bruising of the Son of God is prophesied in Genesis 3:15 and the covering of His blood is pictured in the "coats of skins" provided by the Lord for covering in Genesis 3:21, to the singing of the new song in heaven about the Lamb that was slain (Rev. 5:9) the cross of Christ is ever present. Remove it and the plan and structure of the Scripture falls apart. The roots of the tree of Calvary appear in all their strength throughout the pages of the Old Testament. The trunk, the branches, the leaves, and the fruitage of that tree appear in the New Testament. Over the entire Word of God might be written in letters of crimson "Without shedding of blood is no remission" (Heb. 9:22). The only fulfillment of this all-inclusive statement is Calvary.

There are some who, like Cain, have sought some other way of salvation, but all such are utterly rejected by a righteous God. Today, as during the days of the last war, there are those who hold that a sure way of salvation is to die on the battlefield. Doubtless it is true that many are saved on the field of battle because in this time of extremity they come to realize for the first time their desperate need and turn to Christ for salvation. However, those who are saved on the battlefield are saved not because they give their lives for their country but because they give their lives to Christ and trust sincerely in Him. Other ideas are only wishful and misguided thinking which have absolutely no foundation in the Word of God.

A woman said to a visiting minister who was preaching in her church: "See that window? It is a memorial to my son. He gave his life for his country. As Jesus died, my boy has died." But this is a false conception. The comparison is altogether unworthy, for he was a sinner needing salvation as all men do. It, nevertheless, represents some of the faulty thinking abroad in the world today concerning the Christ of Calvary. The fact that he died on the field of battle had nothing whatsoever to do with his meriting salvation. On the other hand, the death of Jesus Christ was the death of One whose sacrifice is the only basis for the salvation of a world in sin. It was substitutionary.

Justice and Mercy Meet

In the second place, God cannot forgive sin without Calvary because forgiveness on any other basis than that of Calvary violates the holiness of God.

If there had been any other way for the salvation of a lost world than the blood-sprinkled way, surely the death of God's only begotten Son would not have been demanded; but, there being no other way, Jesus willingly gave himself to die on Calvary.

The most fundamental attribute of God is His holiness. Over thirty

(Continued on page 766)

Remember

MICAH THE PROPHET

During Times of Adversity



By Dean I. Walter

Pastor, Vicksburg Brethren Church
Hollidaysburg, Pa.

We are daily confronted by infinities. We stand engulfed by magnitudes of height and depth, width and breadth which leave us fumbling for even a symbol of expression. The deep thoughts of God cannot be framed in words. The great works of God cannot be pictured in narrative.

The deep thoughts of God find no human interpreter. God alone can make known His mysteries to the human heart, and it is the entrance of His Word that giveth light and that giveth understanding to the simple (Ps. 119:130). However, God sometimes uses a little window to let in the light from a thousand stars. It is with this understanding that these simple commentaries on the Book of Micah are presented. May it please Him to use them as windows to let in the light of His Word which will reveal the mighty panoramas of His grace and truth.

Only a window, Lord,
Thou art the light.
Shine through this window, Lord,
Into the night.

It is to be remembered that God is timeless, with a day being as a thousand years or a thousand years as a day in His sight. And with this in mind it is not unusual that God's Book should at times seem incoherent as to chronology. It too is timeless in order that it can be read today as if it were written for just such a time as this. So in the prophecy of Micah we catch glimpses of events which were to be fulfilled within the lifetime of the prophet and events which are still future. Sometimes events belonging to the times and those belonging to the eternities converge. It is in this book that Bethlehem is named as being the place where the God whose goings forth have been from everlasting will appear in the limits of time and in human form. It introduces the King and gives the characteristics of His kingdom. It speaks of God's grievances with the "house of Israel" for that time and with God's attitude about sin for all time. Herein are contained beautiful glimpses of the varied facets of God's righteous nature contrasted with the unrighteousness of His people who have risen up against Him as an enemy (2:8).

As the writings of the prophet speak of the timeless character of God, so do they demonstrate the unchanging nature of man. It is evident that the impulses and inclinations of the human heart have not changed with the centuries, nor have the trials and disappointments that beset the godly been modified. How like the experience of every Christian today was the life of Micah the prophet. A contemporary of the mighty Isaiah, Micah lived and prophesied during the reign of three kings in Judah—Jotham, Ahaz, and Hezekiah. Jotham was a king who did right in the sight of the Lord, but Ahaz, his successor, was marked for his godless leadership and his reign of infamy. The epitaph of Ahaz could well be two verses from II Chronicles (28:22-23): "And in the time of his distress did he trespass yet more against the Lord: this is that king Ahaz. For he sacrificed unto the gods of Damascus, which smote him: and he said, Because the god of the kings of Syria help them, therefore will I sacrifice unto them, that they may help me. But they were the ruin of him, and of all Israel."

Who can determine the measure of the prophet's sorrow as he daily watched the sins of his people? How many hot tears were shed; how many sleepless nights were haunted by specters of impending judgment; how many days of earnest intercession were spent, will remain the

prophet's secret forever. But those who pray in secret have the promise of being rewarded openly; those who hunger and thirst after righteousness are assured of being filled; and those who mourn will experience the comfort of the "God of all comfort." It was thus with Micah, for the days of sorrow and sin and suffering under Ahaz were followed by the righteous reign of Hezekiah.

In the beginning of this writing, justice and judgment hover over the nation like a Damoclean sword. The message goes forth with clarity. None can mistake its meaning nor its seriousness. It lays the sin of the nation open before the people like a wound incurable. It brings a verdict of guilty against the people, finds them without excuse and passes judgment. But in the midst of this dark prophecy there is a brilliant glow of the warmth and mercy of God, a pause to remind the remnant who walk in the paths of righteousness that His words do good to them that walk uprightly (2:7), and an entreaty to all to turn away from their evil pursuits because their rest will not be found apart from God (2:10).

Not only were national leaders held responsible for the iniquitous times, but the religious leaders were corrupt and used their offices for their selfish gain. They preached a message that was popular and geared to the times. It brought them handsome returns but starved the people spiritually. They preached peace while there was no peace and lulled the people into a sense of security even while the hosts of the Assyrians were on the march against them. Let the wise of all ages read and take warning, "Therefore shall Zion for your sake be plowed as a field, and Jerusalem shall become as heaps." It reads that perdition is often the price of popularity, and that even the lofty mansions of the soul will fall to dust, if God be not their builder. It matters not what the modern trend of religious thinking may be, the Book of God still reads: "Except the Lord build the house, they labor in vain that build it" and "Other foundation can no man lay than that is laid, which is Jesus Christ."

The prophet then turns his attention from his time to the times to come. He raises his eyes from the immediate plight of his people to the eternal promises of God. Happy and blessed is the man who has eyes that see beyond today, whose vision is not blurred by the blaze of present plans. Micah saw the reign of righteousness that was promised to his people. He saw a time when righteousness would flow spontaneously, when nation would not lift up its sword against nation, when God himself would teach them His ways and they would rejoice to walk therein. What a contrast to his time! What a comfort to his thinking! Micah could vision with full assurance the glories yet to come, not because the times tended in that direction, but because "The mouth of the Lord of hosts hath spoken it" (4:4). The man of God does not have to see in order to believe, but sees because he believes.

Having seen the kingdom, the eye of prophecy next falls upon the King. Micah sees the most awe-inspiring event of all time take place in a humble village of Judah. He names the birthplace of Him who is to rule in righteousness forever, the One who is to be the hope of all His people. All the promises that were provided awaited the appearance of someone possessing the power to fulfill them. The detailed work of the Messiah as the One who was to be numbered with the transgressors, bearing the sin of many and making intercession for the transgressors, is not set forth here, since the Holy Spirit moved Isaiah, almost simultaneously, to record these details in magnificent beauty. But here the King comes out of the eternities, engulfing time itself, and is set forth as the peace of His people in the end time. Then will He be the Rock, cut out without hands, crushing the foes of unrighteousness; the stone which the builders rejected will then become head of the corner. Then will believing Israel take up the refrain of the psalmist: "Open to me the gates of righteousness: I will go into them, and I will praise the Lord: this gate of the Lord, into which the righteous shall enter. I will praise thee: for thou hast heard me, and art become my salvation. The stone which the builders refused is become the headstone of the corner. This is the Lord's doing; it is marvelous in our eyes" (Ps. 118:19-23).

It is recorded that when Paul appeared before Felix (Acts 24:25); he reasoned of righteousness, temperance, and judgment to come until Felix trembled. It is impossible to give oneself to sound reasoning upon the things of God without experiencing deep conviction and the need for mercy. So at the beginning of the writings of Isaiah we find the invitation to reason: "Come now, and let us reason together saith the Lord: though your sins be as scarlet, they shall be as white as snow. . . ." And in the conclusion of the work of Micah the Lord invites His people to contend with Him, to testify if He has not been righteous in all His dealings with them. There is no voice of the people in protest, but the soliloquy of a soul searching for a righteous answer, "Wherewith shall I come before the Lord, and bow myself before the high God . . . shall I give . . . the fruit of my body for the sin of my soul?" And the Lord in answering sets forth His requirements to be the graces that spring from a heart that is right with God. "What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?" The heart must experience a change before the hands can bring an offering.

When the eye has caught a glimpse of God's requirements and then turns to look upon the works of the human heart, the cry of the spirit can only be, "Woe is me!" (7:1). To look into the human heart is indeed cause for lamentation. The prophet, having reasoned of righteousness and judgment, weighs the prospects of mankind and finds them wanting (7:1-6). "Therefore," he concluded, "I will look unto the Lord; I will wait for the God of my salvation: my God will hear me." How sweet the repose of one who turns from himself to God, to trust His mercy, to wait His leadings! The conclusions of the prophet are the joyous notes of triumph of every soul turned Godward, "Who is a God like unto thee, that pardoneth iniquity . . .? he retaineth not his anger for ever, because he delighteth in mercy."

WHEN THIS MAN SAW HIS CONDITION HE CRIED

Woe Is Me

By Phillip J. Simmons*

Few indeed, if any, are those who bear the name Christian that will not agree that the supreme need of the church today is a greater devotional life. To every pastor the need is all too real.

One does not have to be a specialist to observe that there is a great tendency to see the church only as an organization, and the Christian life as an association with this organization. The devotional side, to a greater or lesser extent, is sadly neglected or minimized.

While it is believed that all are in agreement as to the need, it is also realized that there would doubtless be several solutions available if a survey were to be made. However, in an analysis of this need there are certain general facts upon which all can agree. These can best be set forth by turning to the Word of God itself, and basing all comment directly upon this which is our only authoritative source.

*Pastor, Grace Brethren Church
Chico, Calif.

In Isaiah, chapter 6, we have recorded the experience of the Prophet Isaiah at the time of his call and the result of the experience. Here something happened which altered the entire life and viewpoint of the man. In a brief survey this is offered as a general outline for the solution of the need in the present-day church.

This prophet of God had entered the Temple. It was an everyday occurrence for him. He was engrossed in the habit and routine of the thing. But alas, it was not an ordinary occasion. He was startled that he was in the very presence of God. He saw God in all His glory. He came to a shocking realization of the holiness of God. He felt the very Temple itself tremble under the mighty power of God. In other words, he had received a much needed new vision of God in His holiness and power.

No less startling was his realization of himself in his undone condition. Here is the picture of a man who had received the greatest surprise of a lifetime. Here stands a man who realized his utter helplessness in the presence of a holy God. Isaiah for his first time saw himself in his sinful and needful condition. This he expressed in the statement: "Woe is me! for I am undone; because I am a man of unclean lips; for mine eyes have seen the King, the Lord of hosts."

Then, and then only, was Isaiah in a position that God could purify him. It is to be noted that God had the remedy ready. There was no hesitancy on the part of God to meet the need. A heart was ready, and God responded. His lips were anointed with a coal from off the altar; his iniquities were taken away, and his sins purged. And thus God meets the need today.

GOD CANNOT . . .

(Continued from page 763)

times does the Prophet Isaiah speak of Jehovah as "The Holy One." The visions of himself that God gave to men as recorded in the Scriptures emphasize more than anything else His holiness. Men fell upon their faces in the presence of that holiness in reverential fear and with an awful sense of their own sinfulness. The burden of the Word of God from beginning to its close is this: "Be ye holy, for **I am holy."** It is because men have lost the sense of the holiness of God that they have inadequate views of Calvary and trivial views of sin. God and the sinner are at opposite poles of the moral universe. Nothing but a supreme sacrifice can bring together these opposites. (See Isa. 59:1-2.)

Because of His holy nature which "cannot look upon iniquity" (Hab. 1:13), God cannot consider sin lightly. Sin must be judged. Hence the plan was devised even before the foundation of the world whereby the second person of the Trinity would pay the debt brought upon the race by reason of sin. At Calvary justice and mercy have met and kissed each other. Those who meet God at Calvary receive the benediction of His pardoning grace upon them, and go forth as though they had never sinned at all.

It is only the deception of Satan himself which leads men to put their trust in some other way than the crimson way.

Not the Author of Confusion

Finally, let it be said that God cannot forgive sin without Calvary because forgiveness of sin on any other basis would bring endless confusion to the minds of men.

God is not the author of confusion. If there is confusion in the world as to the way of salvation, it is not God's fault. With clarion voice He has made clear His plan in His Word. If there were many possible ways of salvation, men would be utterly confused as to which way was best. They would be spending their time in searching out the merits of the various ways instead of concentrating on the one way that leads to life.

Throughout His Word, God has emphasized that there is one way. In the days of Cain and Abel there was **one** satisfactory offering to be brought. At the time of the exodus from Egypt there was **one** type of lamb to be offered. In the wilderness **one** sacrificial system was instituted. In the days of Christ there was **one** door into the sheepfold. So today it is the way of the cross that leads home. There is no other way but this. The New Testament presents no uncertain sound in this matter. "Behold the Lamb of God, which taketh away the sin of the world" (John 1:29). "Neither is their salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). "There is **one** God, and **one** mediator between God and men, the man Christ Jesus" (I Tim. 2:5).

Foundation for Bible Study

BY REV. C. S. ZIMMERMAN

Dayton, Ohio

There is at least one basic requisite for a mastery of the English Bible, which not only can but must be had by the one who would understand what God has spoken. Let it be said that this requisite may be had by any one, but there is only one way to get it—**continuous hard work!** The method and its rules are simple. They can be understood and practiced by all who can read.

For the purpose of attaining this foundation the Bible should be treated as any textbook by beginning at the very beginning. So let us begin with the very first book of the Bible—Genesis.

The rules of the method are these (we shall, in this discussion, apply them only to Genesis, but the method holds for each book of the Bible, and for that matter the whole Bible)—

First, if possible, read the fifty chapters of Genesis at **one sitting.** That is, sit down to read and let nothing stop you until you have completed the book. Let it be said that this may not be possible. If not come back and pick it up where you left off and go on to the end.

Secondly, read it **prayerfully.** Ask the Holy Spirit to help you master the **facts.** Then yield to Him as you read. Remember the promise of our Lord Jesus: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26).

Thirdly, read it **independently.** When you find something you do not understand, read right on. Do not ask anyone to show you the meaning nor consult commentaries. You are gathering **facts.** The meaning of those **facts** will come after the **facts** are in hand. There is one exception. Be sure you have a good English dictionary at hand to give you the meaning of words that are new to you. This is a good practice in any reading you do.

Fourthly, read it **continuously.** By this we mean, read Genesis again and again until the outstanding **facts** are yours. You should read Genesis at least three times before going on to Exodus. It is said of Dr. G. Campbell Morgan, the great English Bible Expositor, that he read a book of the Bible at least fifty times before he attempted its analysis or study of it.

After several readings of Genesis it will seem to divide into two parts —one of events, one of people. Further reading will fix the events and people in your mind not to be easily forgotten. More reading will add to your store of **facts,** and remember you are out to get the facts.

Now just a personal testimony. When I first heard of this method and began following it, I read each book of the Bible through seven times before taking the next book. The entire reading took four years. Now in order to keep those precious Bible **facts** in mind and heart, and to add to the store, it is a must for me to read the Bible completely through twice each year. This is in addition to the study and reading necessary in preparation for teaching and preaching.

This simple method brings much joy and is of tremendous value in the preparation of lessons and sermons. It has stood well in hand on many occasions when Bible **facts** were wanted. I know where to find the outstanding ones without help from other books or concordances. It helps in listening to another preach. Your mind brings before you all the facts of the passage without him having to tell you them. It is a joy to anticipate what the next point of his message will be and what Bible Illustration will be used, and what illustration could have been used.

The whole Book will become alive, will stay alive; the **facts** will fall into place and the meaning will come clearly. Try it for yourself—the rewards are many, varied, and rich!



News

DALLAS CENTER, IOWA

Many changes have been made in the appearance of the First Brethren Church. In the early spring of 1958 the men of the church completely removed the belfry and small canopy which comprised the front entrance of the church. In its place was built a lovely 20' by 30' entry way.

The basement has been rearranged so we now have nine classrooms compared to our original five.

The baptistry in the basement has also been renovated and necessary changes made. Our kitchen has been equipped with Youngstown and Tappan appliances. Our worn-out furnace has been replaced with a gas furnace neatly installed in the former coal bin. We echo the psalmist's words as he said: "This is the Lord's doing; it is marvellous in our eyes."

—G. Forrest Jackson, pastor

JENNERS, PA.

We are praising the Lord for our two-week revival meetings held in the Jenners Brethren Church, Oct. 13-26. Rev. Richard E. Grant, pastor of our Martinsburg, Pa., church, was our evangelist. The Lord used him in a real way to help gather in a harvest for the glory of God. The meetings were very well attended with an average of 98.

Our people were blessed greatly under the ministry of Brother Grant. There were eight first-time decisions for salvation, five reconsecrations, and four decisions for membership. On Nov. 9 there were 155 in Sunday school, 135 in morning worship, and 19 were baptized and received into the church.

—Victor S. Rogers, pastor



BRETHREN DAY OF PRAYER
DECEMBER 15

"Hear the right, O Lord, attend unto my cry, give ear unto my prayer, that goeth not out of feigned lips" (Ps. 17:1).

GRACE SEMINARY, COLLEGE

Pray for a number of students who face financial problems that are of such a nature as to threaten their continuance in school.

Pray for the seminary seniors who are pressed with the responsibility of completing their work for graduation.

Pray for Dr. Bauman and Dr. Ogden as they present the current and building fund needs of the school to the churches in December and January.

Pray for the student teams as they minister over a wide area in definite Christian service.

WMC—

We praise the Lord for all that has been accomplished by the Women Manifesting Christ during the year.

Pray that every Brethren family will realize the need of establishing a family altar, and to use this page in devotions.

Pray that WMC mothers will help their children to become interested in the Missionary Helpers Club page in the Missionary Herald.

DAY SCHOOLS—

Pray for our Christian day schools, particularly the newly organized Association of Brethren Schools of southern California, as they seek to improve standards in our day-school education.

SUNDAY SCHOOL—

Pray that the gains made in our Sunday School Enlargement Campaign might be retained.

Pray that the itineration of the director may be profitable to the churches.

Pray for our Sunday-school teachers across the Nation that they may prepare their lesson each week in the best way possible.

Pray that the churches will through the penny-per-week-per-member plan, underwrite the expense of the National Sunday School Board.

Pray for the office staff that they might be given wisdom in their work.

HOME MISSIONS—

Pray for the Grace Brethren Church, Johnson City, Tenn., as they consider expanding their present facilities.

Praise God for the Woodville Grace Brethren Church, Mansfield, Ohio, going self-supporting. Pray that every need will be met.

Pray for the new home-mission churches under construction at Berrien Springs, Mich., and Hatboro, Pa.

Pray for the newest home-mission church organized, the Fairlawn Brethren Church, Akron, Ohio.

Pray that the Christmas programs in our home-mission churches might be used to point souls to Christ.

BYF—

Pray that all the young people who have made decisions to live for Christ at school will claim His strength for continued victory, and that revival will spread.

Pray that men will respond to the need for Christian leaders of the boys clubs.

Pray that the local youth leaders will have grace, patience, and wisdom in their service for youth.

LAYMEN—

Pray that the laymen will always manifest a Christlike spirit in their homes, places of work, and business.

Pray that each man will be a real help to his pastor, and an earnest soul-winner in his community.

SMM—

Pray for the girls as they strive together to meet their goals, especially the $1,700 for the support of Miss Barbara Hulse.

Pray that the projects might be reached this year.

FOREIGN MISSIONS—

Pray for the Tom Juliens as they begin their French language study in Switzerland.

Pray for Brethren Barnard and Landrum as they spend the month of December visiting the field in Africa; also for God's guidance as they attend the annual field conference which begins Dec. 23.

Pray for God's hand of healing to be on those who have definite physical problems: missionaries Martin Garber and Jake Kliever in Africa, and Marilyn, baby daughter of the Jack Churchills in Argentina.

Pray for the Maxwell Brenneman family as they complete preparations for their departure for Puerto Rico.

Pray for missionary Eddie Miller as he comes to the U.S. for his family this month; and then for the Miller family as they return to Brazil, accompanied by Miss Barbara Hulse, about the first of the year.

MISSIONARY HERALD—

Pray that the wisdom of God might continually be given to the management of the Missionary Herald for the multitudinous problems that arise daily.

Pray definitely for the writers of our Sunday-school literature, that strength might be granted daily for their responsibility.

Pray that proposed changes in the Missionary Herald magazine will prove effective for the glory of the Lord.

Pray for the staff in the preparation of the special issue of the Missionary Herald for Jan. 31.

The BRETHREN MISSIONARY HERALD

WMC ISSUE

DECEMBER 13, 1958



Season's Greetings

from your W.M.C. district presidents

CHRIST MY LIFE



Mrs. Paul Dick

From the President's Pen

While looking through her mother's Bible, a little girl noticed there were many marks under certain words. Philippians had red lines under the words **joy** and **rejoice.** The little girl could understand why the complete verses were underlined, but asked why the lines under the single words. Her mother said: "You can tell what is important by what is often repeated."

Some of our national Objectives and Recommendations are often repeated for the same purpose. They are important. We need to ask ourselves: How important have they become to us in our daily living? We trust by oft repetition of emphasis for daily devotions—personal and family worship—more of our ladies will know greater joy in daily Christian experiences. According to our statistical report this year, nearly fifty percent of our members were regular Bible readers. We praise the Lord for faithful readers, but our desire is that more ladies will know the joy that comes from the daily devotional time. Herein lies the secret for the joy in knowing, **"Christ, My Life."**

What Are You Doing?

Christmas is coming! What makes Christmas mean so much to us? Christmas must mean Christ, God's only begotten Son, our Saviour come to earth. Let us consider this month of Christmas, what we are doing with the opportunities and talents the Lord has given to us women, when so many demands are made upon our time. Our theme verse is "I can do all things through Christ which strengtheneth me" (Phil. 4:13). We realize that whatever we do for His glory must be done in His strength. **"Christ, My Life"**—it is a life of hope, happiness, peace, and real joy. This is a wonderful time for witnessing to others about what the Lord has done for us.

At our consecration service in October, we covenanted together to be soul-winners. We are symbolized as an individual link in a powerful chain of prayer. The responsibility for each of us is great. Then we took the paper links to remind us to pray by name for the unsaved. When any of these people are saved, we are to give that link with their name written on it, to our local prayer chairman at our monthly meeting. At a designated time, she will give these named paper links to the district prayer chairman, who will then send them to our national prayer chairman. At our National Conference, this chain will be a symbol of the souls saved through the efforts of WMC ladies. What a joy to see what prayer has wrought!

Did You Know That

We are beginning our Christian Education quarter in our national WMC emphasis. WMC ladies are interested in knowing how their offerings are used. Some years ago, we furnished the Grace Seminary lounge. Now, we anticipate eagerly the furnishing of our new college lounge. It could be that our own daughters, sons, or grandchildren will appreciate the results of this project. We are interested in caring for our young people while away from home. The Sunday School Board will use their portion of this offering for the training of Bible-school workers. This training will be made available to all local churches through various materials. Many WMC ladies serve the Lord in their local Sunday schools and churches in various capacities. We recognize the importance of training Christian workers for their various responsibilities. Thinking about VBS already? Our gift to the Brethren Youth Council will be used to send summer missionaries to the home-mission fields. Many worthwhile decisions have been made in VBS. We are eager that more young people will be privileged to serve the Lord on the mission fields during the summer months. The Lord has given so much for us, let us share freely in our giving toward others. "Sacrificial giving leads to confident praying."

Ornament or Blessing

We are thinking of the Christmas greetings we will receive in our homes this month. They too, can emphasize one of our important interests—our Brethren Jewish work in Los Angeles. The synagogue banks are prayer reminders, as well as offering incentives. This is a good time to faithfully use them. Let us associate Christmas greetings with Jewish missions. We remember the reason for the birth of Christ as given in Matthew 1:21: "For he shall save his people from their

(Continued on page 773)

THE BRETHREN MISSIONARY HERALD VOLUME 20, NUMBER 45
ARNOLD R. KRIEGBAUM, Executive Editor
Entered as second-class matter April 16, 1943, at the post office at Winona Lake, Ind., under the act of March 3, 1879. Issued weekly by the Brethren Missionary Herald Co., Winona Lake, Ind. Subscription price, $3.50 a year; 100-percent churches, $2.50; 75-percent churches, $2.75; 50-percent churches, $3.00; foreign, $4.00. Board of Directors: Robert Crees, president; Herman A. Hoyt, vice president; True Hunt, secretary; William Male, assistant secretary; Ord Gehman, treasurer; Bryson Fetters, member-at-large to executive committee; Mark Malles, Robert E. A. Miller, Thomas Hammers, Robert Sackett, William Schaffer; Arnold R. Kriegbaum, ex officio.

"In Him Was Life"

"I'm an uncle!" 12-year-old Eddie burst forth as he rushed over to us at National Conference last August. Eyes sparkling with excitement and pleasure, he told us: "Nancy [his big sister] had a daughter last Wednesday! Her name's Rebecca Ruth! I'm an uncle!" What excitement, what pleasure, what joy a new life brings to the members of the family.

Nearly two thousand years ago another Child was born, bringing excitement, pleasure, and joy to His mother and foster-father. What was His name? Jesus, His foster-father had been told by the angel, was to be His name. But in addition to the normal joy and delight a baby brings into a family, Jesus brought life. Many years after His birth one of His followers wrote of Him: "In him was life; and the life was the light of men" (John 1:4).

Was this the life all creatures share? For instance, as I write this today it is autumn. Outside a squirrel is busily digging a tiny hole in the ground, then dropping into it an acorn from the oak tree out in the front yard, and more quickly than I can write it he has tamped the earth down over that acorn and raked leaves over it so nobody else will find it before he needs it this winter. But he doesn't stay long enough after he's planted the acorn to see the bluejay, who's been watching these proceedings carefully, swoop down as soon as Mr. Squirrel is out of sight and poke around until he has unearthed that acorn for himself. That's life? Well, it's one part of life, but that's not the life Jesus came to bring.

Maybe it's human life John meant, such as the near-miracles we see doctors performing. Back in 1930 I remember seeing a young woman who had been injured in an automobile accident. Many months after the accident when she re-entered the hospital, her eyes were crossed, her speech was almost unintelligible, she was confined to a wheelchair, unable to maintain her balance for a single step out of that chair. After a successful brain operation her eyes were again straight, she could speak clearly, and she was able again to walk. Her gratitude and joy were boundless. Repeatedly she said to the surgeon: "Thank you for bringing me back to life!" But was this the life Jesus came to bring?

No, for He himself defined it as everlasting life, God's own eternal life (John 3). But how was this life, this eternal life, this very life of God, brought to man? What was the first step in making it possible? I'm sure you know the answer, and where it is found in the Word of God. Yes; God chose to send His life to man through the miracle of the virgin birth of Jesus. According to Matthew, Joseph was prepared by the angel of the Lord for what was going to happen, and Luke writes that Mary was prepared by the angel Gabriel. So God's first step in making His own eternal life available for men was accomplished when the Virgin Mary brought forth her firstborn Son in the stable of the inn in David's city of Bethlehem in the land of Judah that wonderful night nearly two thousand years ago.



By Mrs. Carl Eberwein

Active laywoman, Philadelphia, Pa. First Brethren Church

"Light of Men"

What, then, is the "light" about which John speaks? Was it the supernatural light of the glory of the Lord that shone round about the shepherds in the field, and that made them sore afraid, on the night the Lord Jesus Christ was born? Was it the physical light of the star that later led the Wise Men to find the young Child in the house in Bethlehem? Was it the transfiguration, when the Lord's face did shine as the sun, and His raiment was white as the light? Mark and Luke confirm Matthew's record that the effect of this light on Peter, James, and John was to make them sore afraid. Was it the light from heaven that shone upon Saul and his companions on the road from Jerusalem to Damascus a few years later when Saul was on his way to that latter city with authority to persecute the infant church?

For our answer, let's see what Saul says. Some 25 years after being blinded by the light from heaven that day on the road to Damascus—25 years filled with hardship and heartache in bearing the name of the Lord Jesus before the gentiles and the children of Israel—see what Saul, now named Paul, wrote to the church at Corinth: "For God . . . hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. 4:6). Paul passed from death to life that day when he met the Lord Jesus. That temporary physical blindness passed, but the light of the knowledge of God's glory in the face of His radiant Saviour grew brighter with each passing year.

Do we still see evidences today of that life and light? Yes; I think of at least two instances. One was almost 25 years ago when a dear classmate at the Philadelphia School of the Bible was about to undergo surgery for the seventh time. Her last words to me were: " 'Though he slay me, yet will I trust him.' " Two days later He took her home to himself. One of the most recent is recorded by Rev. and Mrs. Donald Miller in connection with Nancy's recent homegoing. They wrote that Nancy quoted word perfect during her illness I Corinthians 13 and Psalm 91, and that two of her favorite hymns were "Trusting Jesus" and "Marvelous Grace." These two had experienced receiving His life and had found that life indeed was their light.

This year, as we hear again the sweet Christmas message in song and story, may each WMC member worship anew the Babe of Bethlehem, for "in him was life, and the life was the light of men."

Ponderings from Philippians

BY A MISSIONARY



Mrs. Edmund Leech*

"Being confident of this very thing, that **he** which hath begun a good work in you will perform it until the day of Jesus Christ" (Phil. 1:6) has encouraged and strengthened me from the very beginning of my Christian life. A godly uncle sent me this promise upon receipt of a very joyous letter from me telling how wonderfully God had worked a work of grace in my heart. I could not then know how often the Holy Spirit would use these words, as well as other precious truths from this wonderful book, to encourage and challenge my heart. What a wonderful Saviour is ours! How richly He rewards every step we take in His direction!

When His plan for my life included going to China to "hold forth the word of life," I was conscious of the necessity of dwelling deeply in Him. There was abundant opportunity to test the gracious promises of Philippians. Loved ones were left in the homeland. A new language had to be learned. It became necessary to live among a strange people who had different backgrounds, cultures, and customs. The Lord permitted several deep sorrows to come. The demands of love and patient endurance were great, but thank God the Word was found to be altogether trustworthy, for, "I can do **all** things through Christ which strengtheneth me" (Phil. 4:13). God's grace has constantly proved to be sufficient. Wherefore it was possible to "Rejoice in the Lord always" (Phil. 4:4).

Heart and mind was so garrisoned by the peace of God that it was possible to have a heart at rest, to be anxious for nothing in the midst of bombings, and fleeing from places of danger. The precious promise of Philippians 4:6-7 never failed. This was His doing, and it was "marvellous in our eyes." Many would give all they possess for the peace which He so graciously gives. Peace—what a priceless possession!

In recent years my heart has been deeply stirred by Philippians 2:20-21: "For I have no man likeminded, who will naturally care for your state. For all seek their own, not the things which are Jesus Christ's." The pathos of the twenty-first verse is indeed heart-searching. The Holy Spirit has used this passage to search and challenge my heart. I want to be more and more concerned about what concerns Him. I want to live day by day, and moment by moment, with eternity's values in view. The heart of our Lord must be grieved when His blood-bought children permit their lives to become cluttered with "things" (Phil. 3:12). May we be delivered from minding "earthly things," from setting our affections upon the things of this world, as we remember that what we see is merely temporal and will soon pass away, but the things of Jesus Christ are timeless and satisfying.

*Mrs. Leech served in China with China Inland Mission and is a member of Winona Lake Brethren Church.

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MISSIONARY BIRTHDAYS FOR FEBRUARY

Africa—

Rev. William J. Samarin February 7
Mission a Bellevue, Bossangoa via Bangui, French Equatorial Africa.

Christine Anne Taber February 11, 1953
Mission a Yaloke, Bossembele via Bangui, French Equatorial Africa.

Argentina—

Mrs. Jack B. Churchill February 2
Remedios de Escalada 74, Rio Tercero, F.C.B.M., Prov. Cordoba, Argentina S. A.

Rev. Carson E. Rottler February 27
Fenoglio 71, Laboulaye, F.N.G.S.M., Prov. Cordoba, Argentina, S. A.

Brazil—

Steven Altig February 20, 1944
Caixa Postal 861, Belem, Para, Brazil.

Linda Christine Burk February 24, 1952
Caixa Postal 861, Belem, Para, Brazil.

Mrs. J. Keith Altig February 26
Caixa Postal 861, Belem, Para, Brazil.

Mexico—

Linda Marlene Edmiston February 11, 1948
Apartado 36, Leon, Guanajuato, Mexico.

In the United States—

Allan Bennett Taber February 14, 1943
P. O. Box 305, Winona Lake, Ind.

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sins." The suggestion is that for every greeting we receive, we place an offering in our synagogue bank. We are thankful first of all for our Saviour, the Messiah, and then for our wonderful friends. We can also include a number of these greetings at our daily family worship. Blessings are received twofold: for the family who prays, and those who have sent the greetings to them. Our Jewish offering has been commendable, but we have never reached our goal—a penny-a-day per member. It would be interesting to know how many local councils achieve this offering goal. The blessing is promised to those who remember His Chosen People. Christmas greetings can be ornamental. They can also bring blessings when used for prayer reminders, and Jewish Thank Offering incentives.

What About Christmas Boxes?

Do you remember which PEN POINTER asked that question? We are a **missionary** group of ladies. At this Christmas season many desire to show their appreciation to our beloved missionaries. We encourage this wonderful idea. Please check in the Pen Pointers "HOME FRONTIERS" and "BEYOND OUR BORDERS" for suggestions for missionary gifts.

A Personal Greeting

We extend a personal greeting to each WMC lady in this country, and around the world. We praise the Lord for our faithful members in the councils in Africa, South America, and other places. May this season be a joyful one as our thoughts turn to the precious gift of God's Son. God gave himself in sending Jesus Christ. Giving things, or a part of what we have is fairly easy. It is more difficult to give oneself. Most of the unsaved people will be won for the Lord only as the Christian gives himself, his time, patience, friendship, and prayers. Let us take time this busy month for witnessing for Christ so that others may have real joy, peace, hope, and happiness. The most wonderful Christmas gift is, **"Christ, My Life."**

How Did We Get Our Birthday Missionaries?

By Mrs. Benjamin Hamilton

(Since the year 1953, the national WMC has supported a birthday missionary. The response to this project has been enthusiastic. Some of the newer ladies have asked how this idea was started, and since the answer would be of interest to all our WMC ladies, Mrs. Benjamin Hamilton kindly agreed to compile a brief history of this important WMC project.—Ed.)

The fund was begun in 1951-1952 when one of the National WMC Objectives read as follows: "When your own birthday rolls around, have your loved ones give you money rather than gifts, then you put this money aside toward the support of a WMC missionary." The idea of how the money was to be raised was not entirely followed through, for since that time the Objective has simply said: "A birthday offering to be received."

This offering grew slowly during the first few years, but by conference time in 1953, the fund was large enough for the WMC to begin supporting a missionary. The first one was Mrs. Loree Sickel. The list grew as follows:

1953-54—Mrs. Loree Sickel, Argentina.

1954-55—Mrs. Minnie Kennedy and Miss Estella Myers, Africa.

1955-56—Miss Mary Emmert, Africa; Mrs. Miriam Churchill, Argentina; Mrs. Jean Zielasko, Brazil.

1956-57—Mrs. Freda Kliever, Africa; Mrs. Eileen Miller, Brazil; Mrs. Dorothy Maconaghy, Argentina; Mrs. Charlotte Jobson, Africa.

1957-58—Mrs. Rose Foster, Miss Grace Byron, and Miss Florence Bickel, Africa.

1958-59—Mrs. Fred Fogle, France; Mrs. Foster Tresise, Hawaii; Mrs. Paul Dowdy, Argentina; Miss Angie Garber, Navajo.

This list will show how the Lord blessed our efforts and how the number of missionaries has increased each year. Many councils have unique and interesting ways of gathering in the money. Along with our efforts to raise a generous offering, our daily prayers for each birthday missionary are of paramount importance.

In order that each WMC lady may feel personally acquainted with each of our 1958-59 birthday missionaries, a brief biography of each will appear in the Missionary Herald. Last month, November, Mrs. Tresise, of Hawaii, was featured and in the following months the other three birthday missionaries will be honored. Keep praying and remembering our birthday missionaries.

Appreciation

Christmas is the season when we remember, with gratitude, the nice things people have done through the year. It is altogether fitting at this Christmastime that our WMC ladies express appreciation and thanks to four of our women who retired as national officers at conference this year. They are Mrs. Miles Taber, retiring first vice president; Mrs. Lester Pifer, retiring recording secretary; Mrs. Dayton Cundiff, retiring editor; and Mrs. H. Leslie Moore, patroness of SMM.

No one but the Lord, and their successors in office, know how many long hours of work and prayer these dedicated women have contributed to the Lord's work through WMC. So at this blessed season, a big "Well done and thank you" is extended to these faithful women.

We, the Women

Allegheny District

The Allegheny Fellowship met October 2, 1958 at the Summit Mills Brethren Church with the largest attendance since we became a separate district. There were 106 WMC ladies besides several visitors and quite a few children. The missionary speaker was Miss Agnes Shaffer from the Uniontown church, who is a witness for Christ in Nigeria, Africa. We also had a spot for each council to picture "Harvest" with a display in miniature, using both the national theme, "Christ, My Life," and the rally theme, "Harvest." There were very attractive displays and 1st, 2d, and 3d ribbons were presented. The attendance plaque went to Reading church with 100 percent attendance.

The remainder of the program was made of various things from the different councils, some in flannelgraph, some in song, and others in pantomine. We enjoyed the hymn "How Great Thou Art" illustrated, as well as very sweet fellowship and inspiration by meeting the ladies of the different councils. There were many who felt this was our best rally.

As a climax to the day's activities, for the president at least, I was very wonderfully surprised with a delightful birthday party—cake and all kinds of lovely gifts. I wouldn't be able to tell of the joy it brought to my heart to know that the women of the WMC were so kind to just "me." I will never cease to praise the Lord for His goodness to me through the wonderful ladies in the Allegheny district. In the year ahead, as we let Christ be our life, great things will be accomplished for our precious Saviour. We ask that you will pray with us, that our WMC ladies will be able to live Christ before the other women in our churches so that they will also want to join with us and unite our efforts to make Christ known in the far corners of the world before it is too late. In His service.

—Mrs. John Hottle, president

California

The California District Women's Missionary Council met for their fall conference at the First Brethren Church, Whittier, Calif., on October 23. More than 200 women enjoyed the inspirational program and the home--mission challenge presented by Miss Celina Mares.

A special feature "This Is My Life" was given by the district president, Mrs. Maxwell Brenneman. At this time she revealed her plans to pioneer our missionary work in Puerto Rico. A gift of Tupperware was presented to Mrs. Brenneman as a token of love from the district women.

The winter conference will be an evening service featuring a foreign-missions forum.

—Mrs. Harold Painter

Glendale (Calif.), Council

Our September meeting was held in the daytime instead of the usual evening meeting. We met at the home of Mrs. Lois Tompson who served a salad and dessert luncheon. We ate near a large swimming pool and held our meeting in the lovely spacious living room. Mrs. Flora Hengerer was the leader.

—Mrs. Ora Stump

Grandview, Washington

The WMC ladies of the First Brethren Church of Grandview recently canned 45 gallons of asparagus, 31 gallons of applesauce, 47 gallons of carrots, and 40 gallons of tomatoes for the Navajo Mission.

Northwest District Rally

The Northwest District fall WMC rally was held at the church in Grandview, Wash., October 18, 1958. Mr. and Mrs. Gordon Hansen, local Child Evangelism directors, were the afternoon and evening speakers. The WMC also outfitted one boy and one girl for school in size 10. We also supplied many pencils, erasers, tablets, crayons, combs, et cetera.

—Mrs. Clarence Green

Southern Ohio District Rally

The fall rally of the Southern Ohio District was held October 14 in the North Riverdale Brethren Church. It was an all-day meeting with a covered-dish dinner at noon.

Previous to the morning business session, seven local presidents presented a skit, "Who Is My Neighbor?" which was enjoyed by all. Mrs. Gerald Towner, district SMM patroness, gave a very interesting and challenging report of the district SMM work. At this rally, $150 was given toward the new Sinking Springs church to assist in their building program.

Our afternoon speaker was Miss Grace Byron. She gave us many interesting sidelights on her past work in Africa, and we were made more appreciative of the privileges we enjoy as American women. Truly it was a joy to fellowship once again with this faithful worker.

The theme for the day was "Lift, Look, and Labor" with a lovely basket of fruit representing the fruit of our labors for Christ.

—Mrs. R. M. Ward, district assistant secretary

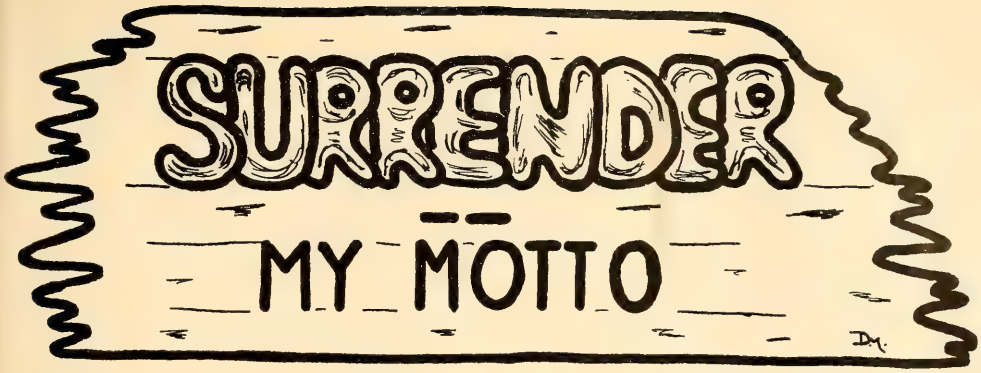
ABOUT OUR COVER PICTURE—

Pictured left to right: Mrs. George Smith, Southern Ohio District; Mrs. Robert Boone, Indiana; Mrs. Nelson Hall, Northern California; Mrs. Sam Horney, Midwest; Mrs. Thelma Funderburg, Michigan; Mrs. Maxwell Brenneman, California; Mrs. Jack Peters, Mid-Atlantic; Mrs. John Hottle, Allegheny; Mrs. Vernon Schrock, Iowa; Mrs. Robert Markley, Northern Atlantic; Mrs. William Schaffer, East. Not present when picture was taken: Mrs. Frank Lindower, Northern Ohio; Mrs. Leslie Moore, Northwest; and Mrs. Jack Westerman, Southeast.

Notice

24-inch Pilot Wheel is now ready for you—you'll like it! Blue on gray flannel, with "Christ, My Life," in the center. The picture of the head of Christ is included. There are 12 blue and white suede-paper spokes, on which is printed each month's topic. "I can do all things through Christ," is separate in larger blue letters. Price $2, plus postage. May be ordered from:

Miss Bertha D. Kuhn
Box 145, Winona Lake, Ind.



Theme Verse: Romans 12:1

SINGING MY MELODY

By Carolyn Bearinger Dowdy

As you glance at this title, perhaps you are wondering just what this means. You may be wondering what a person must know before he can sing a melody. Ephesians 5:19 states: "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your **heart** to the Lord."

Also Colossians 3:16 exhorts us to "teach and admonish one another in psalms and hymns and spiritual songs, singing with grace in your **hearts** to the Lord." Both of these verses use the word **heart** and state that melody comes from the heart. The Scripture reading in Acts 16:25-34 tells us Paul and Silas sang praises to God while they were in prison.

Now you may be wondering just what I'm trying to suggest. I think that if you study this carefully, you will see that there must be a reason in our hearts in order to sing. Paul and Silas had the confidence that whatever happened to them was according to God's will and that they had nothing to worry about. They knew Christ as their personal Saviour and had faith that He would see them through any trial, even being in prison, because they had been witnessing for their Lord and Saviour. They **had** reason to praise their Lord.

If you have never accepted Christ as your personal Saviour, you have no reason to sing a melody to the Lord. But if you have accepted Him, you can follow the advice given in Psalm 28:7 which says: "The Lord is my strength and my shield; my heart trusted in him, and I am helped: therefore my heart greatly rejoiceth; and with **my song** will I praise him."

Perhaps you have accepted Christ into your heart, but still you have no melody to sing. Have you asked the Lord to put one there for you? Psalm 40:3 says: "And he hath put a **new song** in my mouth, even praise unto our God." Christ had put a new song in David's heart, and He will do the same for you.

Salvation is just one reason among many to sing and praise the Lord. We find several examples in the Bible of other reasons why people sang unto the Lord. Moses praised the Lord after successfully crossing the Red Sea. Hannah praised and thanked God for giving her Samuel for whom she had earnestly prayed. Job praised the Lord for trials and testings, for which we should likewise pray so we can become stronger servants of the Lord.

Just because nothing spectacular has happened in your life, there are many reasons for which to praise God. Have you recently thanked Him for the everyday things that so often seem insignificant?

We can "Sing Melody" through the means of testimony or by voice. Singing hymns and choruses is just one way to express the melody that is in our hearts. But I warn you that you cannot pretend to have melody. Even though man may not detect the pretense, God knows the will and intent of the heart of each one of us.

With the joy of salvation in our own hearts, we hear God's call coming to us to "Go ye into all the world and preach the gospel to every creature" (Mark 16:15).

Do you have a melody in your heart to sing? Are you willing to tell others of the wonderful salvation which you possess so they may also have a melody to sing? I would urge each one of us to pause and ask the Lord to put a new song in our hearts.

INFORMATION PLEASE!

Q—Under "Martha Achievements" does achievement number 5 mean to complete four projects in knitting, four projects in crocheting, et cetera?

A—No; this means one project in crocheting, one in embroidery, and so forth, making a **total** of four projects.

(Do you have a question about SMM? Send it to Janet Aeby, Winona Lake, Ind., for your answer.)



Missionary Story for Seniors and Middlers

By Mrs. Bill Burk

Music plays an important part in the life of the Amazonian. Mothers sing as they wash the clothes; big sisters sing as they rock babies in their hammocks. When there is electricity, those fortunate enough to own radios generously share with their less fortunate neighbors by boosting their volume to capacity sending music up and down the block.

In the evening the neighborhood may again be serenaded, if there is a birthday or some other special event to be celebrated by some family. Renting a record player, records, and loudspeaker the family is all set for the celebration. The sound of music, laughter, and dancing feet, intermingled with the crying of babies, barking of dogs and, all too frequently, the angry shouts of drunken men, continue until one or two o'clock in the morning.

As one walks along the street, a Christian home may often be identified by the type of music which comes from it. For example, as one walks past the home of Dona Deusarina, she can be heard singing a hymn describing God's pleasure in protecting her. This particular hymn is her favorite because for many months after she was saved, she continued to be afraid. Although she lived only two blocks from the church, she never came on dark nights when the moon didn't shine. It was after many months of hearing the Word of God and His many promises that she learned to trust the Lord and to let Him keep her and her little ones safe on their walk to and from church. When that realization came, she gave a joyous testimony of the peace that came from knowing God will protect her under any circumstance.

Every afternoon Dona Lucimar puts her children to sleep by singing to them the hymns she has learned at church. She is a new Christian and her favorite hymn is "Peace, Be Still." She knows what it is to have the Lord speak peace, first to her own heart, then to the heart of her husband. Hymns of praise continually ring in her heart for the salvation which is hers.

Senhor Antonio often brings his guitar to church. He himself made the guitar. It is a lovely piece of work made of fine Brazilian wood. By its intricate, inlaid designs it shows the patience and skill of its maker. When he appears with his guitar, we know he has a special number to sing, and more often than not he sings a hymn which describes the many troubles and pains of this life. But the hymn always concludes with the message of comfort and hope that our Father God knows our troubles and desires to help us with them.

Not only individuals but families love to sing the hymns which comfort their own hearts or give praise and thanksgiving to the Lord. The best singing family in our Icaoraci church is the Cardoso family. With duets or solos, or mixed quartet, they often give a testimony as a family of praise to the Lord at home and in the church services.

When sin, doubt, and fear have been removed from a heart by the entering in of the Lord Jesus, the natural result is singing. The Brazilian Christian readily obeys Paul's admonition in Colossians 3:16: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."

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PRAYER REQUESTS

Pray for Miss Barbara Hulse whom we are supporting this year that the Lord will supply every need and draw her close to Him as she serves Him this first year in Brazil.

Pray that the Lord will show **you** how much to give for this national project.

Pray for a closer walk with your Lord and Saviour.

Pray for each writer of this month's articles that the Lord will give her good health and will endow her with extra joy and gladness.

Pray that each girl in your own SMM group will be filled with melody and song and will be a more effective witness for Christ than ever before.

Pray for your national officers by name, or for one whom you know personally that the Lord will continue to give each one physical strength to carry on the work He has placed in her hands.

Singing My Melody

By Mrs. Scott Weaver

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Eph. 5:19).

SMM girls should be able to sing better than anyone else because they are Christian girls. Does that shock you into saying "Oh?" with raised eyebrows? Let me show you why.

Have you noticed the different kinds of music? Think of the frenzied beat and empty chant of African music, or the harshness of Russian music. If you happen to like "hillbilly" or mountain music, think of the sameness of the tune. Then there is the dreamy waltz rhythm, the rock 'n roll beat, the great swelling symphony orchestrations, and the high-spirited marches. Music expresses the soul.

There are all kinds of songs and all kinds of singers. Some may choose sad, weird melodies. Some may like to repeat over and over, or chant meaningless phrases, while others thrill their listeners with beautiful singing voices. But every SMM girl can please God with her voice! Psalm 100:1-2 says: "Make a joyful noise unto the Lord, all ye lands. Serve the Lord with gladness; come before his presence **with singing."**

Throughout the Bible there are verses that say: "Sing unto the Lord a new song." What is this new song? This new song is **M**y **M**elody of each SMM girl.

Isaiah 42:10 says: "Sing unto the Lord a new song" to the One who was a light to the gentiles and who would open blind eyes—to that One "sing a new song." Jesus opened blind eyes and was a light to the gentiles. Sing a new song to Jesus, Isaiah says. When we sing a gospel hymn or a chorus, we sing songs of praise to Him.

Psalm 40:2-3 says: "He . . . set my feet upon a rock . . . and he hath put a new song in my mouth." This new song is for His wonderful salvation after we are set firm upon Him, our Rock. Isaiah 35:10: "And the ransomed of the Lord shall return and come to Zion with songs and everlasting joy." The ransomed are those Jesus paid for with His own blood. So only the Christian has a new song. No one else can sing Christian songs and choruses from his heart like the child of God. Yes; the unsaved can sing our choruses, but aren't they empty? That's because music expresses what's in the heart. We hear the professionals sing sacred music on the television and radio; yet one can detect whether the words about our precious Lord are really from their hearts or just another song.

Has Jesus opened your blind eyes and set you firm upon the Rock? He has bought you with His own blood. Then you should have a new song of joy in your heart. If you don't love songs like "Christ for Me," "For God So Loved the World," "There's Power in the Blood," and "When the Roll is Called Up Yonder, I'll be There," then check up, girls, and see if you really have been saved. If the songs of this world are the ones you love, then look into your heart and see if you love the world or Jesus most. If Christian songs are repulsive to you, remember, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5: 17).

Do you remember the story of Paul and Silas who were beaten and thrown into jail because they preached the Gospel? At midnight they prayed and **sang** praises to God. In the midst of trouble they could sing because their hearts were right with Jesus. He had put a new song in their hearts. Can we sing praises to God in our troubles, girls? If we trust Him, we can!

When the children of Israel sinned so much, God let the heathen nation of Babylon capture them and take them into the Babylonian land. Then the heathen Babylonians, who bowed down to idols, said: "Sing us one of the songs of Zion" (Ps. 137: 4). The Israelites said: "How shall we sing the Lord's song in a strange land?" They couldn't! Neither can we if we have sinned greatly, or if we are among ungodly friends.

If you cannot honestly be **S**inging **M**y **M**elody, then confess your sin to Jesus. He will cleanse you and put a new song in your heart. Then with real joy you, too, will be **S**inging **M**y **M**elody, or as Ephesians 5: 19 reads: ". . . singing spiritual songs and making melody in your heart to the Lord."

A Prayer for the New Year

I want the New Year's opening days
To fill with love, and prayer, and praise,
Some little things to do for Thee,
For Thou hast done great things for me.

I want some other soul to bring
To Thee, my Saviour and my King.
Thou wilt not, Lord my prayer deny,
For Thou canst all my wants supply.

In Jesus' name our prayer we raise,
Whose guiding hand has blessed our days.
And may we, Lord, in godly fear
Serve Thee through all this coming year.

Anonymous

Missionary Topic for Juniors



By Mrs. Foster Tresise

Those who are filled with the love of God and who belong to the Lord Jesus cannot help but have a melody in their hearts to Him. The true Christian not only loves to sing about the Lord, but he also speaks forth His praises.

Consider Paul and Silas in Acts 16. There they were in prison, their feet fast in stocks. They had been beaten and were bruised and bleeding; yet they were praying and singing praises to God. They were worshiping the Lord. It was not until after this praying, singing, and worshiping that the prisoners listened to them.

How many of us could or would sing if we were in the same predicament as Paul and Silas? Under conditions not nearly as severe, we find ourselves complaining and feeling sorry for ourselves. In this state, we not only make ourselves miserable, but all those around about who hear us soon become saddened too. How unlike Paul and Silas!

They were not complaining and feeling sorry for themselves because they were chained in the dark prison. Rather, they were content where they were singing praises to God and being witnesses to the other prisoners. Then we read of the earthquake. The prison walls shook. The doors opened, and the prisoners escaped. Finally the jailer asked the apostles: "What must I do to be saved?"

What a lesson we can learn from these two men! Because they sang and praised God, the jailer knew they were released from prison by God's power, and he and his family were saved!

As Christians we should learn to be content when things go wrong. And not only to be content, but to praise the Lord, that we might be a witness to those who do not know the Lord.

SUGGESTED PROGRAM FOR JANUARY

THEME SONG—"Surrender, My Motto."

PRAYER

CHORUSES—Choose some that are particularly melodic and happy.

SCRIPTURE—Read aloud altogether from Acts 16:25-34.

DEVOTIONAL TOPIC—Middlers and Seniors read "Singing My Melody" by Carolyn Bearinger Dowdy; Juniors read Mrs. Weaver's "Singing My Melody."

POEM—"A Prayer for the New Year."

PRAYER CIRCLE—Use the requests printed in the Missionary Herald. Stand in a circle and clasp hands.

SPECIAL NUMBER—Have a solo, duet, trio, quartet, or if not possible, then choose a song for everyone to sing; make it a praise to God!

MISSIONARY TOPIC—Middlers and Seniors read Mrs. Burk's article; Juniors read Mrs. Tresise's article.

DISCUSSION—Middlers and Seniors discuss chapter 5 in **Christian Girls' Problems;** Juniors—chapter 5 in **Little Shepherds of Navajo Land.**

CHORUS—"A Melody in My Heart."

BUSINESS MEETING—All three groups learn Ephesians 5:19 for roll call.

SMM BENEDICTION — Psalm 145:1-2.

SQUIBBLES

By Miss Jeanette Turner

These are the months for giving your offerings for the national project. This year we are supporting Miss Barbara Hulse, newly appointed missionary to Brazil under our own Brethren foreign board.

Perhaps you could send some of your "ideas-for-offerings" to your national editor for other groups to use.

A new Middler SMM group was started this fall in **Fillmore, Calif.** We praise the Lord for each new SMM as it is begun. Continue to pray for new organizations.

Junior girls from **Grandview, Wash.,** have some good ideas for making money to apply to their offerings. Here are a few: doing housework, picking grapes, baby-sitting, doing the Saturday baking, et cetera. They are spelling out H-U-L-S-E in dollar bills to make things interesting! They also use flashcards for learning and reviewing their memory verses. At the end of the year they plan to have a "Memory Verse Bee."

Don't forget that bandages for Africa may be sent to the Brethren Missionary Residence, Winona Lake, Ind., anytime during the year.

How are you coming on your personal goals? The goals are: learning the Book of Galatians, rolling the most bandages; for Seniors, reading the entire Bible through this year; and for Middlers and Juniors, memorizing all the foreign missionaries' names and their respective fields.

News



Compiled by the Editor

BEKORO, F. E. AFRICA. Doctors in Bangui discovered an amoeba in the intestines of Rev. Jake Kliever, and he was given treatment. Recovery should be immediate. On the return trip from Bangui to Bekoro, the car in which Jake Kliever and Dr. Floyd Taber were traveling, hit a wet spot in the road and did a "cartwheel" which did considerable damage to the auto. Dr. Taber and Brother Kliever suffered only cuts and bruises.

DOWNEY, CALIF. Rev. Alf. Dodds, a teacher in the Christian day school in Long Beach, Calif., was injured in an automobile accident on Nov. 24. It was necessary to take 18 stitches in his head.

BERNE, IND. The Bethel Brethren Church went on the air Dec. 7 with a one-half hour weekly radio broadcast which may be heard over the new Van Wert (Ohio) station each Sunday morning at 8 a.m. It is around 1200 kc. Irvin Miller is pastor.

FILLMORE, CALIF. Rev. Ord Gehman has accepted the pastorate of the First Brethren Church here, and will assume his duties about Jan. 1, 1959. The present pastor, Max Brenneman, is assuming the missionary work in Puerto Rico.

RITTMAN, OHIO. The First Brethren Church dedicated its new addition and the remodeled auditorium on Nov. 23. This was the 35th anniversary of the dedication of the original building. The new addition provides the church with ten new classrooms, a pastor's study, a chapel, and a new nursery. The remodeled auditorium will seat 350, and 550 can be seated by employing the classrooms in the Sunday school. Over 500 attended the dedication service. Charles Turner is pastor.

SEAL BEACH, CALIF. E. John Gillis is the new pastor of the Seal Beach Brethren Church.

LABOULAYE, ARGENTINA. Rachel Elizabeth was born on Oct. 19 to Rev. and Mrs. Carson Rottler.

GENEVA, SWITZERLAND. Rev. and Mrs. Tom Julien are now living here, and are engaged in language study at the university. Their address: Hotel de l'Union, 11, Rue Bautte, Geneva, Switzerland. Change the address on page 41 of The Brethren Annual.

GREAT LAKES, ILL. Chaplain J. Dale Brock is now stationed here with the U. S. Navy. Correspondence should be addressed to Bldg. 3, Chaplain's Office, Great Lakes, Ill.

LEESBURG, IND. A goodly number attended the union Thanksgiving service at the Leesburg Brethren Church, sponsored by the Brethren churches of northern Indiana. The 1959 Thanksgiving service will be held at the Grace Brethren Church of Fort Wayne, Ind., Carl Miller, pastor.

CLEVELAND, OHIO. Brethren living in the northern Ohio area may now enjoy the fine religious broadcasts from radio station WCRF-FM.

SOUTH BEND, IND. The South Bend Daily Tribune has published the list of the All-Indiana area high-school football teams. Listed on the second team in the backfield is Richard Kriegbaum, a senior at Warsaw High School. Richard was also awarded the engraved gold trackshoe as the most valuable member of the 1958 Warsaw track team. He qualified for and ran in the Indiana State finals at Indianapolis. During 1958 he made the highest vocabulary record for a first-year French student ever recorded in the history of the State. He is a member of the Winona Lake Brethren Church.

UNIONTOWN, PA. Approximately 100 attended the men's fellowship banquet Nov. 24 at the First Brethren Church. Rev. Arthur J. Christiansen, of Akron, Ohio, was the guest speaker. R. Paul Miller, Jr., is pastor.

FORT LAUDERDALE, FLA. The Grace Brethren Church has purchased a new church model organ. Ralph Colburn is pastor.

HAGERSTOWN, MD. The Mid-Atlantic Fellowship youth rally was held here at the Grace Brethren Church Nov. 29, and was a huge success. Speakers at the banquet and the inspirational hour were Ernest Bearinger, national youth director, and Harold Etling, director of the National Sunday School Board.

BELL, CALIF. In a Sunday-school contest between the Community Brethren Church of Los Angeles, and the Bell Brethren Church, the local church was defeated by the Community church by 231 points. Emlyn Jones, pastor of the Bell church, has humbly bowed his head to Robert McCormick, pastor of the Community Brethren Church.

WINCHESTER, VA. Sunday-school attendance reached 288 on Nov. 9 at the First Brethren Church. This school placed 2d in the national contest with an increase of 23.2 percent. Paul Dick is pastor.

MIDDLEBRANCH, OHIO. An overnight youth rally of the Northern Ohio District was held Nov. 28-29 at the Middlebranch church, Wesley Haller, pastor.

FLORA, IND. John Evans, pastor of the Grace Brethren Church has resigned and will terminate his ministry here on Mar. 15, 1959. **Correction:** John Evans is an ordained minister. Please change Annual.

TUCSON, ARIZ. The new home-mission church here continues to grow, and the membership now stands at 31. Twelve were recently baptized. Ralph Askins is pastor.

CANTERBURY, ENGLAND. Dr. Geoffry Francis Fisher, Archbishop of Canterbury, said he hopes to introduce "a new fashion" of calling all clergymen "Brother." Addressing a diocesan conference he said: "I have decided to call them Brother because I will not call brothers of mine 'Father.' Also, you can call a layman Brother."

The BRETHREN MISSIONARY HERALD

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Winona Lake, Ind.

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We Should Be

READY TO REIGN

By Glenn O'Neal, Ph.D.



No matter which political party happens to be in power, we will agree that the governments of the world are the very picture of intrigue and corruption. The Christian can be glad that brighter days are ahead, for Jesus is going to return to reign as King of a literal kingdom on this earth.

The kingdom is repeatedly prophesied in the Old Testament. When Christ came, He offered himself as King, knowing that the Jews would reject Him because of His message against sin. This rejection and consequent crucifixion is not a defeat, as some have said, but the fulfillment of another prophecy which says that "he is brought as a lamb to the slaughter" (Isa. 53:7). When Christ came the first time He offered himself as King. When He comes the second time He shall set up His kingdom by force. He is pictured in Revelation 19:15 as ruling "with a rod of iron." He will not be known as the lowly Jesus of Nazareth, but as "King of kings, and Lord of lords."

On the basis of the preaching of the cross, Christ is now calling out of the world "a people for his name" (Acts 15:14). This group called the church, whose names "are written in the Lamb's book of life" are said to be connected with Christ in the coming kingdom and are appointed to reign for ever and ever" (Rev. 22: 3-5).

It is this reign for which every Christian should be looking and preparing. The basis upon which authority will be delegated in the kingdom will be how adequately you have cared for the responsibilities which He has given you in this world. Our Lord presents this truth in Matthew 19:11-27. He spoke this parable which we shall proceed to interpret "because they thought the kingdom of God should immediately appear" (v. 11). He informs them that He is going back to heaven, in the meantime call out His church, and then return (v. 12). He gave His servants the responsibility of caring for His work in the world while He was gone (v. 13). Upon His return He asks for an accounting of how diligent His servants have been (v. 15). According to the fruits of their labors, He designates authority in the coming kingdom (vv. 16-19). No excuses are accepted (vv. 20-27). Christian, the teaching is plain; the way you daily care for the tasks God has given you is determining your future position in the coming kingdom.

Every one of us should be ready and anxious for the privilege of reigning with Him. We shall suggest two outstanding reasons and deal with them briefly.

We should be ready to reign with Him because of the nature of the rule of the King.

Christ will be on earth in person and will establish absolute rulership over the entire universe.

"Thine eyes shall see the king in his beauty . . . for the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us" (Isa. 33:17, 21-22).

Christ alone can bring order out of the world chaos. The only way this can be done is to establish the world government on the basis of absolute justice and righteousness. This reign is pictured in Isaiah 11: 3-5: "And he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." He won't have to judge by hearsay and outward appearances (v. 3) but will be able to look on the heart and judge righteously. Certainly we will be in an enviable position when we rule together with Him who rules and reigns in righteousness.

We should be ready to reign with Him because of the conditions which will prevail in the kingdom.

One of the outstanding blessings of the kingdom is that all will be able to have intimate fellowship with the Lord.

"And they shall teach no more every man his neighbour, and every man his brother saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord" (Jer. 31:34).

We are all glad for the privilege of fellowship with the Lord through His Word and prayer, but how much greater will be the joy when we can talk with Him face to face!

In a day of constant wars and rumors of wars, it is encouraging to realize that in the kingdom all the energy and resources now used in war will be concentrated on useful purposes.

"And they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. 2:4).

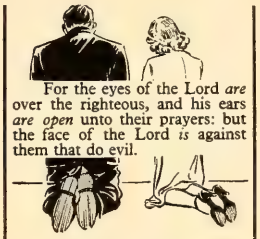
Probably the most noticeable change that will take place when the kingdom is ushered in will be the removal of the curse. "And there shall be no more curse" (Rev. 22:3).

This will effect great changes in every phase of our lives. There will be no more weariness or pain. The deserts, we are told, shall "blossom as a rose." The ground will yield as we never before thought possible. Animals will no longer be at enmity one with another. The Scriptures tell us that "the wolf also shall dwell with the lamb." It will be only then that we will realize the state of disorganization now present in the universe. Romans 8:22 tells us that the "whole creation groaneth and travaileth in pain" waiting for this deliverance. When Jesus comes to set up the kingdom, this disorder will be ended.

(Continued on page 781)

God's People Must Get Right With God

By Oswald Smith



When we get right with God, there will be revival. How do we get right? By confession and restitution. Let me quote Psalm 66:18: "If I regard iniquity in my heart, the Lord will not hear me." God will not listen to what I have to say if I am harboring sin in my heart. No one may know anything about it, but if it is there, God sees it; and unless I confess it and put it away, God will not listen to my prayer.

Let me also quote Isaiah 59:1-2: "Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear."

The fault is not God's; the fault is mine. God's arm is long enough. He can reach lost men and women and save them. The picture is that of a man who has fallen into the water and is being swept away by the current. Men reach out their hands in a vain effort to save him, but they fail because their arms are not long enough.

But that is not true of God's arm. He can reach the drowning man. God is able to save. Where then is your trouble? He says, "Your iniquities." Like a cloud, man's sin hides the face of God, separates man from God so that God is unable to rescue and save. The fault lies with man.

Known Sin

Now if you are a Christian, in all probability you have a besetting sin. You have been delivered from most of your sins, but there is one that holds you in bondage that dogs your footsteps wherever you go. It may only be a habit, something that you try to persuade yourself is harmless; yet there it is, and it comes between you and God. Perhaps you have been living a life of sinning and repenting by turns; there has been no clear break.

In a moment of weakness, you surrender yourself to your besetting sin. It now has a hold on you that you are unable to break. You want it, however, as a sweet morsel and you will not let it go. You know what it is and God knows what it is. Now it is **that** sin that robs you of divine power. It is **that** sin that makes it impossible for God to use you, and until you confess it and put it away, forsaking it utterly, you will not be right with God. Have you then turned from everything you know to be wrong, or are you allowing deliberate, known sin in your life? It is for you to answer.

Restitution

Not only must there be confession; there must also be restitution. Wrongs must be made right. If you have injured others, apologies may be in order. You cannot be right with God and at the same time wrong with your fellow men. You must have a conscience void of offense. Perhaps there are debts that will have to be paid.

If you will humble yourself before the Lord and give yourself to prayer, allowing the Spirit of God to search you and try you, He will reveal everything. You will know the wrongs that have to be made right, the sins that must be forsaken. I know of no other way to get right with God, except by means of confession, renunciation and restitution. Sin is the one great barrier. That barrier must be removed at all costs.

Four Little Words

When I was converted in the year 1906 in the great Torrey-Alexander campaign which was held in Massey Hall, Toronto, Canada, I noticed, as I walked along the streets or through the stores, or rode in the streetcars, thousands of little white cards. On both sides these four words were printed in bright red type, "Get Right With God."

It made no difference which way the card fell, the message was always there. As a result, thousands were convicted. So many tens of thousands of these little white cards had been distributed that it was impossible to get away from them. Everybody saw them. They were lying about on every side and those four little words preached a sermon that could never be forgotten.

It is just that that is needed for revival. God's people must get right with God. Churches must get right with God, and as soon as they do, they will be on the way toward revival, for the stones will have been gathered out of the way, the choked channel cleared, and the way opened for the outpouring of the Spirit of God.

READY TO REIGN

(Continued from page 780)

Another glorious fact is that this kingdom lasts forever. Daniel 7:14 states that "his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Kingdoms have risen and fallen for centuries, but when the God of heaven sets up His kingdom, no force in the universe shall be able to destroy it.

It is a sobering thought to realize that we are determining the place we will occupy in this kingdom by the way we serve the Lord now, whether it be by caring for the Bible-school class, raising our families, or witnessing and praying. Each of us should ask ourselves: "Do I want to have my eternal future position determined by the service I am now rendering?" Let us then act accordingly.



Compiled by Roy H. Lowery

BIBLE STUDY—THE CHRIST OF CHRISTMAS

Our wonderful Saviour was first promised when our foreparents fell in the Garden of Eden (Gen. 3:15). God promised Abraham the Seed (Gal. 3:16). God said that this seed of Abraham would inherit the land of Palestine (Gen. 12:3; 17:6-8). Jesus was pictured in the Passover Lamb and in the brazen serpent (Exod. 12:13; Num. 21:5-9). Isaiah foretold the birth of Christ upon whom God would place the governments of the world (Isa. 7:14; 9: 6-7). Isaiah saw Him as the Spirit-filled servant of God and the crucified Lamb of God (42:1-7; 53). Micah foretold the place of His birth (Mic. 5:2).

Jesus came to be our kinsman-redeemer. He became our all-sufficient Saviour (Heb. 2:14). He came to restore a fallen race (I Cor. 15: 22; Heb. 2:9-10). He came as a gift of God's love (John 3:16). Excarnate, God the Son was in the beginning with God (John 1:1-2). He was the Creator (John 1:3; Col. 1: 16-17; Heb. 1:1-2). By grace God the Son became the Son of God (Ps. 2:7). Through Him we become the sons of God (John 1:12; I John 3: 2). He is grace and truth personified (John 1:14-17).

The Father gave the creation and control of the universe into the hands of Christ (John 1:3; Col. 1:16-17; Heb. 1:2). The Father has given all judgment to the Son (John 5:22). There is surely to be a judgment because the Judge was raised from the dead (Acts 17:31). His stewards will have to give an accounting of their stewardship (II Cor. 5:10). All nations will be judged by Him (Matt. 25:31-32). Because of His perfect Saviourhood God has determined to reward Him with endless glory and power (Phil. 2:9-11). He is the promised heir of David's throne (Luke 1:32-33). His sign is now a cross, but in God's time it will be a crown.

Because of His absolute power over us we cannot be Christian without bowing to His Lordship (Matt. 28:18). It means the giving of our bodies to Him otherwise, we cannot enter His kingdom (Rom. 12:1; Col. 3:1-4). We have no approach to God except through Him (John 14: 6). To deny Him is to deny the Father (II John 9). It is no wonder that the rejection of Christ is serious (Ps. 2:12). It is through Him that we are furnished the miracle of regeneration (John 1:11-12). As our Counselor, He is with us always and He has promised never to leave us nor forsake us (Matt. 28:20; Heb. 13:5-6).

He comforts us through His representative, the Holy Spirit (John 14:18-19; Rom. 8:9). He is with us (John 14:23). Our bodies are His temple (I Cor. 3:16).

As Isaiah taught, Jesus is "the mighty God" (Isa. 9:6). Paul calls Him "the great God" (Titus 2:13). The Scriptures teach His deity (Heb. 1:8). Jesus proclaimed His deity to the Pharisees (John 8:23-24). Jesus said: "I and my Father are one" (John 10:30). Isaiah calls Jesus "the everlasting Father." Daniel calls Him "the ancient of days" (Dan. 7:9, 13-14). Daniel's vision is similar to that of John on the Isle of Patmos (Rev. 1:14). The white hair speaks of "the everlasting Father" (Rev. 1:18).

He is "the Prince of Peace" (Isa. 9:6). After the evangelizing work of the church He will come and reign on David's throne (Acts 15:13-16). There will then be perfect peace on earth (Mic. 4:1-5). Wild nature will be subdued (Isa. 11:6-9). By Him we now have peace with God (Rom. 5:1; Eph. 2:14).

"'Tis not enough that Christ was born
Beneath the star that shone,
and earth was set that morn
within a golden zone.
He must be born within the heart
before He finds His throne."

SUGGESTED PROGRAM FOR DECEMBER

Opening Hymn—"Joy to the World."
Scripture Reading—Luke 2:1-20.
Prayer Time—Brethren Missionary Herald (Dec. 6, page 768).
Hymn—"Faith Is the Victory."
Business Session—Lift offering for our Grace Seminary project, and be sure to send your offering to Mr. Ben C. Zimmerman, Route 1, Warsaw, Ind.
Bible Study—The Christ of Christmas.
Closing Hymn—"Silent Night"; closing prayer and fellowship time.

LAYMEN IN THE NEWS

Hollins, Va. Patterson Memorial Brethren Church was host to the Southeast Fellowship laymen for their fall rally which was held here Friday evening, November 7, with a fine group in attendance. Frank W. Campbell is the district president.

Roanoke, Va. The laymen of the Clearbrook Brethren Church have been conducting the worship services in the absence of a pastor for the past six months, and the attendance has been very good. We praise the Lord for faithful laymen like these.

West Alexandria, Ohio. A new laymen's group has been organized in the Grace Brethren Community Church with good attendance in their monthly meeting. Harry Berry is president of this fine group.

Mansfield, Ohio. The National Laymen's officers met at the Woodville Grace Brethren Church for an all day meeting October 25; plans were formulated for the coming year. Leon Myers was host pastor.

Washington, D. C. Floyd Hartman, of the First Brethren Church, local president reports much interest and very good meetings from our Capitol City. They are praying and working toward establishing a Brethren testimony in Maryland's largest city, Baltimore.

Dayton, Ohio. Herb Edwards, National Laymen vice president, spoke recently at Sterling and Covington, Ohio, in the interest of the laymen's group there. Brother Edwards reports there is widespread interest in the laymen's work in the Ohio churches.

Social Security and Ministerial Retirement

By C. H. Ashman, D.D., President
Board on Ministerial Relief, Inc.

Q—What about Social Security in relation to the ministry of the Board on Ministerial Relief of the Brethren National Fellowship?

A—We are not discussing Social Security itself. You can get all the information about it from the Social Security authorities. Our concern is how it has related itself to our Board. A word of warning to the ministers is wise, we believe. We have passed through the mill of acceptance and reception of social-security benefits since we are beyond the age when such would restrict our income received from other sources. Being in the active pastorate, pastor of a Home Missions Council Church, we were cut down to the bone on benefits. There is a clause in the rules which declares that the benefits will be determined by the "gross income," **less "allowable deductions."** The "allowable deductions" are not defined. Home telephone expenses, automobile expenses when being used in church work of any form (unless re-imbursed for it by the church), all conference expenses (unless paid by the church), every expense of office and library and magazines, et cetera, a typewriter purchased for the home (because we used it in the evenings in writing some church correspondence), every possible expense in relation to helping this mission church, was deducted from our "gross income" as "allowable expenses," and our benefits were reduced accordingly.

Some ministers have withdrawn from co-operation with our Board when they entered Social Security. Some have persuaded their churches to withdraw and pay the minister's social security. (The Social Security law clearly declares that it is illegal for churches to pay the social security of the pastors). We believe this is unwise and shortsighted. No minister can live in any degree of comfort on either the Social Security alone or the Board of Ministerial Relief Retirement benefits alone. Both will hardly be enough for comfort, especially in case of sickness. We would urge all ministers and churches to get back into the ranks of our Board. Neither the ministers or churches would be doing too much for security of ministers when retirement comes.

We are not criticizing ministers for entering Social Security. We entered it. But we are appealing to them to support the Fellowship Board. For their own sake, for their family's sake, for their fellow-minister's sake, for the Board's sake, for the Lord's sake, we appeal to you fellow ministers, stay in the Board, get back in the Board, come in the Board, and do not take Social Security as a substitute.

We appeal to all Brethren churches to continue support of the Board. If you have withdrawn, return to the fold. If you have never started support of the 3 percent, do so immediately. We believe you owe it to the faithful ministers of The Brethren Church, faithful pastors, who will need the help the Board is set up to give when the time of retirement comes of necessity.

Q—What about plans for a change of the set-up so that greater and more definite benefits may be assured?

A—Affiliation with several insurance and retirement pension boards of larger denominations have been studied in the past by the Board, such as the one whose literature was recently sent to all churches by the secretary-treasurer of our Board for study and information. This plan was presented at the National Fellowship Ministerium last conference, but the response was lukewarm. The problem is this—there must be larger percentages, both from the church and pastor, in any other plan than that which we now have. Until churches and pastors are willing to pay larger percentages, better and bigger benefits just cannot be given.

If larger percentages would be paid to the Board on Ministerial Relief, we could set up a bigger and better system also with more definite security of continuity and detail. The Board's hands are tied until Conference authorizes changes and until the churches and ministers are willing to share in larger income to make possible larger dividends.



CAMDEN, OHIO

On Nov. 23 the First Brethren Church concluded one of the greatest revival meetings conducted here in many years. Edward Lewis, pastor of the First Brethren Church of Buena Vista, Va., was the evangelist, and in his forceful manner the Lord used him to awaken many to their need of Christ. With but few exceptions, there were decisions at every service, and the net results of the two-week meeting were 11 first-time decisions and 49 rededications. The average attendance was eighty for the two weeks. A fine spirit was manifested throughout the campaign, with fine attendance at the pre-prayer services. We praise God for the many decisions for Christ that were made.

—R. L. Rossman, pastor

ENGLEWOOD, OHIO

The Englewood Grace Brethren Church was spiritually blessed by the ministry of Rev. Nathan Meyer during our prophetic Bible conference, Oct. 26-Nov. 2. There were overflow crowds almost every night, with records being set on the closing day when there were 254 in Sunday school, and 296 for the morning worship service. There were seven first-time decisions for Christ, and 13 reaffirmations. Visitors from other churches of the area were present at most of the services. We are thankful for the presence and power of the Holy Spirit during the services, and for all the lives that were spiritually enriched.

—Lon Karns, pastor

SOUTH BEND, IND.

Things have been happening here at the Ireland Road Brethren Church. Attendance recently reached an all-time high when an average of 99 was reached for October. On a recent Sunday, 14 decisions were made, 6 of which were first-time decisions. Recently a father, mother, and eight fine children took their stand for Christ. Our weekly calling program has resulted in some real victories for the Lord.

—Gene Witzky, pastor

UNDER THE

PARSONAGE ROOF

by Mrs. Robert Miller



TO MY SON

My Darling Son,

After having had you home for three months this summer it seems almost unnecessary to tell you how very much we all miss you. You have been gone only a few hours now, but the vacancy in my heart is sharp. I don't know why it was so difficult to take leave of you today. Perhaps I felt your own reluctance in the lingering tenderness of your goodby kiss. When I went into the boys' room after church tonight, your unoccupied bed brought your absence into sharp focus, and quick tears filled my eyes.

One always wonders at the time of separation who will be here or gone at another reunion. That feeling has taken possession of my thinking now more than ever. Being unable to shake this off, I feel constrained to tell you a few of the thoughts on my heart as they relate to you; you can take them for what they are worth.

From the moment I knew I was to have another baby, the second of my nine you are, I loved you. And why not? You are another token of a deeply rooted love between your Daddy and me. The first movements of your tiny body under my heart served to seal a mother's love for you for all time.

Those precious baby days when you wiggled in helpless sweetness in my arms. Your early childhood years when I kept after you with sheer determination to save you from your own willfulness. Those days when you earned your first dollar and "blew" every penny of it on foolishness (a sign of starting to grow up and trying your wings). The days you began to evince genuine interest in the true values of life. The day you committed yourself to Christ both for salvation and His Lordship over you; the days when I witnessed your struggle between loyalty to parents and principles taught by them and the consensus of those who would belittle or make light of your home influence, and the utter joy to see your home and parental loyalties take precedence. The day you stood strong and shy at the head of your class to receive your high-school diploma; the first day you walked the halls of college. The day you felt you had found the one great and moving love of your life; and now your first really independent steps in enrolling at a big state university; all these and many other moments of your life as they have directly affected mine are precious, cherished mementoes locked in a special area of my heart which bears the label "Bill."

As Daddy and I commit you anew to your Saviour and Lord in the midst of the avowed godlessness of a state university, we are asking Him to make you and keep you ever aware of your specific task to which each believer is committed: "Ye are the salt of the earth." Don't allow Satan to rob you of your savor, Bill.

If there is any bit of a mother's philosophy I would give you to which you will pay special heed, it is this—whatever standards of conduct were right and righteous at home, these are right and righteous away from home. Whatever truths you have been taught and which have been absorbed into the very warp and woof of your character to make you the young man of God you are now, these truths must be guarded, cherished, and adhered to now, more than ever as they stand the tests of mockery and ridicule.

Whatever standards of manners and morals and ideals which we have inculcated and lived before you; whatever you have accepted and lived of these, they, too, will envelop your personality and character to make you a man above and among men, where others of lesser stature make a mockery of such nobilities.

Finally, though far from last as to importance, with the Word of the Lord through His Apostle Paul I would remind you: ". . . whatsoever things are true, whatsoever things are honest [honorable], whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think [fix your mind] on these things" (Phil. 4:8).

We love you with an all-inclusive love, Bill. You are never farther away from us than our latest prayer for you. You know where and how to get us if at any time you need us.

With tender love,
Mother and Daddy

The Sufferings and the Glory of

The Lord's Righteous Servant

By Robert D. Culver, Th.D.

"Isaiah 53 is the epitome of all prophetic statements about the coming One, called "the Servant of the Lord." Professor Culver, from his background of devotion to the Lord Jesus and love for the Scriptures, strengthened by his studies in the Hebrew text, gives to us this thoughtful and thought-provoking insight into this key portion of the Scripture."—V. Raymond Edman, president of Wheaton College.

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The BRETHREN MISSIONARY HERALD

EDUCATIONAL ISSUE

DECEMBER 20, 1958



Our Favorite Christmas Hymns

•

IS THE BRETHREN CHURCH WORTHWHILE?

•

CHRISTIAN TRUTH FROM BROWNING'S VERSE

•

Fact or Fancy? The Three? Wise Men

EDITORIALS



By Alva J. McClain, D.D., President of Grace Theological Seminary and College

Christmas of X-mas

The entire nation in which we live, and also the greater part of the world, will soon be engaged in the celebration of Christmas. To some it will mean the anniversary of the birth of One who came to save sinners from their sins. To others, perhaps the greater number, it will be merely a holiday devoted to the exchange of gifts, sitting down to eat, and rising up to play.

To many such the day is Xmas. And this popular term may be taken as a symbol of the world's ignorance concerning Him whose birth it is intended to commemorate. The world knows that He was born some nineteen centuries ago. But who He was, and why He was born are matters of which the world knows little.

To the world, Christ is "X"—the unknown quantity.

But Some Know Him

Some years ago a modern writer gained a degree of popular fame by writing a book about Christ, entitled, "The Man That Nobody Knows."

The book furnished conclusive proof that its author did not know Him; but the thesis of the book is wrong, for there are **some** who know Him. Those who have experienced His wonderful saving power can say with Paul: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

A better title for a book about Christ would be "The God-man That No Worldling Knows."

We who are Christians do not know all there is to know about Him. He is an infinite Saviour and His riches are unsearchable. However much we may advance, we shall never know **all** about Him. But we know **Him.** And this is eternal life.

Why Did He Come?

We need not speculate on this point. He came to reveal the Unknown God. He came to give His life a ransom for many. He came that men might have life and have it in abundance. Truly the star of Bethlehem was the harbinger of wondrous things.

And yet, in the midst of our joy over the birth of a Saviour, we should not forget that the Bethlehem star is a silent witness against us all. It reminds us that once we were dead in sin, ignorant of the living God. And the God of heaven had to leave His throne, empty himself of the glory, and enter human life in order that He might bring us back to himself. It will humble us to remember this.

The birth of Christ was not a compliment to humanity. It is rather the proof, if any were needed, that we are sinners and lost without the mercy of God. "Thou shalt call his name Jesus; for he shall save his people from their sins." This was the Word which announced His birth.

He Came To Die

He did not come to live. He was born to die. When John the Baptist first caught sight of Him, he did not exclaim as some today: "Behold, the great Teacher." But he cries: "Behold the Lamb of God, which taketh away the sin of the world." And this word, upon the lips of a Hebrew prophet, was a prophecy of **death;** for a lamb cannot take away sin except by dying.

The cross was the great purpose of His birth. He was the Lamb slain from the foundation of the world. Let us beware of attempting to celebrate His birth while forgetting His death. In the Bible these two are never sundered.

The cross, not the manger, is the power of God unto salvation. But there could have been no cross without the manger.

The World Knew Him Not

Jacques Gordon, celebrated violinist, once declared that the average person is unable to recognize the artistry of genius. Asked to explain why people pay high prices to hear the great musicians, he answered that for the most part they are interested in great celebrities rather than great music. They recognize genius by the price they pay for seats.

To prove his contention, Mr. Gordon dressed himself in the garments of a beggar, put on smoked glasses, pulled an old cap down over his eyes, hung an empty cigar box from his neck, and took his stand on a Chicago street corner where he gave a $1,000 concert playing on a violin worth $40,000. A passerby sympathetically tossed him a coin occasionally, and at the end he had $5.61.

If that incident amazes you, remember that the Son of God once came to a world which He had made, and that same world "knew him not." To be sure, the world will soon be joining in the celebration of His birth. But how many will do it because they behold His glory and recognize His infinite worth? And how many only because they follow the crowd?

If He were standing today on the corner of a city street, speaking the words of eternal life, how many of the restless, passing crowd would be wise enough to turn aside and listen?

Would you?

His sheep follow him, for they know His voice (see John 10:26-30).

Giving and the Christmas Season

Certainly no more appropriate season could be chosen for an offering to the ministry of Grace Seminary and College. Christmas celebrates the coming of the only begotten Son into the world—His incarnation and permanent identification with human life. God, the

(Continued on page 791)

THE BRETHREN MISSIONARY HERALD VOLUME 20, NUMBER 51
ARNOLD R. KRIEGBAUM, Executive Editor
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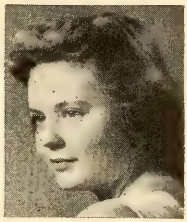
Let's Clean the Slate!

Trusting the Lord and telling His people, we submit the following as our minimum financial need during the Grace Seminary and College offering period—December and January. Any amount less than this will impose a serious hardship on the school.

Current expense (operational) needs	$14,000
Contractor's retainer upon acceptance of new buildings about February 1	36,000
Necessary grading, sidewalks, classroom, and office equipment	15,000
Total amount needed	$65,000

We thank you for your past fellowship in establishing the seminary and college. We believe you will stand with us again as we face our need and responsibility at this hour.

Why I Almost Didn't Come to Grace



By Miss Janet Aeby

Daughter of Rev. and Mrs. John Aeby, pastor of Waterloo (Iowa) Grace Brethren Church

Grace College is known by people throughout The Brethren Church, and many others, as our church school. I realize now that it is really a privilege and an honor to be included in its student body, but unfortunately, I did not always hold this view. Let me tell you how this transition took place.

I was born and raised in a Christian home, and have always been tagged a "P. K." This, being interpreted, means "Preacher's Kid." Perhaps I should have been proud to carry this title, but I'll have to admit that there were many times when my attitude wasn't all that it should have been. It seemed to me that there was a certain connotation of extra responsibility attached to my name which I did not care to accept.

It wasn't that I was not a Christian, for I was saved when I was only four years old. However, even though I had an outward testimony, I was constantly rebelling as people would mention things which they were certain I would or would not do simply because I was a "P. K." When this philosophy was applied to the discussion of my college education, I felt that I had to rebel. I was **not** going to attend Grace College simply because everyone else thought I should and knew I would. My parents, however, being very wise and knowing me quite well, explained that they would only encourage me to seek the will of the Lord.

Underneath my stubborn self-will, there was a definite interest in Grace College. Gradually throughout my high school years I anticipated the regular arrival of the **Sounding Board** and the educational issue of the **Brethren Missionary Herald.** Each year I watched more of my friends enroll, and the pull became stronger. Since I had made acquaintances in different parts of the country, this seemed to be an excellent opportunity to get to know them better. I still felt that this was a selfish motive, so it in itself was not sufficient.

The Grace College choir tour to the West in 1956 is something that I'll not soon forget. As I listened to their songs and testimonies, I really felt the leading of the Lord in a definite way. I continued to pray about coming to Grace, and after a few months I felt led to enter the Brethren Youth Council's Essay Contest. The subject given us was "Should a Girl Go to College?" This seemed to be the grand finale. I turned the whole matter over to the Lord and asked that His will be done. Not only did He speak to me about my own life and decisions, but He also enabled me to give my testimony to others. By His grace I did win first place, which entitled me to a scholarship to none other than Grace College.

Grace is my home now, and even though there are, and will be, problems, I thank God for the way He led me here. I know that even from my selfish viewpoint there isn't any place I would rather be, and I am certain that spiritually the Lord led me here to be drawn closer to him. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men" (Ps. 107:8).

Is The Brethren Church Worthwhile?



By the Late
Louis S. Bauman, D.D.
President of the Board of
Trustees of Grace
Theological Seminary, 1943-1947

There is a question that, it would seem, every member of The Brethren Church might well be asking in these days when so many hands are reaching out to us for both time and money. That question is—

Is The Brethren Church Worthwhile?

We will all agree, of course, that the church is worthwhile. The church has the only message of real, and certain hope for this troubled world. The question we are asking is: "Is it worthwhile for us to maintain The Brethren Church as a distinctive body of Christians? or, might we better join ourselves to some other body of near like faith, and save a lot of energy, time, and money?"

It is not the purpose of the writer to attempt to answer that question in this brief article. Every soul, traveling home to God, and judgment, and eternity, must answer that question for himself. He should answer it in the light of the solemn statement of the One who is to sit on the judgment seat and determine the eternal destiny of every soul born into this world of men (John 5:22). That statement is " The word that I have spoken, the same shall judge him in the last day" (John 12:48)!

At the peril of your soul, you cannot trifle with the word that the Christ has spoken unto you. That statement of our Lord is reason number one for the writer remaining in a small, unknown, and unsung body of believers in Christ, known as The Brethren Church. When any man can find a body of believers whose accepted faith is more in harmony with the eternal Word of God than is the faith proclaimed by The Brethren Church, the writer will lose no time in joining that other body.

The lives of our Brethren may not always measure up. They may come far short of their privileges. Their lack of vision may be disheartening. But the faith they have set forth as their belief according to the Scriptures, that Statement of Faith comes as near being unassailable as any we have yet read. And no matter what the other fellow may do or not do, as for me, I can accept it, preach it, teach it, live by it, die by it, and be judged by it in the day!

Now, what that faith means to me, it can mean to my fellow-traveler who needs light, and guidance, and encouragement, as he journeys through this present evil world. And, since it was given to me without money and without price, I am debtor to give it to my fellow-traveler.

In the giving of this precious faith to others, I must see to it that all my time and my money is used to that end as effectively as possible. Individually, I can touch only an infinitesmally small part of the race that is traveling with me into the world beyond. Therefore, if what I possess of time and money is to be used most effectively, it would seem that to use it in the preparation of consecrated young lives, able to go forth and give to men that faith, and for them in turn to give it to others, and they to others—to give my time and money through Grace Theological Seminary would accomplish the farthest-reaching results.

I am going toward the sunset of life. These young men and women in Grace Seminary are going toward the sunrise. My individual effort soon must end. Their efforts are just beginning. My dollar, therefore, given in their preparation, will work on, telling redemption's story,

"When this poor lisping, stammering tongue,
Lies silent in the grave."

Surely, for **me,** there is no duty more important, more worthwhile, more sure to bring eternal reward, than the duty of giving Grace Theological Seminary all the support it should have from me, and the support that it must have from us all, if it is to continue its work, which God has so marvelously blessed that within a few short years it has commanded the attention and the respect of the foremost evangelical leaders of the Christian church in America.

The Brethren will not fail to support its Seminary—the pulsating heart of the church we love!

GRACE ALUMNI CONFERENCE

January 19-22, 1959 (Monday-Thursday)

BAUMAN MEMORIAL LECTURES

Dr. Alva J. McClain

President of Grace Theological Seminary and College

GUEST SPEAKER

Rev. Howard G. Hendricks

Assistant professor of Practical Theology at Dallas Theological Seminary





OUR FAVORITE CHRISTMAS HYMNS

BY PROFESSOR DONALD OGDEN

Carol singing is one of the loveliest aspects of the Christmas season. It would not be Christmas, as most of us think of it, without the ringing of the familiar tunes in our ears—tunes that we hear only at this time of the year, but tunes that reappear annually as surely as autumn gives way to winter.

The seasonal songs that fill the air in our streets, our schools, and our homes are of a wide variety. Such secular carols as **Deck the Halls, The Holly and the Ivy,** and **Here We Go A Wassailing** do not deal at all with the religious significance of the season, but explain customs and traditions that have continued from the past. Many of them have been incorporated into Christmas celebrations from pre-Christian and pagan origins.

In addition to these we hear a number of songs of more recent vintage which sentimentalize the season by making reference to those elements which characterize it, such as snow, bells, sleigh rides, and all that goes with the Santa Claus tradition.

Another type of song, one with much appeal, is the tuneful carol which is based upon the nativity of Christ but includes the traditions of men that have grown up around the celebration of His birth. Illustrative of this type are the French **Bring a Torch, Jeanette, Isabella,** which suggests the carrying of torches to the cradle of the Infant Jesus, a custom popular during medieval times; and the English **I Saw Three Ships,** describing the sailing of three ships bearing Mary and the Christ Child to Bethlehem on Christmas Day in the morning.

Good Christian Men, Rejoice and **God Rest Ye Merry, Gentlemen** are examples of yet another type, the carol which presents the true significance of the birth of Christ but has more the nature of a folksong than of a hymn. **I Wonder as I Wander** and **What Child Is This?** are two **other very lovely carols of this type.**

The average layman would be amazed at the volume of Christmas carols of all nations extant today. Yet of all the fine Christmas music in circulation in our day, it can rightly be said that most of the carols which appeal to Christian people are hymns. And while there are many hymns which make reference to the marvelous birth, our really popular Christian hymns, used by all denominations alike, cannot be said to number more than about a dozen.

One of the most stirring and best loved of the Christmas hymns is Isaac Watts' **Joy to the World,** which, incidentally, was not intended to pertain to any particular part of the church calendar. Lowell Mason's arrangement of a portion of Handel's **Messiah** gave a musical setting to the hymn far superior to the relatively plain tune which originally accompanied it, and helped to make it one of the greatest songs of Christmas.

It is fitting that alongside a hymn of Watts we should find among the best Christmas hymns one written by the other of the two greatest English hymnists, Charles Wesley. In **Hark! The Herald Angels Sing** Wesley has given us one of the most comprehensive declarations of the full significance and meaning of the Nativity to be found in any hymn. How rich and full are the lines—

Veiled in flesh the Godhead see,
Hail th' incarnate Deity!
Pleased as man with men to appear,
Jesus our Immanuel here.

This hymn, too, awaited a second musical setting before it found real popularity. The tune that brought the hymn forward was one written by Felix Mendelssohn in a cantata 101 years after Wesley had written the hymn. It was 15 years later that an English organist joined the words and music to bring it immediate popularity.

We are indebted to German hymnody for the carol most frequently sung, **Silent Night, Holy Night,** which has been described as "one of the gentlest and loveliest of carols . . . one of those rarities, a genuine inspiration." In a very few hours on a Christmas Eve a clergyman wrote the words and his organist set them to music to meet a need for special music the next day. The organ was in disrepair at the time, and the carol was first heard as a three-part arrangement, accompanied by a guitar.

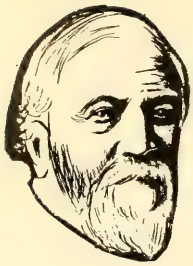
The great German reformer, Martin Luther, is credited with giving us both the words and the music of the carol which is the favorite of small children everywhere. Known as "Luther's Cradle Hymn." **Away in a Manger** is believed to have been written by Luther for his own children.

Three popular Christmas hymns have their origin in France. **The First Noel** and **Angels We Have Heard on High** are both of unknown authorship. The other is the beautiful **O Holy Night** of the celebrated French composer, Adolphe Adam.

Among the most common Christmas hymns in our literature, only three are of American origin. **It Came upon the Midnight Clear, We Three Kings of Orient Are,** and **O Little Town of Bethlehem** were

(Continued on page 791)





Christian Truth From Browning's Verse

By Rolland Hein—Assistant Professor of English

Robert Browning, the great English poet of the nineteenth century, adopted a religious position which may not be termed fundamental, in our sense of the word, but his sympathies were much more with the evangelical Christian position than with either the Catholic or liberal systems. One cannot deny that his poetry contains some lines which are shocking even according to secular moral standards, and others which propound a theology mostly of his own invention; nevertheless, the Christian reader is delighted as he discovers many passages which reveal deep spiritual insights on the poet's part.

It is the Christian student's responsibility to judge all literature according to the great objective standard of truth which God has revealed to us, the Bible. When Browning's works are so examined, many passages are seen to be veritably pregnant with Christian truth. Let us present a few that center around the theme of the Christian's proper attitude toward life. The continuity between these quotations is, of course, my own, and does not necessarily reflect Browning's personal thought.

Gusto for Life

Browning was possessed with a zestful appreciation of life itself. He remarks—

> How good is man's life, the mere living! how fit to employ
> All the heart and the soul and the senses forever in joy!

This can be truly asserted of experiences only in proportion as they are freed from the corrupting and perverting influences of sin. With this qualification understood, however, here is an attitude toward life that ought to be much more prevalent among Christians than it is. In fact, it is only the Christian who has the full right to adopt this view of human experience. It is our God "who giveth us richly all things to enjoy" (I Tim. 6:17), and He intends that we Christians should find pleasure in that which He has created. But an even greater source of our joy lies beyond the physical aspect of things. The God in whom we trust is the great Guide and Planner of our lives, and the Christian exults when he sees the direct evidence of God's loving control over his life. The Word of God is very plain that all circumstances that surround the Christian are not only controlled by God, but they are guaranteed to so develop and coalesce that the Christian's good will be the constant result. What a fascinating life to live! With what zest and earnest anticipation ought we to face each new experience!

Browning has caught the spirit of this attitude when in his poem "Saul," he portrays Saul's aged mother as asserting,

> 'Let one more attest,
> I have lived, seen God's hand thro' a life-time, and all was for best.'

In "Rabbi Ben Ezra" Browning's spokesman invites—

> Grow old along with me!
> The best is yet to be,
> The last of life, for which the first was made:
> Our times are in His hand
> Who saith "A whole I planned,
> Youth shows but half; trust God: see all nor be afraid!"

Confidence in Adversity

God's plan for each of our lives differs sharply from any mere human plan in that He purposes that His children shall experience unpleasant episodes, hardships, and pain. But, because God has promised all these experiences will have a beneficent end, our attitude can be one of intrepidity and thanksgiving. Rabbi Ben Ezra challenges:

> Then, welcome each rebuff
> That turns earth's smoothness rough,
> Each sting that bids nor sit nor stand but go!
> Be our joys three-parts pain!
> Strive, and hold cheap the strain;
> Learn, nor account the pang; dare, never grudge the throe!

Since God is working a perfect work within each Christian and has given His word that He shall complete it, the time will certainly come when we will be able to survey the entire past through which His grace has brought us and exclaim:

> I see the whole design,
> I, who saw power, see now love perfect too:
> Perfect I call Thy plan:
> Thanks that I was a man!
> * * *
> All I could never be,
> All men ignored in me,
> This, I was worth to God, whose wheel the pitcher shaped.

In the realization of these momentous truths, the speaker in the poem closes his monologue with this earnest plea to God:

> So, take and use Thy work:
> Amend what flaws may lurk,
> What strain o' the stuff, what warpings past the aim!
> My times be in Thy hand!
> Perfect the cup as planned!
> Let age approve of youth, and death complete the same!

Ought not this to be the sincere prayer of every dedicated Christian heart?

Expectation for Glory

Of course, only lives that have been entirely given over to the Lord have the joy of this confidence. God has purchased these individual lives with the blood of His only Son, who became as one of us to make possible this incomprehensible work of grace. The basis for Christian joy is the incarnation of our Lord.

Browning suggests something of the greatness of Christ's incarnation, and the meaning it ought to have for the Christian in five outstanding lines from his poem "Saul." David is portrayed in the poem during the time he played the harp for King

(Continued on page 793)

About the Author

Rolland Hein is a graduate of Wheaton College and Grace Theological Seminary. At present he is engaged in graduate work at the University of Iowa in the field of English.



Fact or Fancy? The Three? Wise Men

A rewrite of an article by Ben Hamilton, printed in December 1958 **Scott's Monthly Journal,** a stamp collectors' periodical.

Long a predominant theme on Christmas cards, the three Wise Men have moved in on a Brazilian 1939 stamp and two Cuban stamps released late in 1956. These interesting people have been accepted as standard symbols of December 25. One school of thought suggests they are fictional; another claims they are real. Do the Brazilian and Cuban stamps depict historical characters?

These oriental dignitaries are only mentioned in Matthew 2:1-12, and this account says nothing about the number of Wise Men. The idea of **three** Wise Men is simply implied by Matthew 2:11 which points out that the Wise Men gave gifts of gold, frankincense, and myrrh.

Neither are the names of the Wise Men mentioned in the New Testament record. Yet down through the ages the names Gaspar, Melchior, and Balthusar have been attached to these figures. These names are found in one manuscript of the apocryphal New Testament writing known as the Gospel of Pseudo-Matthew. In the 16th chapter of this manuscript are these words: Gaspar gave myrrh, Melchior frankincense, Balthusar gold."

But there appears to be no historical basis for considering these names as authentic. It is not known whether the Latin manuscripts of the Gospel of Pseudo-Matthew represent the original language thereof or are translations of some Greek manuscripts.

Magi From the East

But who were these Wise Men that are prominently portrayed in the opening verses of the second chapter of the Gospel according to St. Matthew? According to the Greek text of Matthew's Gospel, the Wise Men were **magi.** In very ancient times, in the area of Babylon, there were magicians who were astrologers. These played a prominent part in Median, later Babylonian, court life. Such undoubtedly were the Wise Men mentioned in the Bible in Daniel 2:27. Interestingly, in Theodotion's revision of the **Septuagint** (the Greek Old Testament, commonly used in Christ's time), the same Greek word (meaning **magi)** is used for the Wise Men in Daniel 2:27 as is used in Matthew 2:1, 7.

Magi, or Wise Men, were historical persons mentioned by Herodotus, Zenophon, Marcelinus, and Strabo. However, were those mentioned by Matthew Persian or Jewish? Some early church fathers, such as Justin Martyr, Tertullian, and Epiphanius, suggested—virtually insisted—that the Wise Men came from Arabia because they offered gold, frankincense, and myrrh. But the Bible account specifically asserts that these orientals came from the east and not from the south (the geographical location of Arabia in terms of Israel).

Others hint that the Wise Men may have been members of a Jewish colony in the vicinity of ancient Babylonia—a remnant of the Jewish exiles brought to Babylon in the days of Nebuchadnezzar. Basis of this suggestion is the fact that Daniel had a conspicuous position in the courts of Babylonian kings and that the monarchs of those days selected **magi** from the Jews.

Moreover, mention of the star of Bethlehem in the second chapter of Matthew allegedly supplies support for the thesis that the Wise Men were Jews from Persia. For well known to the Jews was the prophecy uttered by Balaam in Numbers 24: 17 wherein was promised that a star should come out of Jacob. Consequently, a star became a sign of the expected Jewish Messiah.

After all is said and done, the identity, names, number, and offerings of the Wise Men are not the important message of Matthew 2: 1-12. The emphasis of value is this: As they presented their gifts to Jesus, they found the greatest treasure that men can possess—Jesus Christ, the Son of God. May the 1939 Brazilian and 1956 Cuban postage stamps ever be a testimony of this fact.

OUR FAVORITE CHRISTMAS HYMNS

(Continued from page 789)

all written in America by ministers of the 19th Century. The latter came as a result of the writer's experience in the Holy land one Christmas season. It is said that he wrote the words for the children of his Sunday school. They in turn prevailed upon the organist of the school to set it to music. According to tradition, Mr. Redner promised to have the music for them within a week, but had produced nothing by Saturday night. He awoke during the night with the tune in his mind, wrote it down immediately, and the next morning presented the song to the Sunday school.

Increasing attempts are being made in purely musical circles to revive carols which were sung in various countries centuries ago. But in spite of the growing trend toward secularization of the celebration of Christmas, even the unregenerate world is unwilling to give up the tinge of Bible sentiment which it somehow senses is the real essence of the season. With all the introduction of ancient and modern, these beloved hymns will surely retain their place as the songs of Christmas fill the air.

EDITORIALS

(Continued from page 786)

greatest and the perfect Giver, gave His Son that heaven might at last have a "Door" through which sinners may enter the presence of a holy God and there find forgiveness and life eternal. But a lost world is even today blindly stumbling through the darkness with no knowledge of the "Door." Our school exists for the training of men and women to go forth and lead sinners to him who is the "Door."



PHILOSOPHY and the CHRISTIAN



(Second in a series)

By J. Worl Stuber, Ph.D.

In the first article of this series, we endeavored to indicate that men by their very nature are led to ask questions that are fundamentally philosophical in character. Whether an individual desires to do so or not, he **must** attempt to answer these questions—he must, that is, if he is to continue to exist as a "thinking" individual. This attempt to arrive at solutions to these disturbing problems is essentially a philosophical endeavor, whether it is done only on the level of commonsense or on the level of technical analysis. We were led to the conclusion that because man is a creature with the unique characteristic of rationality, he is compelled by his own nature to think philosophically. The situation is one in which human nature obstinately refuses to abandon the quest for truth and certainty, no matter how difficult and imperfect philosophy may be.

In the present article it is our purpose to emphasize the importance of a starting point in philosophy. In philosophical terminology the starting point is called the basic postulate or underlying presupposition, which usually consists of a set of assumptions accepted by faith as being adequate to explain consistently and coherently the questions that demand an answer. Basically, there are only two approaches to the problems of philosophy. An individual may place his trust in the autonomous powers of man (which is the starting point of all non-Christian philosophy) or one may place his trust in God and His special revelation of Holy Scripture (which is the starting point of the Christian in philosophy). The Christian philosopher contends that a person must appeal to supernatural revelation in order to solve philosophy's problems. His philosophy is based upon the postulate of the existence of the Almighty God who has revealed himself in Scripture. On this foundation the Christian claims a world-view can be presented which will adequately answer the basic problems of philosophy.

It is quite evident that such a starting point is objectionable to a non-Christian philosopher. He is critical of this approach in philosophy and argues that rational men no longer believe in a supernaturally governed world. But to make this type of objection to the Christian's appeal to the Bible for solutions to philosophic problems is nothing more than prejudice. This is necessarily the case because of the very nature of assumptions or starting points in philosophy. The Christian philosopher assumes that the Bible is a meaningful foundation which must be taken into account before the whole of reality can be properly interpreted. The non-Christian philosopher assumes that the Bible is not a meaningful foundation, but rather that nature, or mind, or some other starting point is the only meaningful one by which reality properly can be known. Each approach is clearly an assumption. In order to get started in the endeavor of constructing a world-view, assumptions like these must be made. Underlying all reasoning, no matter at what level, there are basic assumptions in which a person has placed his faith. The question of a starting point is basically a matter of choice. In other words, an individual must ask: "What set of assumptions are worthy of my trust?"

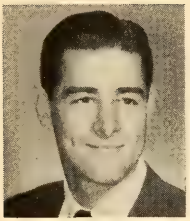
The Christian philosopher contends that the assumption in which he has placed his trust is the best to account for the totality of reality. His major premise is that God exists and is known through the Scriptures; this is the basic assumption of his philosophy. Furthermore, he works within the framework and in the light of God's Word. He is convinced that when the Bible is brought into the sphere of philosophical inquiry, it is possible to make more sense out of reality than it would be without this Special Revelation of God. The Christian discovers that it is only on the basis of the divine revelation of Scripture that proper solutions to the problems of philosophy and life can be found. God's revelation has conveyed truth to man which otherwise could not have been obtained. Thus, the Christian builds his philosophy on the Biblical view of God and the world; he finds in this conception of reality, a world-view which is sufficient and satisfying. It is his firm conviction that Christianity is able to answer the fundamental questions of life more adequately than any other world-view. The Christian has set out in the difficult task of philosophical endeavor with the realization that the ultimate reason of things is to be found in the living God, whom he has learned to know and to love as his Father through Jesus Christ his Lord.



About the Author

Dr. Stuber is a graduate of Wheaton College, Northwestern University, and the University of Edinburgh, Scotland. He is now assistant professor of Philosophy at Grace College while he is completing his work in Grace Seminary.

Christian Service and the Seminary Student



Kurt Finsterbusch
Seminary Chaplain

Have you ever thought of the story of the prodigal son (Luke 15: 11-32) as an illustration of true Christian service? Remember how the elder brother stayed faithfully with his father all his life? His record of service was excellent, for he could say: "Lo, these many years do I serve thee." He had no demerits against him for he said: ". . . neither transgressed I at any time thy commandment." Yet all the time his attitude was wrong. Remember his grumbling response to his father's generous welcome to the prodigal brother? He said: ". . . thou never gavest me a kid, that I might make merry with my friends." His service was habitual and not from the heart.

The younger brother was more sincere. He did outwardly what his heart desired inwardly. Both he and his brother wanted to enjoy life, but only the younger gave in to his desires. However, when God finished dealing with him, he wanted to come back and serve his father. Thereafter his service would be largely spontaneous and from the heart. This pleased the father.

Christian service in a seminary can be professional and done because it is expected. But as God tenderly deals with each one of us our service is from the heart. Almost all of us who are seminary students, after prayerful investigation, find for ourselves a place of regular service. Through our own contacts we may become student pastors, Sunday-school teachers, music directors, or young people's leaders. Through the Christian Service Department we may do gospel-team work in hospitals, nursing homes, jails, or youth groups.

God is to be praised that so much is being done through the students, and He is to be petitioned that the work might be done "as unto him" and not in a professional spirit.

GIFTS TO GRACE THEOLOGICAL SEMINARY (November 1958)

	General Fund	Building Fund
Allegheny		
Meyersdale	$9.00	$22.00
Washington		8.95
California		
Bellflower		10.00
Inglewood	29.00	20.00
Phoenix	56.55	
San Bernardino	225.40	
East		
Everett	13.00	
Johnstown (First)	11.00	
Kittanning (First)	23.00	19.50
Indiana		
Berne	16.00	35.00
Clay City	7.00	
Osceola	22.00	3.00
South Bend	6.00	25.00
Winona Lake	50.79	
Iowa		
Waterloo	69.05	31.55
Michigan		
Lake Odessa	25.00	49.50
New Troy	20.00	11.00
Mid-Atlantic		
Alexandria	8.00	
Seven Fountains	10.00	4.00
Washington, D. C.	26.10	
Waynesboro	39.75	21.50
Winchester	25.00	16.00
Northern Atlantic		
Hatboro	7.00	8.00
Palmyra	27.00	12.00
Philadelphia (First)	143.00	67.25
Philadelphia (Third)	58.00	36.00
District Youth		9.91
Northern Ohio		
Canton	158.00	5.00
Danville	20.00	
Homerville	11.00	
Mansfield (Grace)	456.70	404.00
Middlebranch	65.00	
Southeast		
Covington	35.00	
Hollins	4.00	4.00
Southern Ohio		
Clayton	14.00	4.00
Dayton (First)	185.72	258.52
Dayton (North Riverdale)	1.00	
Miscellaneous		
Isolated Brethren	17.50	22.50
Non-Brethren	67.50	25.00
Maintenance Gift	45.00	
Totals	2,007.06	1,133.18

Designated Gifts:	
Anonymous	250.00
Beaumont, Calif.	30.00
Fort Wayne, Ind. (First)	39.07
Harrisburg Pa.	85.00
Long Beach, Calif. (First)	80.00
Winona Lake, Ind.	94.00
Non-Brethren	250.00
Student Body	12.24
Total	840.31

THE MEANING OF "NOEL"

The French, with their unique legacy of carols, have given us a word without which our Christmas vocabulary would be the poorer. The word **noel** is derived from the Latin word **natalis,** meaning birthday, or natal. Since the Nativity is the primary consideration in a Christmas celebration the noun **No'el** is synonymous with **Christmas.** A **noel** is a carol dealing with the Christmas story, and the word **noel** is also used as a shout of joy. Using this unique word in all its senses, we might say that in the season of No'el we sing noels in which we joyfully exclaim, Noel! Noel!

What to the mind of the French of bygone centuries must have been the significance of the season we call Christmas?

—D. Ogden

CHRISTIAN TRUTH

(Continued from page 790)

Saul to drive away the evil spirit that plagued the king. As David talks to Saul, his heart goes out in love to this massive Jewish king, and he is moved to predict that God, whose heart in like manner goes out in love to mankind, will in time through Christ suffer for the sins of man. He cries:

'T is the weakness in strength, that I cry for! my flesh, that I seek
In the Godhead! I seek and I find it. O Saul, it shall be
A Face like my face that receives thee; a Man like to me,
Thou shalt love and be loved by, for ever: a Hand like this hand
Shall throw open the gates of new life to thee! See the Christ stand!"

All of the needs of mankind, immense as they are, are fully met because since Bethlehem's manger there has been "flesh"—the blessed incarnate Christ—in the Godhead. Our hope of seeing Him is enhanced with the thought that we shall certainly be greeted by "a Face" like our own, and "a Hand like this hand shall throw open the gates of new life" to us.

Our hearts ought to be replete with joy when we contemplate that all which happens to us in this life is God-directed for our own betterment, and that this life's activities will one day be gloriously consummated in that personal meeting with Him in glory.

Newsmakers

Compiled by Mrs. Goldie Buikema

WINONA LAKE, IND. Rev. and Mrs. Charles Sumey arrived in New York Dec. 9 from French Equatorial Africa, and Miss Clara Schwartz arrived Dec. 13, for their year of furlough.

GRAFTON, W. VA. Paul L. Mohler, pastor of the First Brethren Church, delivered the sermon at the citywide Thanksgiving service in the Anne Jarvis (Mother's Day Memorial) Church Nov. 26. Brother Mohler was given a surprise birthday party with a shower of gifts after the evening service Nov. 16. That same day there were five decisions for the Lord. On Nov. 21 Mrs. Mohler was given a birthday shower of gifts by the women of the church.

CEDAR RAPIDS, IOWA. Robert and Mrs. Clouse welcomed Gary Rensselaer to the parsonage of the Grace Brethren Church Nov. 26. The little chap weighed 8 lbs. and one-fourth ounces on arrival.

DAYTON, OHIO. Sixty-one members of the Calvary Brethren Church accepted the invitation of the Patterson Park Brethren Church to join them in the threefold communion service Nov. 12. The pastor, Henry Barnhart officiated because the Patterson Park pastor, Nate Casement, was hospitalized at the time.

BEAUMONT, CALIF. Robert Griffith, pastor of the Grace Brethren Church of Grandview, Wash., was guest speaker at the morning service of the Cherry Valley Brethren Church Nov. 30. Wendell Kent is pastor.

GOSHEN, IND. The goal of more than a hundred in Sunday school was reached at the Grace Brethren Church for the first time on Nov. 23. There were actually 115 present, but they lost in their contest with the South Bend Ireland Road Brethren Church. The prize was a Hi-Fi set. Dr. Herman A. Hoyt conducted a Bible conference here Dec. 7-14. R. Paul Miller is pastor.

STERLING, OHIO. The Northern Ohio District laymen had a covered-dish supper at the First Brethren Church Dec. 1. James Young was host pastor.

INGLEWOOD, CALIF. Glenn O'Neal, pastor of the First Brethren Church, brought a series of messages to the Southwest CBMC on Nov. 25.

DAYTON, OHIO. A special youth rally was held at the North Riverdale Brethren Church, Russell Ward pastor, Dec. 8, with Jack Wyrtzen as the guest speaker. He also showed a colored motion picture "Vacation of a Lifetime."

JOHNSTOWN, PA. Rev. and Mrs. Russell H. Weber celebrated their twenty-fifth wedding anniversary Nov. 25.

CHEYENNE, WYO. A Thanksgiving dinner with roast turkey and all the trimmings was served at the First Brethren Church Thanksgiving Day. Russell Williams is pastor.

WINCHESTER, VA. Mrs. Paul Dick, national president of the WMC and wife of the pastor of the First Brethren Church, was given a surprise birthday party on Nov. 24.

CHANGE OF ADDRESS. Curtis C. Mitchell, 365 E. 61st St., Long Beach 5, Calif. Tel. GA 3-7262. Please change Annual. Brother Mitchell is now the assistant pastor of the North Long Beach Brethren Church.

HAGERSTOWN, MD. One hundred and twenty persons attended the district youth rally of the Mid-Atlantic Fellowship at the Grace Brethren Church Nov. 29. Warren Tamkin was host pastor.

OSCEOLA, IND. Dr. Mark Fakkema, president of the National Association of Christian Schools, will conduct a Christian Teacher's Training Course at the Bethel Brethren Church, Dec. 29 through Jan. 9, Scott Weaver is pastor.

DAYTON, OHIO. Mrs. Marianne Delk, one of the oldest members of the First Brethren Church, William Steffler pastor, celebrated her 93d birthday Dec. 5.

LANSING, MICH. Richard Sellers has resigned from the pastorate of the Grace Brethren Church.

WEST COVINA, CALIF. Dr. Charles H. Ashman will terminate his pastorate at the West Covina Brethren Church on Dec. 31. He will be available for Bible conferences of different types, pulpit supply, interim pastorate, and special meetings. Address him at 803 S. Lolita, West Covina, Calif., tel. Edgewood 2-6047.

The BRETHREN MISSIONARY HERALD

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Grace Seminary Paul R. Bauman
Winona Lake, Ind.

SHADYSIDE, OHIO. Herman Hein, Sr., father of Herman Hein, Jr., pastor of the Grace Brethren Church of Troy, Ohio, died here Nov. 24 from a head injury due to a fall.

WASHINGTON, D. C. James Dixon, pastor of the First Brethren Church here, has been re-elected chairman of the Greater Washington Sunday School Association. John Burns, pastor of the Commonwealth Brethren Church of Alexandria, Va., was elected secretary. The next annual convention will be held here Sept. 24-26, 1959.

BUENA VISTA, VA. Rev. Kenneth Leonard, of Collierstown, Va., was the guest speaker at the First Brethren Church Nov. 23 in the absence of the regular pastor, Edward Lewis. Brother Lewis gave the Thanksgiving message at the union Thanksgiving services held in the Holiness Church.

LONG BEACH, CALIF. Miss Johanna Nielsen, retired missionary, who faithfully labored many years in Argentina, was honored at a birthday party after prayer meeting at the First Brethren Church, Dec. 3. Miss Nielsen's life story was depicted during the program. She was presented with a love offering during the refreshment period. She is still active in the cause of missions and in the interests of her home church. C. W. Mayes is pastor.

SINKING SPRINGS, OHIO. The Grace Brethren Church, Jacob Couser, pastor, is in the process of constructing a new edifice. Much of the labor is on a voluntary basis, and six men of the Calvary Brethren Church, Dayton, Ohio, recently assisted them for a day.

God's Preparation For Your Christmas

Reprint from the Nov. 21 church page of the Waterloo Daily Courier.

BY JOHN AEBY, PASTOR
Grace Brethren Church
Waterloo, Iowa

Five days till **Christmas!** What a long time to wait—for children! What a short time to prepare—for parents! Did you know, God made preparation for the first Christmas and every Christmas before the world began?

In His Word, the Bible, we learn that His gift, Christ crucified for us, was provided "from the foundation of the world" (Rev. 13:8). Promised as the Seed of the woman (see Gen. 3:15), the virgin's Son (see Isa. 7:14), the Child born, the Son given (see Isa. 9:6), God's gift was carefully and exactly foretold. Even His birth in Bethlehem was predicted hundreds of years before it came to pass.

God's plans for your Christmas completely cover your **past,** your **present,** and your future. Read again John 5:24 and see—

A Possession for the Present

"He that heareth my word, and believeth on him that sent me, hath everlasting life!"

Parents, organizations, service clubs, and individuals with a heart have been hard at work so that every child, as far as possible, shall have a Christmas. But in spite of all that will be done the provision for many will be scant and some will be missed. Anticipation for them will turn to disappointment.

God's provision for us is abundant. It is available on a "whosoever will believe" basis. And everyone who trusts in His only begotten Son who died for our sins and rose for our justification is granted life's greatest satisfaction—**present possession** of **eternal life!**

A Promise for the Future

"And shall not come into condemnation!"

Many of life's most costly gifts provide only momentary or temporal satisfaction. God's gift in Christ guarantees the one who possesses Him satisfaction unlimited by time or circumstance. The prospect of judgment to condemnation is forever behind the one who has put his trust in God's "Unspeakable gift" because He has made—

A Provision for the Past

"But is passed from death unto life!"

Some who will receive even the most expensive gifts this Christmas have suffered loss during the year which cannot be recovered. However, God, because He is GOD, makes complete provision for our loss in the past. Through sin, going our own willful way instead of God's revealed way, each of us has forfeited life and fellowship with God and earned death—physical, spiritual, and eternal (Rom. 3:23 and 6:23). But God gave His Son who died our death that we might share His life.

God's plan for our Christmas is complete. In our plans for Christmas for others and ourselves, let's not fail to receive His GIFT to us! If we do, our loss will be forever!

"No Santy Claus"

No, honey chile, dere ain't no Santy Claus,
An' ef dere was, I'd told you, jes because
I tell de truth, 'cause I know de Lord,
But I don't find no Santy in His Word.

An' he don't climb de chimney wid his pack;
Now how'd he keep his suit from gittin' black?
Nor tiptoe roun' to keep from makin' noise,
When he comes down to bring de chillun toys.

But, honey, we had Jesus come one night,
When shepherds watched de stars shinin' bright,
An' wise men came and worshipped Him
As King, who came to save us from our sin.

An' honey, how de angels sang
An' clap dere hands! An' when
Dey praise de Lord, de bells in heaven rang
An' sing, "Dere's peace on earth, good will to men!"

An' He grow'd up from Boy to be a Man.
He was God's Son and only One;
He did a work for us no other can;
An' when He died for us, He said, "It's done."

He died dere on de cross, you know,
Look, in de Book here, it tells us so.
An' soon He's comin' back again
For all ob us down here who claim Him kin.

No, chile, dere ain't no Santy Claus,
But people worship him because
Ole Satan steals de glory ob de Lord
An' sets de idol, Santy afore God's Word.

Now, honey chile, dere ain't no need to weep,
'Cause Granny's goin' to see you get some toys.
You say your prayers and go right off to sleep.
Jesus, not Santy, loves de girls and boys.

Arthur Faust Havermale

The above poem appeared in *Good News Broadcaster.*



CHRISTMAS IN

BY DEAN WALTER

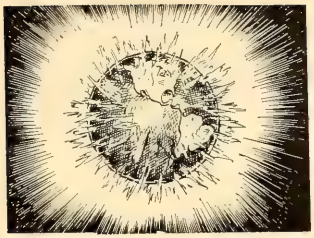
Chemist, Washington, D. C.

Come with me as we journey to Bethlehem. Lay aside for the moment your newspaper or your knitting, and we will look in on that event which split time into two parts. We will look in on an event which is something more than an episode in human experience. It is an event involving God and human experience. It is an event in time, but its consequences are timeless. It is the Creator taking upon himself the form of His creatures—God stooping down to the very lowest of earthly circumstances. That little Babe whose first cradle was a manger and whose first visitors were shepherds was called "Emmanuel," which by interpretation is "God with us!"

Now that marvel was not devised in the laboratories of our land; it was planned in the mind of the Almighty. It was not brought forth to destroy men's lives, but to save them. It was not heralded by the sobs of anguish, but by the songs of angels. And their song was a melodious garland of good will to men—God's good will.

Someone has said: "Only God could have thought of Christmas." Yes, that is why it is so unique, so simple, so beautiful, and yet so dynamic. God designed something to meet a human need. It was something designed to reach that part of you and me that cannot be pierced with the researcher's probe nor laid open to the lens of a microscope. For it does not matter to what age we belong; it matters little whether we be post-atomic or prehistoric in our thinking; and it matters not how atomic or automatic we might become, we still have hearts that can be broken and souls that need to be saved. It was for this reason that God gave us a Christmas with Christ in it—One who was anointed to preach good tidings to the meek, One who was sent to bind up the brokenhearted, to proclaim liberty to the captives, to give beauty for ashes, a garment of praise for the spirit of heaviness.

If these are the outmoded fancies of foolish folks, what can we find to take their place? Can atomic chemistry offer more than Christ? Ah, we have seen the ashes of this age, which this new force has brought, but no beauty. We have been oppressed with the spirit of heaviness, but we have been robbed of our



AN ATOMIC AGE

garment of praise. We have seen the portals opened to great possibilities of power and progress, but it has not opened the prisons of passion to set the captives free.

Do not misunderstand me, I am not against material progress and research. For it is in this field of endeavor that I earn my bread and margarine; and if I can help to make an atomic tea kettle, a perpetual percolator, or an antisoniferous soup spoon, I shall be very happy. But I am opposed to our passion for trying to coax everything into a test tube and our zeal for putting a speedometer on everything, including the soul. I am amazed that we can be so fully occupied, and yet so little satisfied. I am alarmed that we should be so taken up with this mighty death-delivering force and be so negligent of Him who holds the secret and the power of life.

But I have invited you to Bethlehem, and you must forgive me for pausing thus to reflect upon the times. However, as we think about our day, and then about Bethlehem two thousand years ago, does it not strike you that there is much in common between them? So many in that day missed the miracle too. The star shone brightly in the night sky, but only a few saw it. It led to Christ, but fewer still followed it. They were concerned about their taxes, even as you and I. They were worried about the armies in their land, and they were concerned about the housing shortage, particularly on that night. The high cost of living had turned their faces from the stars to the streets. Living at peace, but worried about impending war, they thought of their safety, and missed their Saviour. They pondered on the crisis and passed by the Christ. And they went back to their homes, thinking they were poor because of the tax and the high cost of living, little realizing that they were poorer still because their treasure lay unclaimed in Bethlehem's manger.

Ponder, if you will, on the meaning of this mystery. It is more than the story of a little child entering the world under unusual circumstances. For it really wasn't the circumstances that were most unusual. It was the Child himself, who He was and what He did. There was a Messiah in that manger, who was to go from that rustic cradle to a rugged cross. And on that rugged cross He was to die in the sinner's place. He was the one person who was born to die. You and I were born to live, but He was born that He might be wounded for our transgressions and bruised for our iniquities. The angel had told Joseph that He should be called "Jesus, for he shall save his people from their sins." That is the heart of Christmas. It is the Son of God taking upon himself humanity, but retaining all of His deity. It is God getting into such a position that He could pay the wages of sin for the sinner. It is bringing life into a world of death! Ah, no wonder the angels sang. Christ, the Saviour, was born!

Some years ago, a young man sat in my room in Pittsburgh and talked with me about Christmas. At length he said: "Now what was it that happened on Christmas? I get my history mixed up." I could scarcely believe what I heard, but that was exactly what he said. It was a holiday with some sort of history tied to it, and that was all. But I fear my little friend was not alone. The birth of Christ is only history to many people, as they come and go, paying their taxes and keeping abreast of the news of the day. Only when we realize that this same Christ is alive today and that we must make a decision concerning Him, does Christmas begin to have a real meaning. It becomes a personal issue—an issue of the day. It is history as long as we say that a saviour was born, and it may be incidental news. But when we can say, "My Saviour was born, and when He died, He died for me," it is more than headline news. It is heart-line news. It takes Christ out of history and places Him in the heart. And when He comes into the heart, He brings life.

Now Christ is God's Christmas gift to you, and He has been waiting long and patiently for you to receive Him eagerly and expectantly. His Christmas card has your name on it. Listen, and I will read it to you. "He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." It is believing, receiving, and having. To keep Him waiting is the basest of ingratitude.

What Christmas Means to Me



The word "Christmas" always reminds us that the time of year is at hand for the giving and the receiving of gifts. We like to give gifts to our loved ones and friends, and we are made joyful to receive remembrances from them.

Our blessed Lord said: "It is more blessed to give than to receive," and it was in this spirit that our Father in heaven gave His all, yea, His only begotten Son, to us for our blessing and joy.

Christmas is here, and gifts have been exchanged with one another, and there is joy in our hearts because of the spirit of the day, but have we sat down to examine what Christmas really means to us? Have we really faced the question and gotten down to the real, true depths of its meaning? With this in mind, I should like to meditate with you on the subject, "What Christmas Means to Me."

In Eden

In the far-off long ago, when God created man in His own image, He placed him in the beautiful Garden of Eden. One day Satan, in the form of a serpent, entered this garden and caused Adam and his wife to doubt and disobey God. It was then that Adam lost his wonderful privilege of communion with God.

But God was gracious unto them, for He gave them this promise: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."

Here was the first promise of one who would restore the lost communion between God and man. Here was the germ of all redemptive and messianic truth. It is this lost communion with God that we need restored to us. It was this promise to men that made every Jewish maiden desire with intense longing to be the mother of that Seed.

Moses

God did not forget His promise to Adam although Adam did not live to see it fulfilled; but He renewed the promise again, for He spoke through Moses thus: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken . . . I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him."

Isaiah

We must pass over innumerable passages that predict our Lord's coming, but we must pause to listen to what Isaiah has to say. "Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." This time the promise is made more clear and more definite, for even His name is given. Then again we read: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace."

Isaiah tells us also that this One

By C. S. Zimmerman
DAYTON, OHIO



"is despised and rejected of men; a man of sorrows, and acquainted with grief: . . . He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

Why was all this to be? Matthew says: "Thou shalt call his name JESUS: for he shall save his people from their sins." It was for the sins of His people that He should suffer so much. But this did not mean much to me. All of these precious promises seemed to be directed to the Jews, the chosen of God. There seemed nothing in them for us who are not of the house of Jacob.

Gentiles Too

Then come the precious words of Isaiah which make our hearts to sing for joy, for he says: "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house."

It was God who had called our Lord in righteousness, and He was to be for a light of the gentiles. Gentiles! that was for me. But why? Then the words of our Lord came to me, when He said: "For the Son of man is come to seek and to save that which was lost." But how was I lost? Surely I knew where I was, and my friends and loved ones knew also, but God has said in His Word that "all have sinned, and come short of the glory of God," and that "the wages of sin is death" (Rom. 3:23; 6:23).

Lost

Then it was that I could see that I was lost, out of fellowship with God, and doomed to eternal separation from God, just like Adam of old when God had given him the promise of One who would restore that fellowship.

Fulfilled

It was then that my blind eyes were opened to the fact that these promises were for me and for us all. I began to look to see if there were any record of these promises being fulfilled, and I was led to Matthew's Gospel where it is recorded: "Now the birth of Jesus Christ was on this wise . . . behold, the angel of the Lord appeared unto him [Joseph] in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins."

Looking further, I read Luke's account, chapter 2, the first twenty verses. What a thrilling story! Truly God had not failed in one of His promises, for indeed the long-promised Seed had come.

A Cross

But this was not all. You remember Isaiah told us that He was to suffer. Those in power were jealous of Him because of His fame, and they delivered Him up to the governor who scourged Him, and to the soldiers who mocked Him and spit in His face and crowned Him with a crown of thorns, and then led Him away to Calvary where they nailed Him to a cruel cross.

On that cross we hear Him cry out, "It is finished." What did He mean? Was it that He meant that His life was done? that He had died for a good cause? Yes; it meant all of that and infinitely more. What He meant was that He had finished God's plan for our redemption from sin, and had restored again the fellowship that we should have had with God, but which was taken away by sin. And it was finished once for all, and now stands finished with the result that all who believe in Him and His finished work have eternal life and eternal fellowship with God.

Finished

God's plan of salvation was finished, the ransom was paid, and when I believed, I was justified, sanctified, and given eternal life, and will some day be glorified.

Truly Christmas to me is a wonderful day. It commemorates the day the blessed Son of God became flesh that He might tabernacle with us and show himself openly to us all. It commemorates the day when Christ came to earth to fulfill the promises of the Father.

Does Christmas mean the celebration of the birthday of the Lord of your life, and your Saviour from sin? Jesus Christ is standing at your heart's door gently knocking for admittance. Let Him in now and Christmas will take on a new meaning and you can join me in saying: "Thanks be unto God for his unspeakable gift!"



CHRISTMAS--1958

BY JOSEPH R. HOFFMANN

Chaplain, Los Angeles Fire Dept.

"But when the fullness of time was come, God sent forth his Son, made of a woman . . ." (Gal. 4:4). And they came with haste and found Mary and Joseph, and the babe lying in a manger" (Luke 2:16).

The season of Christmas is now upon us, and with it we will celebrate the birth of our Saviour. Our churches will be filled with worshipers, the air with Christmas carols, and the slogan "Peace on earth and good will toward men" will again be called to our minds. There will be the exchanging of presents between loved ones, and the giving of gifts freely one to another.

Christmas has become a world holiday. It is light with laughter, love and tenderness, sympathy and good impulses. Joy and happiness will attend the celebrations "for unto us a Son is born."

As we reflect across the ages to the time when the Wise Men brought their gifts of gold and frankincense and myrrh, and came to worship God, we realize how far we have drifted from the true purpose of Christmas. Let us in our thinking travel over the pathway these Wise Men traveled, follow with them the star in the east and come to Bethlehem, there enter the house, see "the young child with Mary his mother," and with them fall down and worship Him, open our treasures and give our gifts to Him.

That God should consider mankind, His fallen creation, and instead of sweeping him away with one wave of destruction, should devise such a wonderful plan for his redemption, and that He himself should undertake to be man's Redeemer, and pay the ransom price, is indeed marvelous! When you have traveled with the shepherds and have come to the manger and therein have seen the Christ Child, and are filled with the wonder of it, you will be moved to a glorious hope. Who can be astonished at anything when he has once been astonished at the manger and the Christ? What is there wonderful left after one has found the Saviour? The seven wonders of the world all fade into insignificance when you have seen the Christ Child of Bethlehem. It is not a wonder of the earth only, but the wonder of heaven and earth, and all creation; not a wonder of olden time but the wonder of all time, and eternity.

You have come year after year to the Christmas season and have passed by the manger of Bethlehem wherein was laid the Son of God, the Saviour of the world. Pause now for a moment in consideration of the gift of God's love, kneel beside Bethlehem's manger, earnestly seeking the Saviour and you will find there the Lord Christ of your salvation. He will become your Saviour, a light to lighten your heart and one who will change your life. Praise God for the gift of His marvelous love, even Jesus the Christ! May the blessing of His birth bring the gift of life everlasting to you and yours this Christmas season.

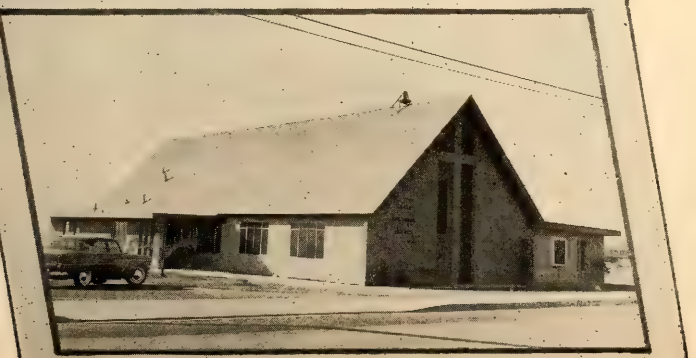
The BRETHREN MISSIONARY HERALD

HOME MISSION ISSUE

DECEMBER 27, 1958







Three Dedication Stories Unfold In This Final Issue

KOKOMO, IND.
TOPPENISH, WASH.
MONTCLAIR, CALIF.

EDITORIALS

By Lester E. Pifer

Looking at Christmas From the Word

The inspired words of Matthew, one of the gospel writers, speak to us again at this season of the year. "And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins . . . and they shall call his name Emmanuel, which being interpreted is, God with us" (Matt. 1:21, 23b).

The writers of Holy Scripture not only bring good tidings but also a stinging indictment against all men in their universal need of salvation from sin and its bitter penalty. Jeremiah declared many years ago: "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9). The unchanging law of God is revealed by the Prophet Ezekiel: "Behold, all souls are mine: as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die" (Ezek. 18:4). The Apostle Paul reiterated and underlined these truths in his epistle to the Romans: "There is none righteous, no, not one: . . . For all have sinned, and come short of the glory of God . . . For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 3:10, 23; 6:23). God's Word is clear in its revelation that all men are lost in sin and need a Saviour.

There is no question that in the foreknowledge and omniscience of God that He knew the state and character of men, even before they arrived upon the scene of human existence. God knew also that sinful man against the background of His holy law was utterly helpless in meeting the payment for sin's penalty. Man could offer no sacrifice acceptable to God in atonement for his deeds.

The message of the coming of the Christ Child, the revelation that He would "save his people from their sins," must have caused the prophets of old to shout with joy! What a glorious hope for Israel, sin-laden, apostate as they were in those dark days. What marvelous good tidings this is for men today. God has in His grace provided a means of escape, a way of life, a hope of redemption from every aspect of sins' guilt and penalty.

We are living in a world of materialism. The progress of civilization, the battle of leadership among nations, the dangers of a high-speed economy threaten to completely hide the purpose of Christ's coming from the hearts and minds of men. Satan would use every means to enshroud the good news of the Gospel from lost men.

The fact that Christ was born to die for men, the plan of salvation executed by God's authority, and grace as a free gift to all who believe stands out like a precious diamond against the dark background of man's sin and rebellion.

The Christmas season should be a time of rejoicing for all Christians, a time when we will pause to reflect upon the divine purposes of God. It ought to cause us to examine our hearts to see what we have done and are doing to bring men to a saving knowledge of Christ. Christmas should be a time of prayer that lost men may realize the reason for the coming of Christ, His death on Calvary, and His resurrection from the grave. May it be a time of spiritual awakening for all.

The power of the Gospel has been manifested in the lives of our home-mission family. Last year 765 souls were saved in home-mission fields. In the face of financial need, we recognized God's presence and provision for our needs. We have not been forsaken. The rapid healing of Howard Vulgamore from a freak accident last Christmas day, the saving of a life of a young girl who lay at death's door during the most serious type of heart surgery in Elyria, Ohio are only a few of the evidences that God is with us. The churches which have been enabled to go self-supporting, the new church buildings erected, and the general growth of all our mission points are evidences of God's blessing; prayers and gifts have made these blessings possible. We want to express our thanks to all whom the Lord has used. Our missionaries and staff join in wishing all the happiest and most joyous Christmas season.

Grace Seminary and College Needs

Our Grace schools need to be commended for their fine progress, new building facilities, and faculty. We believe that our schools are unequaled in providing a well-rounded Biblical and Brethren education for our youth. Such training is a necessity to cope with today's problems and progress in any vocation of life.

To provide such training, the cost is high. However, when spread over the entire Brotherhood, only a modest offering from all will care for the needs. Brethren, let's give liberally to the building fund and for the operational expenses of these schools! We urge all to pray daily and give monthly to Grace Seminary and College.

THE BRETHREN MISSIONARY HERALD VOLUME 20, NUMBER 52

ARNOLD R. KRIEGBAUM, Executive Editor

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ISRAEL CALLS!

Wednesday Evening Bible Class

By Bruce L. Button

"For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:9-11).

Each week, when Wednesday rolls around, I begin to wonder why we are engaged in a task which seems to produce so little visible results. The preparation for the Bible class begins the previous week when plans are put into operation for securing the filmstrip, preparing the message, and selecting the hymns and Scripture. During the six days previous to the meeting, each one of us try to witness in talk and walk so that people will want to come out and learn of the Lord. When Wednesday morning arrives, we face the day with great expectations. The day progresses, and this is what happens at the average Wednesday evening Bible class—

During the week two people have promised to come out to the class. Wednesday morning a personal contact is made with these people. The result? Both of them have had a **very important** matter come up and will be unable to attend. Oh yes; they will plan to come at a future time. We should contact them again. Yes, they say, next week, Yes! Yes! Yes! And so we cross two names off the list for this Wednesday and start calling those who come more or less regularly. Mr. and Mrs. I. say they will come. Mr. and Mrs. R. will come. Mr. G. will come. Mrs. T., Mrs. R., Mrs. S., Mrs. F., Mrs. S., and Mrs. I. all plan to come. We arrange the hour they will be brought to the class. Then, we call Mrs. C. and Mrs. C. Both have been at the class many times. Both have dabbled in all sorts of cults. Both say they are sorry, both give the same old excuses. I can almost hear both give a sigh of relief as I hang up the phone.

But on through our day. The reading room is arranged; refreshments are prepared; Bible and hymnbooks are placed on chairs; projector, tape recorder, and projection screen are set up. Now we are ready to pick up those who do not have transportation. Miss Fraser will pick up four of them, I'll pick up six. At seven o'clock I leave the house. On the first trip I pick up the two couples and Mrs. R. I get Mrs. S. on the second trip. As I go into the house it is just a few minutes before eight. At eight o'clock I announce the number of the first hymn, and our service is underway.

After the hymn we have prayer, then another hymn, then our Scripture reading. Now it is time for the filmstrip. I turn on the projector and tape recorder and we view "Jordan, Land of Promise." The tape describing the filmstrip leads right into the message of the evening. I planned that it should when I made it. The people seem interested, and I praise God for the seeming answer to all the prayer that went up during the week concerning this particular meeting. I begin to pray that God will use the three of us to draw these dear people closer to the Lord right now. The tape is over and the filmstrip finished, and it's time for the message.

I take my Bible and give them the reference to the text. After they turn to it I use God's Word to show how God keeps His promise. I tell them of His promise concerning Israel's stay in the Promised Land if they will but listen to God and follow Him. I tell them of God's declaration as to what would happen to Israel if they failed to listen to Him. I show them from Scripture and contemporary history the fulfillment of God's declaration when Israel failed to listen to His pleadings. Then I show how they failed to listen to the pleading of His Son. I point out from Scripture how He is the only hope for all men whether they be Jew or gentile. I invite them to accept Messiah Jesus as their **personal** Saviour. Then I close the worship portion of our meeting with prayer.

Next comes our time of fellowship and light refreshment. As we eat, some ask questions about the Scripture which we have considered. Others talk to one another about common everyday things. Mrs. R., Mrs. S., Mr. I., Mr. R., and Mrs. S. all are interested in the things of the Lord. Three of them are believers and two of them are very much interested in hearing about Jesus, the Messiah. Mrs. I. is also a believer and enters our conversation. We have a wonderful time around the Word of God. Mr. R. and Mr. I. both try to outdo the other as they give their explanations concerning passages of Scripture. And they both do well, for they are students of the Scriptures. Mrs. S. also is able to give excellent answers even though she is but a babe in the Lord. What a wonderful privilege it is to hear these Jewish people talk so tenderly about the Lord and Messiah, Jesus of Nazareth. It thrills the heart.

But what of the others. Some have been attending our class for six or seven years. Some have attended other classes previous to ours for twenty to thirty years. Yet there they sit still talking about the same commonplace things. The blessed Lord Jesus is left entirely out of the picture. Again a week is drawn to a close. In just a few minutes now we will take these lost ones back home —still lost. It's then I begin to question my reason for being in the work of Jewish Missions. Is it possible for such people to know the Lord? Why should I bother with them? They are not interested. The fellowship they like, the Lord they disregard. Lord, what is the purpose behind all this?

It is then the answer comes to me from God's Word: "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which **I** please." And so I am satisfied. My work is to give out God's Word. He will take care of everything else. So the week **has not** been a waste of time after all. Rather, it has been a wonderful experience! How Mrs. S.'s face lit up when I pointed out how much God must have loved us to send His precious Son! Mrs. S. saw how Jesus possibly could have been the Messiah. And Mrs. T., how she responded, and I go on counting the blessings others received from hearing God's Word.

No; this work is anything but a waste of time.

Indian Heights Grace Brethren Dedicate Church

By William Kolb, Pastor

As I contemplate writing this article for publication in the **Brethren Missionary Herald,** I feel on the one hand that I could fill a book if I endeavored to list all the blessings that have been ours here in Kokomo. On the other hand, I am at a loss for words to express adequately our praise and thanks to the Lord for what He has done in our behalf.

As we look back over the past 15 months and see what the Lord has wrought, we marvel at what can be done when we let the Lord fully have His way in our hearts and lives. As many will recall, it was the first Sunday in August of 1957 that we had our first meeting here in our home. We would like to insert at this point a note of thanks to Dr. Herman A. Hoyt and others who had faithfully preached the Word of God prior to our moving into this area. The Lord richly blessed in the work, and the need for a building was soon evident. The pastors and people of the Indiana District responded to our request for aid by raising the necessary funds, channeled through the Brethren Investment Foundation, to build our beautiful new structure. How we praised the Lord as our Brethren construction crew began to work the first week of April this year! It was just seven months ago that we wrote concerning our ground-breaking ceremony.

On November 2, 1958, our church was ready for dedication. What a wonderful day of blessing and edification for us all! Over 200 thronged our main auditorium, and our hearts thrilled to the music and message of the hour. We were privileged to have Rev. Ed Smith, pastor of the Bible Baptist Church in Kokomo, play his trumpet. Our next-door neighbor, Mrs. George Ayers, was the soloist. Also with us to assist in the service were Rev. John Evans, of Flora, Ind., who read the Scripture, and Rev. George Johnson, of Peru, Ind., who led in prayer.

Three laymen in our home-mission family brought greetings to the congregation. These were Brethren Frank Poland, Elmer Tamkin, and architect, Bob Foltz. They represented the Indiana District Fellowship, Brethren Investment Foundation, and Brethren Home Missions Council respectively. All these specials prepared our hearts for the stirring message by Rev. Richard DeArmey, pastor of the Winona Lake Brethren Church. The message was a definite challenge to us, a message that should be repeated over and over again to our people here and to God's children around the world. There is no place for self in the Lord's work, Christ must be all in all. There are no points or times to terminate the Lord's work, rather there should be one new beginning after another in service for Christ. Our prayer is that we might say as the Apostle Paul: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Gal. 2:20). May this work be progressive, launching out continually in new fields and new endeavors for Christ. Mr. Rollin Sandy, pastor of the Sidney, Ind., church, closed with prayer.

In all of our joy and rejoicing there was a group of folks missing from this service that have meant much to all of us here in Kokomo. We are referring to our construction crew and their families. Our loss is now the gain of the people in Hatboro, Pa., where they are now constructing our new Suburban Brethren Church. I know I speak not only for myself but for all our people in Kokomo as well when I say, "Thank you!" to them for their work and testimony here among us.

Thanks to our folks in the church and community our building is completed. We thank all who faithfully aided in getting the work done. We would solicit the prayers of our people everywhere that the work here might progress and be blessed of the Lord.

A new sidewalk is in and plans have been made for the landscaping. The Lord has sent us a wonderful Christian couple who have a nursery and will help us in this. We thank the Lord for this wonderful location and pray that many precious souls may be won for Christ. At a recent service four were baptized and five added to the membership of the church. Another wonderful young couple are planning to be baptized and come into our fellowship.

This work has been miraculous in our eyes, but not surprising to the Lord. To the pastor it has proved the faithfulness of God. What could be done if we all fully trusted in Him! I am sure there is no limit to the desires and resources of our wonderful Lord. Let us claim His promises. We have witnessed here the fulfillment of the promise that He "is able to do exceeding abundantly above all that we ask or think." Praise His wonderful name!



Singing praise to God at Kokomo



Over 200 Kokomo dedication day participants



Brethren construction crew Number Two: Vernon Latham, supt., Ray Sturgill, Lester Keyser, and Don Sellers.



Indiana District Mission Board members. Front row: Melvin Fisher, William Kolb and Frank J. Poland. Back row: R. P. DeArmey, Rollin Sandy, John Evans, and George Johnson. All the pastors of the district and three laymen make up the entire board.



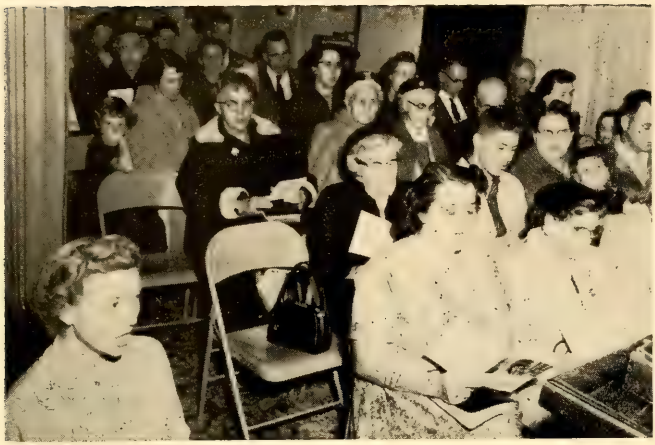
William Kolb, pastor, speaking, with Rev. John Evans, Rev. George Johnson, and Rev. R. P. DeArmey, dedication speaker, seated left to right.



Robert E. Foltz, home-missions architect, and designer of the Kokomo church.

Toppenish Brethren Dedicate Church-Parsonage

By Donald Farner, Pastor



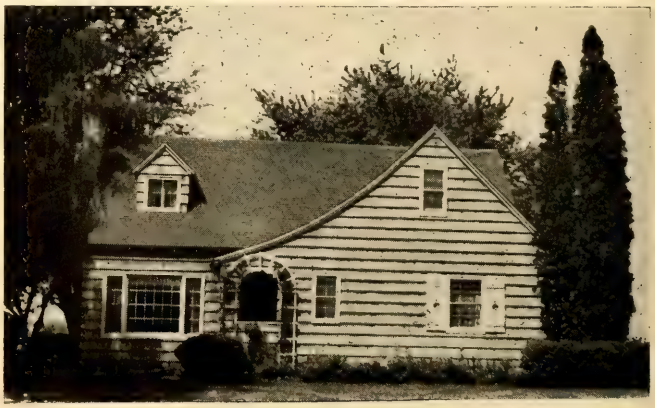
Toppenish Dedication Service

On Sunday afternoon, November 16, 1958, the church-parsonage of the Grace Brethren Church of Toppenish, Wash., was dedicated to the Lord. Over a hundred people gathered together in the "church in our house" for the occasion. Three years had passed since our first meeting as a Bible class. Our first meeting was at the home of Mr. and Mrs. Lowell Parton on November 5, 1955. Rev. Lester Pifer met with us and presented a real challenge for the establishing of a church in the city of Toppenish. For the first year our Bible class was held in the home of Mr. and Mrs. Ernest Pomerinke. The second year Mr. and Mrs. Daniel Green opened their home to us, and the responsibility was shared between the two families. We met in one home for one month, and in the other the following month. We look back and count our blessings, look forward and anticipate new ones. The good hand of God has prospered us.

A Brethren testimony in Toppenish has been the burden of the people of the Northwest District for many years. God has answered prayer. The desire of godly people has been fulfilled. The "Little Sister" of the Northwest District is now bearing a testimony to the grace of our Lord Jesus Christ.

The dedication service began at 3:00 o'clock. Rev. Neil Beery, pastor of the Harrah Brethren Church, opened the service, leading the congregation in singing the Doxology. Ken Belles, of the Yakima church, was pianist. John Morrell of the Harrah Brethren Church was in charge of the sound equipment. Rev. Donald Farner, the pastor, led in prayer and read the 95th Psalm. He then expressed thanks and appreciation to the Lord and to the faithful people of the churches of the Northwest District for their interest and help in establishing the Toppenish church. He also extended the same compliment to the Brethren Home Mission Council, Brethren Investment Foundation, and the District WMC. Mr. and Mrs. D. W. Berger, from whom the church property was purchased, were present in the service. Mr. Berger brought greetings and expressed his thankfulness that the "Old Home" was being used in the service of the Lord. He also wished God's richest blessings upon our work. How we thank God for this man and his dear wife who so patiently waited on us to make arrangements for the purchase and payment of their home.

Each pastor from the district, who was present, brought greetings from his home church, and expressed his desire for God's blessings to continue in our work. Those present also participated in the program. Rev. Neil Beery was songleader; Rev. Robert Griffith read the Scripture and offered prayer; Rev. and Mrs. Henry Dalke brought a special number in song; Rev. Leslie Moore led in the dedicatory prayer; and Rev. Theodore Malaimare closed the service with the benediction. These pastors also assisted in a week of meetings beginning on the day of the dedication. The churches which were not represented sent gifts and greetings. We are thankful to each one who made our dedication day a great day.



Toppenish Parsonage-Church



Donald Farner

As Dr. Grubb, our Brethren Home Missions secretary, brought the dedicatory message, he empnasized the importance of building upon a solid foundation. Jesus Christ is the foundation, the Chief Cornerstone, and we, believers in Christ, are the living stones built therein. Not only do we need a dedicated building, but more so, a dedicated people to walk with the Lord and do His work. It was a tremendous challenge to a small congregation, but it is a great God working in us to perform that which pleases Him.

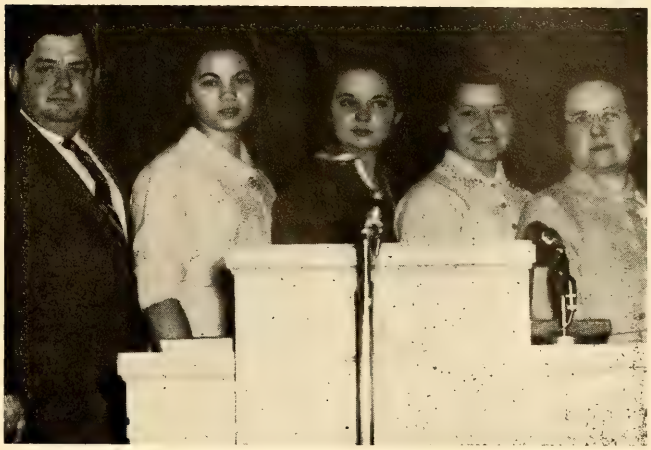
The pulpit from which our brother preached has been used in Sunnyside, Harrah, Yakima, Grandview, and now Toppenish. May it be available for other home-mission churches which may spring up in the Northwest.

We have much to be thankful for in this work. Most of our people have been faithful. God has supplied our needs. Our great desire is that this dedicated place may be a lighthouse burning brightly, directing lost souls to our Lord Jesus Christ.



Dr. L. L. Grubb, The Brethren Home Missions Council secretary, and dedication speaker for the Grace Brethren Church of Toppenish, Wash., and Monclair, Calif.

Special Troy Meeting Proves Blessing



Left to right. John Aeby, Marcia Hulliberger, Janet Aeby, Ginny Wilt, and Mrs. John Aeby

Rev. John M. Aeby, vice president of The Brethren Home Missions Council, and pastor of the Waterloo, Iowa, Grace Brethren Church, conducted a special fall evangelistic meeting at Troy, Ohio, from November 4 through November 16. A total of 23 rededications were made and five first-time confessions of Christ. The attendance average was 75 for the first week and 95 for the second week.

Special music was provided by the "Grace Notes" from Grace College, Winona Lake, Ind. The one "note," Janet Aeby, is the daughter of Rev. and Mrs. John Aeby.

This was the first evangelistic meeting held in the newly completed upper auditorium of the Troy church. Pastor Herman Hein in his own words said: "It was a very successful meeting, and many of our own people were blessed and strengthened."

Invest for Christ in 1959

Invest in the Brethren Investment Foundation and let your money count for the Lord and also earn a good dividend for yourself.

The Foundation needs your savings and investments as never before. Funds are needed to complete the churches now under construction and to erect many others.

The future growth of The Brethren Church in the various aspects of its work will depend upon the number of home-mission churches built now.

Are you satisfied with what was accomplished in home missions in 1958, and the part you had in the work? Will you help to do more in 1959 by investing in the Foundation?
Savings from $1 to $499 earn 3%. Investments of $500 and up earn 5%.

For information about savings, investments, gifts, bequests, estates, and annuities write to:

BRETHREN INVESTMENT FOUNDATION, INC.
P.O. Box 587, Winona Lake, Ind.



Harold D. Painter, pastor, Grace Brethren Church, Montclair, Calif.

New Church Dedicated at Montclair, Calif.

By Harold D. Painter, Pastor

Dedicatory services for the recently completed Montclair, Calif., Grace Brethren Church were held on Sunday afternoon, November 23.

Dr. L. L. Grubb, secretary of The Brethren Home Missions Council, Winona Lake, Ind., was the speaker for this special occasion. The Council was also represented by directors Roy H. Kinsey, Dayton, Ohio, and Chester McCall, Los Angeles, Calif. Mr. E. L. Culp, Whittier, Calif., brought greetings from the district mission board, and Mayor, Robert Fick, brought official greetings for the city of Montclair. Rev. Evan Adams and three Navajo Indians from the Brethren Navajo Mission were introduced along with Gene Farrell of Missionary Tapes, Incorporated, and Leo Polman of Scripture Press. Rev. Victor Meyers, who was the first pastor of the church, and a number of area pastors expressed congratulations to the church for the dedication occasion.

Dedication day was indeed a "red letter" day in our lives. We had a wonderful attendance with friends coming from many towns and from several states. About 300 people had a part in this service and heard Dr. Grubb present a great challenge from the Word. Rev. John Mayes, pastor of the Paramount Brethren Church, read the Scripture lesson and Dr. Charles H. Ashman, pastor of the West Covina Brethren Church, gave the closing prayer and benediction.

Miss Loana Painter, daughter of Pastor and Mrs. Painter, came home from Bakersfield, Calif., where she teaches school, to play the organ, while their son, Timothy, sang, "Bless Thy House." Mrs. Galen Bowman sang, "The Love of God."

Much of the labor in the construction of the church was donated by members and friends. The Brethren Construction Company left the work of the Anaheim Brethren Church to assist in the work for three weeks to get the building underway. While the task required nearly ten months, the cost was held down to only $6 per square foot.

The chancel wall is wainscoted with ash paneling while the pastor's study and all other rooms are trimmed in natural ash finish to coincide with pews and pulpit furnishings. The pulpit was built by a local carpenter and was given as a memorial to Mrs. Margaret Hay, mother of Mrs. Dorothy Goodman, by the George Hay family and friends.

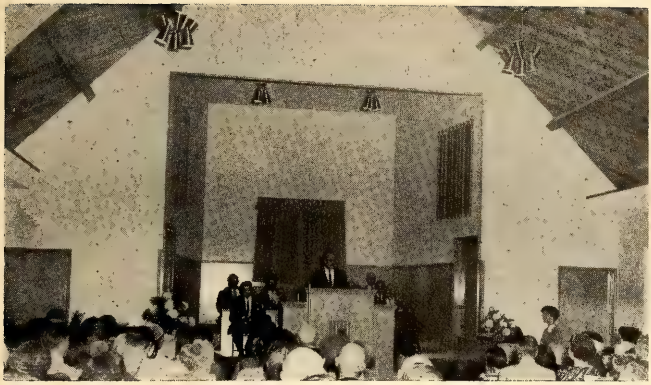
The high gabled roof is supported by laminated arches and is made of three-inch-thick western red cedar. Asphalt tile and carpet cover all floors and help carry out the green color scheme.

Six large chandeliers provide direct and indirect lighting and are dimmed and brightened through an electrical control system. A sound system was installed by Mr. Osmond Christiansen to carry music from a Gerrard record changer and a Webcor tape recorder, with a 60 watt Bogen amplifier, to every room in the building and also broadcasts from a roof-mounted speaker.

The building is attractively



Montclair Dedication attendants within the camera range



Front view of Montclair church

lighted at night by many colored flood lights that highlight a cross which centers in the front of the building and causes it to stand out in relief in contrast to the rest of the building. Landscaping of the building will be completed in the near future which will compliment the building as seen from the neighborhood.

Since beginning our new building, we have had some rather hard struggles with matters of zoning and variances in connection with our city, but we were constantly aware of His guiding hand at all times. It was a banner day when we finally received our final inspection and at last we were legally allowed to meet in our new building. (We had already been using the building for both Sunday school and church services for two weeks).

As we look back over our first year in Montclair. we are once again made to realize how good the Lord has been to us. His blessings are far too many to be reckoned. He has seent fit to bless our ministry here, and we have seen precious souls led out from darkness into light. We want the Lord to have all the glory, but we do rejoice that He has been pleased to have used us in winning the lost and restoring many again to fellowship and leading others into a closer walk with Him.

The prayers of all Brethren people are solicited in our behalf as we look ahead in the Lord's work here in Montclair. Pray that we will be able to reach our community for Christ and the church.

Appreciation

The pastor and members of the Montclair Grace Brethren Church wish to acknowledge with gratitude the help and support received from the Brethren Home Missions Council since the start of the work in Montclair. We have greatly appreciated this help and counsel and also the way the financing has been supplied through the Brethren Investment Foundation. Had this help not been forthcoming, there would not have been a Brethren work in Montclair at this time.

We also wish to acknowledge the help received from the California District Mission Board. The gifts of God's people across the nation have made possible this thriving witness and testimony to the grace of God in this new city.

Home-mission churches are Bible-believing churches, established through and upon the Word of God. These churches stand unreservedly for the message of the Brethren ministry. Your home-mission gifts now will help greatly in expanding and continuing the extension of these testimonies to other fields. May God's richest blessing be yours this Thanksgiving season.

Harold D. Painter, pastor,

Mrs. Robert Pryor, clerk,

Members of the board,
in behalf of the congregation.

NOTES OF PRAISE

Elyria, Ohio. "We praise the Lord for an average attendance in October of 138. This is 86 percent higher than last year, and we have seen 12 souls saved in the past six weeks."—Galen Lingenfelter, Pastor.

Goshen, Ind. "We praise God for the increase in our Sunday school exceeding our goal of 100 by 15 even though we lost the contest to South Bend in the inter-school competition."—R. Paul Miller, Sr., Pastor.

Tucson, Ariz. "We praise Him for laying the building program upon the hearts of two dear Christians who started the fund with $1,000 each. More has been added. The Lord opened the way without even mentioning building."—Ralph Askins, Pastor.

San Jose, Calif. "We are thankful for the beginning of the Good News Clubs and the first fruits, which have been four decisions for Christ already. We recently reached a new Sunday-school record."—J. C. McKillen, Pastor.

Los Angeles, Calif. "We praise God that our Bible class on Wednesday night has had 14 and 15 in attendance since we started the class again this fall."—Bruce L. Button, Missionary.

Parkersburg, W. Va. "Praise God that we have broken our morning worship attendance record three times in the last six weeks."—Richard Placeway, Pastor.

Dryhill, Ky. "We are indeed grateful to the Lord for the gift of a new Bell and Howell movie projector to be used in the work here."—Miss Evelyn Fuqua, Missionary.

ANNOUNCEMENT

Grace Brethren Church

5130 Hoover Ave., Dayton, Ohio

DEDICATED

Sunday, December 14, 1958

Speaker: Kenneth B. Ashman

Pastor, First Brethren Church
Wooster, Ohio

Pastor: Randall Maycumber

NEWS



Compiled by the Editor

FINDLAY, OHIO. The young people's group of the Findlay Brethren Church presented the musical portion of a recent Gospel Truth broadcast of the Grace Brethren Church of Fremont, Ohio. Evangelist Pat Henry delivered the message.

FREMONT, OHIO. The Adult and Hebron classes of the Grace Brethren Church directed their Christmas exchange to missionary work. The adult class gave their offering to the Fremont Brethren Chapel, while the Hebron class gave theirs to the Navajo mission. Gordon Bracker is pastor. Recently the BYF tape recorded one of their regular meetings, and included on the tape a message from Pastor Granville Tucker of the negro work in Fremont. This was then sent to Rev. Don Hocking in Africa to be used as greetings to the Brethren in Africa.

UNIONTOWN, PA. The laymen of the First Brethren Church sponsored a men's fellowship banquet on Nov. 24. The intent of the banquet was to reach leading men of the community for Christ. Among those present were: the mayor of Uniontown, an orthodox Jew from Pittsburgh, and the chief of police. The speaker was Rev. Arthur Christiansen of the Akron Bible Institute, Akron, Ohio. There were 62 men present for the free meal, and 30 of them were visitors. R. Paul Miller, Jr., is pastor.

LONG BEACH, CALIF. Harry F. Lorenz, 72, went to be with the Lord on Dec. 1. He was a member of the First Brethren Church of Long Beach, Calif., for many years. His son, Chaplain Orville Lorenz, USA, flew from Germany for the funeral.

LOS ANGELES, CALIF. Robert Kliewer, Brethren minister, has accepted the position of dean of boys of the southern California Culter Academy.

CHICAGO, ILL. The Evangelical Press Association will meet here Jan. 27-28 at the Hamilton Hotel.

WASHINGTON, D. C. The International Christian Leadership Conference will convene here at the Mayflower Hotel Feb. 4-7.

PERU, IND. The Peru Brethren Church, George Johnson, pastor, provided a generous gift of food and canned goods for the Grace Seminary and College students at Thanksgiving time. It was gratefully accepted, for a number of the students with families have been unemployed for some time.

ALTO, MICH. Larry Gegner has accepted the pastorate of the Calvary Brethren Church and assumed his duties on Dec. 20. He is making his home in Clarksville, Mich., until the parsonage is finished.

DAYTON, OHIO. Rev. and Mrs. Russell Ward, of the North Riverdale Brethren Church, welcomed Karen Joanne into their hearts and home on Dec. 5.

AKRON, OHIO. The congregation surprised W. Russell Ogden, pastor of the First Brethren Church, on Nov. 30, with a gold wrist watch for his birthday. The pastor reciprocated by closing the services on time, according to the bulletin.

ROANOKE, VA. The Garden City Brethren Church held their dedication services on Dec. 7. Edward Lewis, of the First Brethren Church, Buena Vista, Va., was one of the visiting pastors who took part in the services. H. L. Radford is pastor.

WINONA LAKE, IND. The Winona Lake Brethren Church has voted to remodel the lower auditorium of Grace Seminary to meet the needs for more commodious and effective worship services. R. P. DeArmey is pastor.

OSCEOLA, IND. The laymen of the Indiana Fellowship will meet here at the Bethel Brethren Church, Saturday Jan. 10. Workshops have been planned for the afternoon, and the day will close with a laymen's banquet at which Rev. A. R. Kriegbaum, executive editor of the Brethren Missionary Herald, will be the guest speaker.

The BRETHREN MISSIONARY HERALD

Executive Editor Arnold R. Kriegbaum
Winona Lake, Ind.

DEPARTMENTAL EDITORS

Foreign Missions R. D. Barnard
Winona Lake, Ind.
WMC Mrs. Norman Uphouse
R.R. 3, Warsaw, Ind.
Home Missions Luther L. Grubb
Winona Lake, Ind.
Grace Seminary Paul R. Bauman
Winona Lake, Ind.

CHICAGO. Tentative dates for a long-discussed Billy Graham crusade in Chicago have been set for June, July, and August of 1961.

ALEXANDRIA, VA. Dr. Horace Dean, president of Christ for America, will conduct a seminar on visitation and personal evangelism at the Commonwealth Brethren Church, Jan. 28-29. John Burns is pastor.

WINONA LAKE, IND. The executive committee of the National Sunday School Board will meet here Jan. 22-23.

WINCHESTER, VA. The Mid-Atlantic youth rally will be held at the First Brethren Church Feb. 28. Paul Dick will be host pastor.

SPECIAL. Efforts of some Christians to reach former racketeer Mickey Cohen for Christ have led to misunderstanding and criticism, but at least one of Cohen's "pals" has been influenced to some degree. Bill Howard, age 40, came "back from the dead" to give himself up to police on Nov. 16, after reading a book given to him by Cohen—a book written by former wiretapper, Jim Vaus. Howard, who had reportedly "drowned in the surf" off Southern California's Newport Beach last Aug. 10, says he actually fled to Salt Lake City and thence to British Columbia. It was from Canada, after reading the book, that he wrote to Vaus about turning himself in. Vaus and Billy Graham, he says, helped make the arrangements. Now he faces trial on three counts of bilking a wealthy widow out of $10,000 by promise of marriage. Since he is a "two-time loser" [he met Cohen at McNeil Island Federal Prison], he faces a long prison term. But, he says, "I've quit running." And he declares publicly that he has "found Jesus Christ and freedom of conscience."

The Night After Christmas

By E. H. Bearinger

Director, Brethren Youth Council

Each Christmas Day is just twenty-four hours long. The season stretches with local tradition and individual preference. Commercialism begins to wind up a spirit of Christmas before the Thanksgiving holiday, while some individuals do not get the "feel" until Christmas Eve. Christmas spirit seldom dies of old age. Some kill it when they lock the door of the store on Christmas Eve. For others it is over when the liquor supply is exhausted. Still others take the Christmas spirit down with the tree and its decorations. But God gave the Spirit of Christmas as an eternal gift, and the true spirit of the season abides in the hearts of men—the men who have become sons of God through faith in Jesus Christ.

On the night after Christmas gayer tunes will have replaced the carols, some of the kiddies' toys will already have been abused to death, the turkey's bones will be showing, and the cookie jar will be empty again. Friends will drop in to see what you "got," show you the things they can carry and wear, and then invite you over to see the rest of their Christmas presents. Talk about plans for the New Year's celebration will also help to work off any remains of the Christmas spirit.

But on the night after the first Christmas, the shepherds were back at work keeping their flocks . . . glorifying and praising God for all the things they had seen and heard; Wise Men saw His star in the east and began their trek toward the place where the young child lay; the earthly parents of the Saviour sought a house instead of a manger for the Son of God.

The eternal significance of the first Christmas was missed by most of the businessmen and political leaders of that day. Ecclesiastical scholars searched the Scriptures, found the place where the Christ should be born, but never did find the Person of whom the Scriptures testified.

Mountains of worldly knowledge have been built since the first Christmas; philosophies have come and gone; but only those who have exercised faith in God's gift of salvation have escaped the prison of earth-bound speculations and found the freedom of truth and the real meaning of Christmas.

He who is the "real" Christmas began to grow, to develop, to gain favor with God and man. He was in all points tempted like as we are—yet without sin. He calmed the troubled sea and blessed the little children. He caused the lame to walk and made the blind to see. He healed the sick and raised the dead. He was proclaimed "King of the Jews," and He was despised and rejected.

But just before the Lord laid on Him the iniquity of us all, Jesus said: "I have glorified thee on the earth. I have finished the work which thou gavest me to do . . . I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. . . . And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. . . . As thou hast sent me into the world, even so have I also sent them into the world. . . ." (John 17:4, 8-9, 13-14). "And if I go away . . . I will come again," said the Light (John 14:3). But He taught those who stayed on to ". . . occupy till I come."

When God's Gift finished the plan of salvation on Calvary's hill, only a few faithful women and a couple of semi-faithful men heard the heathen soldier say: "Truly this was the Son of God."

Thirty years after the heavenly light pointed the Wise Men to the manger, Jesus said: "I am the light of the world"; then turned to His disciples and said: "Ye are the light of the world . . . Let your light shine . . ."

Even though the angelic host had announced that on earth there was peace and good will, deceitful hearts were prepared to murder for political security on the night after the first Christmas.

The night after Christmas 1958 still finds men with hearts that are desperately wicked. Nations are without peace. Rulers and their people are looking, not for the Prince of Peace, but for a God of power and privilege. Men are frantically trying to create their own stars and moons. They are impatient to escape into space. But there is peace on earth, good will to men for all who let the peace of God rule in their hearts.

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Wedding Bells



Saundra Sue Brann and Joel H. Painter, Nov. 28, at the Grace Brethren Church, Mansfield, Ohio.

Linda Firestone and Gail Brovant, Oct. 11, at the Grace Brethren Church, Lake Odessa, Mich.

Marlene Rudenko and Charles Frady, Nov. 15, at the First Brethren Church, Long Beach, Calif.

Esther Jane Martin and Martin Eby Frantz, Nov. 15, of the Calvary Brethren Church, Dayton, Ohio.

Carol Christy and Philip Smithberg, Nov. 14, of the First Brethren Church, Long Beach, Calif.

Barbara Jean Cook and James Edward Calimer, Nov. 5, at the First Brethren Church, Waynesboro, Pa.

Kathy Young and Leon Shaeffer, Nov. 28, at the North Riverdale Brethren Church, Dayton, Ohio.

Sally Virginia Heckman and Donald Earl Bonebrake, Dec. 5, at the First Brethren Church, Long Beach, Calif.

In Memoriam

Mrs. Annie Grace Heilman, 81 years old, was called to be with the Lord Nov. 17. She was a faithful and happy Christian in the First Brethren Church in Johnstown, Pa., for more than 44 years.

—Russell H. Weber, pastor

Mrs. Estella Lytton, of Riverside, and a member of the First Brethren Church, Inglewood, Calif., for 28 years, went to be with the Lord Nov. 19.

—Glenn O'Neal, pastor

Mrs. Margaret Matthews, a faithful member of the First Brethren Church, Inglewood, Calif., since 1921, was called to be with the Lord Nov. 19. She had been faithful in attendance until a year ago when she moved some distance from the church.

—Glenn O'Neal, pastor

Mrs. Grace Thompson, after a prolonged illness and much suffering was released Nov. 12 to enter her heavenly home where all suffering ceases. She was preceded in death by her first husband in 1945, and also by her second husband, Maurice Thompson. She was a faithful and active member of the First Brethren Church, Long Beach, Calif.

—C. W. Mayes, pastor

Mrs. Ada Hoover, age 61, went to be with the Lord, Nov. 10. She was a member of the First Brethren Church, Rittman, Ohio, for thirty years and served the church as a deaconess for many years.

—Charles W. Turner, pastor

John Richardson went to be with the Lord Sept. 26, as a result of a heart attack. He was a charter member in the Community Brethren Church, Whittier, Calif. From the inception of the work he was a member of the advisory board and the board of trustees where his wise counsel and business acumen were a great asset to the church.

—Ward Miller, pastor

Scott Raper, 86 years old, went to be with the Lord Nov. 6. He was a member of the North Riverdale Brethren Church, Dayton, Ohio.

—Russell M. Ward, pastor

Mrs. Hazel Mae Minard, 65 years old, a faithful member of the First Brethren Church, Compton, Calif. went to be with the Lord Nov. 28. She had been faithful in attendance until the illness before her death.

—Bill Smith, pastor

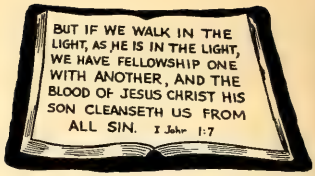
Mrs. Ira Blough, faithful member of the Listie Brethren Church, Listie, Pa., went to be with the Lord Dec. 1. She was a sister of Cleve Miller of Waterloo, Iowa.

—Russell Konves, pastor



JAMES 4:14

Whereas ye know not what *shall be* on the morrow. For what *is* your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.



Fruitful Christians

By R. D. Barnard, D.D.

"Here doggie, you can eat this. I can't." That's what a little boy said one time. He visited our fruit farm with my aunt and ate nice, juicy peaches all day. Then, just before he returned to the city, he tried to eat another peach, and couldn't make it. He handed the part of a peach to the dog and spoke as we have quoted above. Those peach-trees were laden with fruit. I like to see trees laden with fruit, don't you? God wants His orchard to be laden with fruit. Wouldn't you like to read what God says about it? Then please read John 15.

There Must Be Life!

A boy had a bright idea. Just after Christmastime he went to all the houses in the neighborhood, and asked for the discarded Christmas trees. Of course, people freely gave them. He took them to a vacant lot, stood them up in the snow and said: "See, I'm building a forest." But his forest didn't grow, and when the snow was gone the trees fell down. I wonder if you can tell me why the trees didn't grow? Yes; that's the reason, they weren't live trees; they had been severed from their roots; they were dead. Jesus says that we must have life before we can bear fruit. That spiritual life which we must have comes from Jesus. He is the Vine, and we are the branches. Its the same sap in the branches that is in the Vine. Do you have Christ's life abiding in you? You'll never bear fruit for Jesus until you do.

Apple Trees Bear Apples!

Fruit-bearing is a true sign of life. It's natural for a healthy apple tree to bear apples. The roots of the tree will strike out through the soil and find the fruit-bearing sap. Then the sap goes up through the vine to the branch, and from the branch to the fruit that is forming. An old fruitless tree doesn't have very much sap in it; but if an accident ever breaks down a tree that is laden with fruit, you see so much sap that it runs down over the stump of the tree. The tree "bleeds" terribly. The sap is like God's blessed Holy Spirit, and, until our lives are filled to overflowing, we'll not bear much fruit. Let us surrender to the Lord Jesus, and determine to live in a way that is pleasing to Him. The dissatisfied heart will bear a poor, dissatisfied testimony to Jesus Christ, and very few people will be saved by such a testimony.

Bear Much Fruit

There are several words and phrases that tell of fruit-bearing. Notice them:—"Not [no] fruit," "Fruit," "More Fruit," "Much Fruit." And will you notice the order God has arranged here—we are to grow in fruit-bearing. The Vine is continually saying to the branches, "Take, take, take." God wants us to have a fully happy and victorious life, and then we will bear much fruit. He expects every Christian to bear "much" fruit. Of course, you can do it only as you abide in Him. You can't do it by yourself. Remember, you are a branch, and the strength for the branch must come from the Vine. The Lord Jesus is the Vine. Love Him, study His Word, yield to His will, keep your life clean and pure, and you will bear much fruit.

Almost Blind

An old lady was almost blind, but she loved the Lord very much. In the days when she had good eyesight it had been her custom to speak to people everywhere about Jesus. Even when almost blind, she would walk up to people on the street and ask them about the Saviour. Sometimes she made some terrible mistakes, but the older people understood. Once in a while some rude boys would laugh at her. One day she thought she saw a person standing along the street. She stepped up to the man, and asked: "Sir, are you trusting the Lord Jesus?" But the man didn't answer. Finally the old lady walked away, and, as she did, the rude boys began to laugh at her. They called to her and said: "Aunty, that wasn't a man, that was the wooden Indian in front of the cigar store." But the old lady quickly silenced their laughter by saying: "Well, boys, I'd rather be a poor old blind woman talking to a wooden Indian about my Saviour, than to be a wooden Christian and have nothing to say."

Do you see the lesson I have in mind? I don't want you to be a "wooden" Christian with no testimony for your Lord. Be a happy Christian, faithful to the blessed Lord; then you'll bear "much fruit" for Him.

TROY, OHIO REVIVAL

It was my happy privilege to labor with Pastor Herman Hein and the brethren of the Grace Brethren Church in two weeks of revival and evangelistic services during November 4 through 16. We found a people who were praying, prepared, and expecting the Lord to work. Interest from the first night was fine with spirited singing and liberty in the ministry of the Word.

The recently completed and dedicated building is practical and attractive. It is a credit to the work of our Home Missions architect, Brother Bob Foltz. The pastor, his wife, and family are gracious hosts and well-received in their community as well as in their church. We believe that under God's blessing it will not be long until the Troy Grace Brethren Church will be another self-supporting, former home-mission church. They are ideally located on the north main street of the city across from the beautiful new high school. It has been a joy to labor with them and see what God has done and is doing.

—John M. Aeby, evangelist

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